RPSC

RAS Prelims Exam 2026

HISTORY OF RAJASTHAN

Volume-1

History, Art, Culture, Literature,
Tradition & Heritage of Rajasthan

CHAPTERWISE MCQ BANK

- As per Syllabus released by RPSC
- Specialised Study Material prepared by Experts

NODIA

Nodia

Scan QR for
Demo PDF

GET ALL STUDY MATERIAL IN ONE APP!

- Textbooks
- Previous Year Chapterwise Question Banks
- 30 Sets Sample Papers
- Worksheets

FREE!

DOWNLOAD NOW!

SCAN & DOWNLOAD

GET IT ON Google Play

RPSC

RAJASTHAN PUBLIC SERVICE COMMISSION

RAS

PRELIMS EXAM 2026

GENERAL KNOWLEDGE AND GENERAL SCIENCE

Volume 1

History, Art, Culture, Literature, Tradition & Heritage of Rajasthan

CHAPTER-WISE MCQ BANK
As Per Syllabus Released By RPSC

NODIA

Downloaded from www.pdf.tube

RPSC RAS PRELIMS VOLUME 1
Edition April 2026
Published by :NODIA
An Imprint of NODIA EDITIONS LLP

Information contained in this book has been obtained by author, from sources believes to be reliable. However, neither NODIA nor its author guarantee the accuracy or completeness of any information herein and NODIA nor its author shall be responsible for any error, omissions, or damages arising out of use of this information. This book is published with the understanding that NODIA and its author are supplying information but are not attempting to render engineering or other professional services.

© NODIA EDITIONS LLP

MRP ₹530.00

This book is available on amazon and flipkart only and not available in market.

NODIA

NODIA EDITIONS LLP
125, Sector 6, Vidyadhar Nagar, Jaipur 302039
Phone :+91 9001005245
email : mail@nodia.in

CONTENTS

Ch 01	Prehistoric Rajasthan : Palaeolithic to Bronze Age	9
Ch 02	Sources of Rajasthan History	39
Ch 03	Society and Culture of Ancient Rajasthan	69
Ch 04	Major Dynasties : Political and Cultural Achievements	101
Ch 05	Cooperation and Resistance with Central Power	128
Ch 06	Administrative and Revenue System in Medieval Rajasthan	159
Ch 07	Political and Social Conditions (18th–19th Century)	191
Ch 08	Peasant, Tribal and Praja Mandal Movements	222
Ch 09	Integration of Rajasthan	253
Ch 10	Temples, Forts, Palaces and Monuments	282
Ch 11	Man-Made Water Bodies and Water Heritage	313
Ch 12	Schools of Painting and Handicrafts	345
Ch 13	Performing Arts : Folk Dance, Drama and Music	376
Ch 14	Language and Literature of Rajasthan	405
Ch 15	Religious Life : Saints, Sects and Folk Deities	433
Ch 16	Social Life : Fairs, Festivals, Customs and Attires	463
Ch 17	Leading Personalities of Rajasthan	494

****

Click Here to Buy book on Amazon

RAJASTHAN PUBLIC SERVICE COMMISSION, AJMER

Rajasthan State and Subordinate Services Combined Competitive (Preliminary) Examination

-: Scheme & Syllabus of Examination: -
Dated 09-01-2026

The Preliminary Examination will consist of one paper on the subject specified below, which will be of objective type and carry a maximum of 200 marks.

The examination is meant to serve as a screening test only. The Standard of the paper will be that of a Bachelor's Degree Level. The marks obtained in the Preliminary Examination by the candidates, who are declared qualified for admission to Main Examination will not be counted for determining their final order of merit.

Subject	Max Marks	Time
General Knowledge and General Science	200	3 Hours

INDIA

Note-

1. There will be 150 questions of multiple choice (Objective Type), carrying equal marks.
2. There will be negative marking 1/3 mark will be deducted for each wrong answer.

History, Art, Culture, Literature, Tradition & Heritage of Rajasthan

- Pre-historical sites of Rajasthan- from Palaeolithic to Chalcolithic and Bronze Age, Society and Culture of ancient Rajasthan.
- Sources of Rajasthan History: Archaeological, Archival, Literary and Numismatic.
- Political and Cultural achievements of prominent rulers of major dynasties – Cooperation and Resistance with central power, Administrative and Revenue System in Medieval Rajasthan.
- Political and Social condition in 18th-19th Century, Peasant and Tribal movements in 20th century, Praja Mandal movements and Mass awakening, Integration of Rajasthan.
- Architectural Tradition of Rajasthan- temples, forts, palaces, Monuments, man-made waterbodies, Various schools of paintings and handicrafts: Performing Art: Folk Dances & Drama. Music (Classical and Folk) & Instruments.
- Language & Literature: Dialects of Rajasthani Language. Literature of Rajasthani language and Folk literature, Religious Life: Religious Communities, Saints and Sects in Rajasthan. Folk Deities of Rajasthan. Religious practices.
- Social Life in Rajasthan: Fairs and festivals; Social customs and traditions; attires and ornaments.
- Leading Personalities of Rajasthan.

Indian History

Ancient & Medieval Period:

- Cultural Foundations of India - Indus and Vedic Age; Religious ideas of 6th Century BC- Ajivakas, Buddhism and Jainism.
- Achievements of prominent rulers of major dynasties: Maurya, Kushan, Satavahan, Gupta, Chalukya, Pallava and Chola.
- Art and Architecture & scientific development in Ancient India.
- Indian Knowledge and Value System: Varna Ashram, Purushartha, Sanskara, Philosophy and Education System.
- Sultanate Period: Achievements of prominent dynasties, Political & Cultural achievements of Vijaynagar empire.
- Mughal Period: Administration and various policies; Marathas.
- Development of Art & Architecture, literature, Paintings and Music during medieval period.
- Religious movements and contribution of Bhakti & Sufi movement.

Modern Period (from early 19th century to 2000):

- British Imperialism and Resistance – Maratha, Mysore, Sikh. Revolt of 1857. British Political, Economic and Administrative policies. Emergence of Nationalism, Socio religious movements
- The Freedom Struggle & Indian National Movement- Evolution, stages and major events. Revolutionary and various regional movements towards freedom and partition.
- Post Independent Nation Building (up to 2000), Reorganization of state, Institutional building during Nehruvian age, Planning & Economic reforms, development of Science and Technology.

Downloaded from www.pdf.tube

Geography of World and India

World Geography:

- Physical Aspects: - Mountains, Plateaus, Plains & Deserts
- Major Rivers & Lakes
- Natural Vegetation
- Agriculture: Type, Distribution & important crops
- Major Industrial Regions and Industries.
- Transport Network.
- Environmental Issues- Desertification, Deforestation, Climate Change & Global Warming, Ozone Layer Depletion.

Geography of India:

- Physiographic division
- Climate
- Major Rivers and Lakes
- Irrigation
- Agriculture: Important Crops
- Minerals- Metallic and Non- Metallic
- Major Industrial Regions and Important industries

Geography of Rajasthan

- Rajasthan: Location, Extent and Physiography
- Rivers and Lakes
- Climatic characteristics
- Natural Vegetation, Biodiversity & Conservation
- Soil
- Agriculture
- Livestock
- Irrigation
- Population-Growth, Density, Literacy, Sex-ratio
- Urbanization
- Tribes
- Minerals-Metallic & Non-Metallic
- Tourism

NODIA

Indian Constitution, Political System & Governance

- Framing of the Constitution, Preamble, Citizenship, Fundamental Rights, Directive Principles of State Policy and fundamental Duties.
- Union Government- Executive, Legislature and Judiciary.
- Union State Relations, Emergency provisions.
- Urban and Rural local Government.
- Election Commission, Union Public Service Commission, National Human Rights Commission, National Commission for women, National Commission for Protection of Child Rights and Niti Aayog.
- Public Policy, Citizen Charter, Social Audit and Grievance Redressal system.
- Lokpal, Central Vigilance Commission, Central Information Commission.

Political and Administrative System of Rajasthan

- Governor, Chief Minister and Council of Ministers, Rajasthan Legislative Assembly, the Rajasthan High Court, Subordinate Courts and other judicial bodies, Advocate General.
- Chief Secretary State Secretariate, Directorates of Various departments, Divisional Commissioner, District Collector/District Magistrate, Superintendent of Police, Sub-divisional Officer, Tehsildar.
- Rajasthan Public Service Commission, Rajasthan State Election Commission, Rajasthan Information Commission, Rajasthan State Women Commission, Board of Revenue, Lokayukt.
- Administration of Panchayati Raj and Municipalities in Rajasthan.

Economic Concepts and Indian Economy

- Economic Growth and Development. Environmental Degradation and Sustainable Development.
- Measurement of Development – Conventional Method, Human Development Index and Related Indices.
- Role of Monetary and Fiscal Policy in Economic Development. Recent Budget of Government of India and Resource Mobilization.
- Fiscal Federalism – Centre- State Financial Relations and Finance Commission.
- Agricultural Development- Institutional and Technological Aspects. Reforms in Indian Agriculture. Challenges and Government Initiatives.
- Industrial Growth, Pattern and Policy and Industrial Reforms. Economic Reforms-Liberalization, Privatization and Globalization.
- Role of Service Sector in Economic Growth - Challenges and Opportunities. Energy, Transportation and Communication.
- Skill Development and Employment Generation – Programmes and Polices. Social Justice and Empowerment.

Economy of Rajasthan

- Macro Overview of Economy and State budget.
- Current Status, Issues and Government Initiatives of Agriculture, Industry and Service Sector.
- Infrastructure Development: Energy, Transportation and Communication.
- Rural Development, Panchayati Raj and State Finance Commission.
- Basic Social Services – Education and Health.
- Major Welfare Schemes of Government of Rajasthan.

Science & Technology

- Basics of Everyday Science.
- Computers, Information and Communication Technology.
- Defence and Space Technology with special reference to India.
- Inheritance and variation; Genetic Engineering, Biotechnology and Nanotechnology.
- Human Health Care; Food and Nutrition; Diseases and Public Health Programs.
- Environmental & Ecological Changes and their Impact assessment.
- Biodiversity; Conservation of Natural Resources and Sustainable Development.
- Agriculture, Horticulture, Forestry and Animal Husbandry with special reference to Rajasthan.

Click Here to Buy book on Amazon

- Key Government Programs & Policies related to Science & Technology in Rajasthan and India
- Recent Scientific & Technological advancements; Contribution of Indians in Science & Technology; Indigenization of Science & Technology

Reasoning & Mental Ability

Reasoning (Deductive, Inductive, Abductive):

- Statement and Assumptions
- Statement and Argument
- Statements and Conclusion
- Statement and Courses of Action
- Analytical Reasoning/ Critical Reasoning

Mental Ability:

- Number /Letter sequences
- Coding/Decoding
- Problems related to Relations
- Direction sense test
- Logical Venn diagram
- Ranking and Sitting Arrangement
- Shapes and their sub sections

Basic Numeracy:

- Ratio, Proportion and Partnership, Profit and Loss
- Percentage
- Simple and Compound Interest
- Perimeter and Area of Plane figures
- Data Analysis (Tables, Bar diagram, Line graph, Pie-chart)
- Mean (Arithmetic, Geometric and Harmonic), Median and Mode
- Permutation and Combination
- Probability (Simple Problems)

Current Affairs & Issues (with special reference to Rajasthan)

- Important personalities, places, and contemporary issues of relevance.
- Newly launched schemes, programs, and initiatives pertaining to welfare and development.
- Major economic and political developments.
- Significant events and achievements related to sports and games.
- Major awards, publications and distinguished authors.
- Rajasthan Public Examination (Measures for Prevention of Unfair Means in Recruitment) Act, 2022.

Ajmer **Chief Controller of Examination**

09-01-2026

Downloaded from www.pdf.tube

CHAPTER 01

Prehistoric Rajasthan : Palaeolithic to Bronze Age

NODIA

1. What primarily defines the prehistoric period in the context of Rajasthan's history?
(1) The era for which deciphered written records and inscriptions are abundantly and widely available
(2) The era reconstructed through archaeological findings due to the absence of written records
(3) The era characterized by the establishment and growth of the earliest structural stone temples
(4) The era corresponding exactly to the reign and administrative reach of the Maurya empire
(5) Question not attempted

2. Which of the following criteria is most commonly used by archaeologists to periodize prehistoric cultures in Rajasthan?
(1) The evolution of lithic tool technologies and the introduction of metals
(2) The political succession of dominant regional ruling dynasties
(3) The stylistic changes and innovations in monumental temple architecture
(4) The chronological transition of various spoken languages in the region
(5) Question not attempted

3. Which prominent archaeologist extensively excavated the prehistoric sites of Didwana and Bagor in Rajasthan?
(1) A. Ghosh
(2) B.B. Lal
(3) V.N. Misra
(4) H.D. Sankalia
(5) Question not attempted

4. Consider the following statements regarding the geographical divisions of Rajasthan and their prehistoric relevance:
I. The Aravalli range provided abundant raw stone materials for Palaeolithic humans.
II. The western desert region of Thar shows an absolute absence of any prehistoric human habitation.
III. The river basins of southeastern Rajasthan nurtured early Chalcolithic farming communities.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

5. In which of the following modern districts of Rajasthan is the Lower Palaeolithic site of Didwana located?
(1) Udaipur
(2) Bhilwara
(3) Nagaur
(4) Sikar
(5) Question not attempted

6. Match List-I with List-II regarding the prehistoric phases and tool traditions in Rajasthan:
List I: (Prehistoric Phase)
A. Lower Palaeolithic
B. Middle Palaeolithic
C. Upper Palaeolithic
D. Mesolithic
List II: (Characteristic Tool Tradition)
i. Microliths
ii. Handaxes and Cleavers
iii. Scrapers and Borers on flakes
iv. Blades and Burins
(1) A-ii, B-iii, C-iv, D-i
(2) A-iii, B-ii, C-iv, D-i
(3) A-ii, B-iv, C-iii, D-i
(4) A-iv, B-iii, C-ii, D-i
(5) Question not attempted

7. Which of the following is an odd one out regarding the Lower Palaeolithic sites in Rajasthan?
(1) Singi Talav
(2) Amarpura
(3) 16R Dune
(4) Kalibangan
(5) Question not attempted

8. The following question consists of two statements, Assertion (A) and Reason (R). Select the correct answer using the codes given below:
Assertion (A): Early Palaeolithic humans in Rajasthan frequently settled along the Aravalli foothills and river basins.
Reason (R): These geographical zones provided continuous access to fresh water and suitable quartzite cobbles for making tools.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

9. Who among the following scholars was closely associated with the detailed stratigraphical study and excavation at Singi Talav?
(1) S.R. Rao
(2) R.S. Bisht
(3) V.N. Misra
(4) R.C. Agrawal
(5) Question not attempted

10. The Amarpura formation in the Didwana region is primarily associated with which phase of prehistory?
(1) Lower Palaeolithic
(2) Neolithic
(3) Mature Harappan
(4) Iron Age
(5) Question not attempted

11. What is the primary archaeological significance of the Jayal gravel ridge located in Nagaur district?
(1) It contains the earliest evidence of copper smelting in India
(2) It exhibits the oldest known rock paintings in Rajasthan
(3) It is the site of the largest Harappan granary
(4) It served as a massive quarry site for Lower Palaeolithic hominins
(5) Question not attempted

12. Consider the following statements regarding the Didwana prehistoric profile:
I. It yielded a continuous sequence from the Lower Palaeolithic to the Mesolithic period.
II. The 16R sand dune excavation provided crucial chronological data.
III. Acheulian tools such as handaxes were completely absent in this region.
IV. Quartzite and quartz were the primary raw materials for early tools here.
Which of the above statement(s) is/are incorrect?
(1) I and II only
(2) III only
(3) II and IV only
(4) I, III and IV only
(5) Question not attempted

13. Which of the following tool types is incorrectly associated with the Lower Palaeolithic culture of Rajasthan?
(1) Handaxe
(2) Cleaver
(3) Geometric microlith
(4) Chopper
(5) Question not attempted

14. Which of the following best explains the extensive Lower Palaeolithic habitation in the Didwana region despite its current semi-arid climate?
(1) The early hominins utilized advanced water-storage and transport technology
(2) They depended entirely on constant trade with riverine Indus valley communities
(3) The presence of extremely dense tropical rainforests provided excessive moisture
(4) The region hosted perennial water bodies and higher rainfall during the Pleistocene
(5) Question not attempted

15. What is the most dominant tool type found in the earliest deposits of Singi Talav?
(1) Acheulian handaxes and choppers
(2) Finely crafted copper arrowheads
(3) Polished stone celts
(4) Bone harpoons

Click Here to Buy book on Amazon

(5) Question not attempted

16. Determine the correct chronological order of the geological formations studied for Palaeolithic contexts in the Didwana region (oldest to youngest):
I. Amarpura Formation
II. Jayal Formation
III. Didwana Formation
Select the correct order:
(1) I, II, III
(2) II, I, III
(3) III, I, II
(4) II, III, I
(5) Question not attempted

17. The concept of the "Luni Industry," representing the Middle Palaeolithic culture in Rajasthan, was introduced by which scholar?
(1) H.D. Sankalia
(2) V.N. Misra
(3) B.B. Lal
(4) D.P. Agrawal
(5) Question not attempted

18. Match List-I with List-II regarding prehistoric sites and their associated river basins in Rajasthan:
List I: (Prehistoric Site/Region)
A. Bagor
B. Ganeshwar
C. Kalibangan
D. Luni Industry sites
List II: (Associated River Basin)
i. Ghaggar
ii. Kothari
iii. Kantli
iv. Luni
(1) A-ii, B-iii, C-i, D-iv
(2) A-i, B-ii, C-iii, D-iv
(3) A-iv, B-iii, C-i, D-ii
(4) A-ii, B-i, C-iv, D-iii
(5) Question not attempted

19. Identify the correct pair regarding Middle Palaeolithic culture in Rajasthan.
(1) The dominant material utilized was pure smelted copper
(2) The key archaeological site representing this phase is Kalibangan
(3) Primary tool making technique - Levallois technique
(4) The defining artifact was the polished stone shouldered axe
(5) Question not attempted

20. Consider the following statements about the Middle Palaeolithic period in Rajasthan:
I. It is characterized by flake-based tools.
II. The Luni basin contains significant sites of this period.
III. Scrapers and points are the most common tool types.
IV. It corresponds to the Middle Pleistocene climatic phase.
V. Chert, jasper, and fine-grained quartzite were increasingly preferred over coarse rocks.
Which of the above statement(s) is/are correct?
(1) I, II, III, and IV only
(2) II, III, IV, and V only
(3) I, II, III, and V only
(4) I, III, IV, and V only
(5) Question not attempted

21. By definition, what characterizes a 'scraper', which is heavily found in Rajasthan's Middle Palaeolithic sites?
(1) A small stone utilized exclusively for weighing various commodities
(2) A heavy core tool specifically designed for felling large trees
(3) A flake tool with a retouched working edge used for working wood or hides
(4) A sharpened metallic blade used specifically for the act of shaving
(5) Question not attempted

22. Which of the following correctly describes the archaeological characteristics of the Wagan river basin in Rajasthan?
(1) It lacks any significant evidence of early Palaeolithic tools
(2) It has yielded a rich sequence of Acheulian and Middle Palaeolithic artifacts
(3) It is renowned exclusively for its unique Iron Age megalithic burials
(4) It is the site of the earliest known ancient sea port in Rajasthan
(5) Question not attempted

NODIA

23. What was a major shift in raw material procurement from the Lower to the Middle Palaeolithic period in western Rajasthan?
(1) A complete abandonment of stone in favor of organic bone tools
(2) An exclusive reliance on high-quality imported volcanic obsidian
(3) The introduction of various iron ores for manufacturing tools
(4) A shift from coarse quartzite to fine-grained siliceous stones like chert and jasper
(5) Question not attempted

24. Select the correct chronological sequence of Palaeolithic periods in Rajasthan, generally characterized by progressive reduction in tool size:
(1) Upper Palaeolithic → Middle Palaeolithic → Lower Palaeolithic
(2) Middle Palaeolithic → Lower Palaeolithic → Upper Palaeolithic
(3) Lower Palaeolithic → Middle Palaeolithic → Upper Palaeolithic
(4) Lower Palaeolithic → Upper Palaeolithic → Middle Palaeolithic
(5) Question not attempted

25. Evidence of Upper Palaeolithic culture in Rajasthan has been most prominently identified in and around which basin?
(1) Sambhar basin
(2) Kantli basin
(3) Pushkar basin
(4) Mahi basin
(5) Question not attempted

26. The excavations at Budha Pushkar, which provided insights into the Middle to Upper Palaeolithic transition, were conducted by whom?
(1) B. Allchin
(2) Mortimer Wheeler
(3) R.D. Banerji
(4) Dayaram Sahni
(5) Question not attempted

27. Which of the following is NOT a characteristic feature of the Upper Palaeolithic culture in Rajasthan?
(1) Blade and burin tool technologies
(2) Use of ostrich eggshells for beads and engravings
(3) Coping with a severely arid climatic phase
(4) Widespread use of smelted copper tools
(5) Question not attempted

28. Consider the following statements regarding the Upper Palaeolithic phase in Rajasthan:
I. The climate during this phase in western Rajasthan was highly humid and tropical.
II. Burins and retouched blades represent the hallmark tool types of this era.
III. Ostrich eggshells have been discovered at some sites indicating prevailing environmental conditions.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

29. Which of the following stands as an odd one out among the Upper Palaeolithic/Mesolithic sites of the Thar region?
(1) Budha Pushkar
(2) Hokra
(3) Gilund
(4) Jayal
(5) Question not attempted

30. Match List-I with List-II regarding prehistoric characteristics and cultural phases:
List I: (Prehistoric Characteristic)
A. Ostrich eggshell beads
B. Handaxes
C. Levallois flakes
D. Geometric Microliths
List II: (Specific Cultural Phase)
i. Lower Palaeolithic
ii. Middle Palaeolithic
iii. Upper Palaeolithic
iv. Mesolithic
(1) A-iii, B-i, C-ii, D-iv
(2) A-i, B-ii, C-iii, D-iv
(3) A-iii, B-ii, C-i, D-iv
(4) A-iv, B-i, C-ii, D-iii
(5) Question not attempted

31. Which of the following statements regarding ostrich eggshell evidence in Rajasthan's prehistory is incorrect?

Downloaded from www.pdf.tube

(1) They are exclusively found in Neolithic polished stone contexts
(2) They provide evidence of extreme arid conditions during the Upper Palaeolithic
(3) Some eggshells feature deliberate engravings or were fashioned into beads
(4) Sites in the Chandravati region have yielded such remains
(5) Question not attempted

32. The following question consists of two statements, Assertion (A) and Reason (R). Select the correct answer using the codes given below:
Assertion (A): Upper Palaeolithic sites are relatively fewer in western Rajasthan compared to Middle Palaeolithic sites.
Reason (R): Extreme hyper-aridity during the Last Glacial Maximum made the region largely inhospitable, causing human populations to migrate.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

33. The prominent Mesolithic site of Bagor is situated on the banks of which river?
(1) Luni
(2) Kothari
(3) Banas
(4) Chambal
(5) Question not attempted

34. The extensive archaeological excavations at Bagor in the Bhilwara district were led by which scholar in the late 1960s?
(1) V.N. Misra
(2) V.S. Wakankar
(3) H.D. Sankalia
(4) B.B. Lal
(5) Question not attempted

35. What was the primary economic basis of the inhabitants during Phase I (earliest phase) of Bagor?
(1) Economic growth driven by advanced iron metallurgy and trade
(2) Subsistence based on intensive plow-based sedentary agriculture
(3) Hunting and gathering with early signs of animal domestication
(4) Prosperity through maritime trade with the distant Persian Gulf
(5) Question not attempted

36. Consider the following statements regarding the site of Bagor:
I. Phase I is characterized purely by a microlithic industry without pottery.
II. Phase II shows the introduction of copper tools and handmade pottery.
III. Phase III contains iron implements and wheel-made pottery.
IV. The site yields no evidence of animal husbandry in any phase.
Which of the above statement(s) is/are correct?
(1) I, II and IV only
(2) II, III and IV only
(3) I, II and III only
(4) I, III and IV only
(5) Question not attempted

NODIA

37. Which of the following animals was NOT among the primarily domesticated or hunted species evidenced in the early Mesolithic phase at Bagor?
(1) Sheep
(2) Goat
(3) Horse
(4) Cattle
(5) Question not attempted

38. Read the following statements regarding the economic transitions at Bagor and select the correct option:
Statement I: Bagor provides one of the earliest pieces of evidence for animal husbandry in the Indian subcontinent.
Statement II: The faunal remains at Bagor indicate a sudden shift to a purely agrarian economy without any reliance on hunting.
(1) Both Statement I and Statement II are correct.
(2) Both Statement I and Statement II are incorrect.
(3) Statement I is correct but Statement II is incorrect.
(4) Statement I is incorrect but Statement II is correct.

(5) Question not attempted

39. The mound known locally as 'Maha Satiyan' is associated with the archaeological discoveries of which prehistoric site?
(1) Tilwara
(2) Balathal
(3) Ahar
(4) Bagor
(5) Question not attempted

40. Identify the correct statement regarding the microlithic tools found at Bagor.
(1) They are characterized by geometric shapes like triangles and trapezes.
(2) They are exclusively non-geometric in shape.
(3) They were primarily manufactured from coarse quartzite.
(4) They measure unusually large, often exceeding 15 centimeters in length.
(5) Question not attempted

41. In the context of Rajasthan's Mesolithic period, what defines 'geometric microliths'?
(1) Large triangular stones used as massive foundation blocks for early houses
(2) Copper beads shaped geometrically for decorative use in ornate necklaces
(3) Miniature stone tools shaped deliberately into geometric forms like triangles, crescents, and trapezes
(4) Mathematical instruments made of bone used for precise land measurement
(5) Question not attempted

42. Match List-I with List-II regarding the cultural phases and material features of Bagor:
List I: (Cultural Phase of Bagor)
A. Phase I
B. Phase II
C. Phase III
D. Late historical occupation
List II: (Defining Material Feature)
i. Introduction of iron tools and wheel-made pottery
ii. Glass beads and modern artifacts
iii. Exclusively microliths and animal bones (aceramic)
iv. Microliths combined with copper tools and handmade pottery
(1) A-iii, B-iv, C-i, D-ii
(2) A-iv, B-iii, C-ii, D-i
(3) A-iii, B-ii, C-iv, D-i
(4) A-i, B-iv, C-iii, D-ii
(5) Question not attempted

43. What environmental factor is considered the primary cause for continuous prehistoric habitation at the Bagor site?
(1) Strategic proximity to massive and accessible copper mines
(2) Strategic location providing natural defense against tribal invasions
(3) Presence of natural rock caves suitable for immediate human shelter
(4) Favorable ecological setting near the Kothari river offering reliable water and game
(5) Question not attempted

44. Consider the following statements about burial practices at Bagor:
I. Burials were found within the settlement area.
II. In Phase I, human skeletons were placed in an extended position with east-west orientation.
III. In Phase II, bodies were placed in a flexed (crouched) position.
IV. Grave goods such as meat offerings and copper ornaments accompanied the dead.
V. The site reveals strict segregation of cemeteries outside the habitation boundaries.
Which of the above statement(s) is/are correct?
(1) I, II, III, and IV only
(2) II, III, IV, and V only
(3) I, III, IV, and V only
(4) I, II, IV, and V only
(5) Question not attempted

45. Identify the incorrectly matched pair regarding the Bagor excavations.
(1) Phase I - Aceramic Mesolithic
(2) Phase II - Chalcolithic influence
(3) Architecture - Baked brick multi-story houses
(4) Phase III - Iron Age
(5) Question not attempted

46. What type of flooring was unearthed in the habitation structures of Bagor?

Click Here to Buy book on Amazon

(1) Finely cut marble slabs
(2) Wooden planks
(3) Baked terracotta tiles
(4) Stone paved floors made of schist slabs and pebbles
(5) Question not attempted

47. Which of the following statements incorrectly describes the Bagor culture?
(1) It was solely an agricultural community from its inception, completely detached from hunting
(2) It presents a continuous sequence of human occupation for over five millennia
(3) It demonstrates a transition from a hunting-gathering economy to a pastoral one
(4) It possesses one of the richest and most diverse microlithic industries found in India
(5) Question not attempted

48. Arrange the material cultural phases of Bagor in proper chronological order:
I. Microliths + Iron tools
II. Microliths alone
III. Microliths + Copper tools
Select the correct sequence:
(1) I, II, III
(2) II, III, I
(3) III, II, I
(4) II, I, III
(5) Question not attempted

49. Why is a distinct, classical "Neolithic" phase largely considered sparse or absent in the prehistoric record of Rajasthan compared to South India?
(1) Because the region was entirely unpopulated by humans during this specific period
(2) Because early inhabitants transitioned rapidly from Mesolithic directly to Chalcolithic due to early metal adoption
(3) Because sudden volcanic eruptions destroyed all existing Neolithic settlements
(4) Because early Rajasthan cultures deliberately bypassed agriculture entirely
(5) Question not attempted

50. Evidence of early agriculture in the margins of Rajasthan, often associated with the Neolithic transition in neighboring regions, is best inferred from which type of discoveries?
(1) Heavy ground and polished stone axes used for forest clearance
(2) Evidence of extensive irrigation canal networks found in the Thar desert
(3) Discoveries of large and complex iron plows for deep soil cultivation
(4) Remains of early silk manufacturing centers for regional textile trade
(5) Question not attempted

51. The hallmark technique for manufacturing stone tools during the true Neolithic phase involves:
(1) The application of direct hard-hammer flaking techniques only
(2) Heating stone to extreme temperatures to facilitate melting it
(3) Polishing and grinding to create smooth surfaces and sharp edges
(4) Exclusively utilizing the complex Levallois flake-making technique
(5) Question not attempted

52. Consider the following statements about the transition to food production in Rajasthan:
I. It occurred uniformly across all regions of Rajasthan simultaneously.
II. Southeastern Rajasthan saw an earlier transition to sedentary farming due to favorable riverine environments.
III. Pastoralism remained a dominant economic strategy in the more arid western regions even after the introduction of agriculture.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

53. Which of the following sites in Rajasthan is NOT traditionally classified as purely Neolithic?
(1) Ahar
(2) Bagor (Phase I)
(3) Didwana
(4) All of the above (none are purely classical Neolithic)
(5) Question not attempted

54. Match List-I with List-II regarding prehistoric sites and their dominant economic transitions:

NODIA

List I: (Region/Site)
A. Didwana
B. Bagor (Phase I)
C. Bagor (Phase II)
D. Ahar
List II: (Dominant Prehistoric Economic Transition)
i. Mature Chalcolithic farming
ii. Lower Palaeolithic foraging
iii. Mesolithic hunting-gathering
iv. Introduction of metal and pastoralism
(1) A-ii, B-iii, C-iv, D-i
(2) A-i, B-ii, C-iii, D-iv
(3) A-ii, B-iv, C-i, D-iii
(4) A-iii, B-i, C-iv, D-ii
(5) Question not attempted

55. Among the following features, which one is an odd one out as it is NOT a defining characteristic of a classical Neolithic revolution?
(1) Domestication of plants
(2) Sedentary village life
(3) Polished stone celts
(4) Widespread iron smelting
(5) Question not attempted

56. The following question consists of two statements, Assertion (A) and Reason (R). Select the correct answer using the codes given below:
Assertion (A): Rajasthan lacks a prominent, classic Neolithic phase comparable to that found in the Deccan or South India.
Reason (R): The availability of rich copper deposits in the Aravallis facilitated a direct transition from late Mesolithic cultures to Chalcolithic cultures.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

57. The term "Chalcolithic" essentially defines a cultural period characterized by the simultaneous use of:
(1) Stone and Iron
(2) Bronze and Iron
(3) Stone and Copper
(4) Copper and Iron
(5) Question not attempted

58. Which river system was the primary cradle for the flourishing Chalcolithic cultures of southeastern Rajasthan?
(1) Banas river system
(2) Luni river system
(3) Kantli river system
(4) Ghaggar-Hakra river system
(5) Question not attempted

59. Identify the correct statement regarding the Chalcolithic cultures of Rajasthan.
(1) They completely abandoned the use of stone tools after discovering copper.
(2) They were entirely nomadic with no permanent settlements.
(3) They predominantly built massive stone temples.
(4) They are characterized by a diverse coexistence of microliths and copper implements.
(5) Question not attempted

60. Consider the following statements regarding Chalcolithic pottery styles in Rajasthan:
I. Black and Red Ware (BRW) is uniquely identified with the Ahar culture.
II. Ochre Coloured Pottery (OCP) is prominently associated with the Ganeshwar culture.
III. Painted Grey Ware (PGW) is the defining pottery of the early Chalcolithic period.
IV. The pottery was largely handmade in the earliest phases and gradually shifted to wheel-made.
Which of the above statement(s) is/are incorrect?
(1) I and II only
(2) III only
(3) II and IV only
(4) I and IV only
(5) Question not attempted

61. Identify the correctly matched pair of Chalcolithic culture and its associated region in Rajasthan.
(1) Ganeshwar Culture - Marwar region
(2) Sothi Culture - Hadoti region
(3) Ahar Culture - Mewar region
(4) Kurada Culture - Vagad region
(5) Question not attempted

NODIA

62. Read the following statements regarding Chalcolithic economies and select the correct option:
Statement I: The Chalcolithic economies of Rajasthan were predominantly agro-pastoral.
Statement II: Evidence from sites like Balathal indicates the cultivation of diverse crops including wheat and barley.
(1) Both Statement I and Statement II are correct.
(2) Both Statement I and Statement II are incorrect.
(3) Statement I is correct but Statement II is incorrect.
(4) Statement I is incorrect but Statement II is correct.
(5) Question not attempted

63. What is the main distinguishing feature of Rajasthan's Banasian (Ahar) Chalcolithic culture compared to the contemporary Harappan civilization?
(1) The Banasian culture used purely rural architectural forms primarily made of stone and mud, lacking town planning.
(2) The Banasian culture possessed an intricate and currently undeciphered script
(3) The Banasian culture extensively utilized baked bricks for all village constructions
(4) The Banasian culture relied exclusively on iron tools for hunting and farming
(5) Question not attempted

64. The Ochre Coloured Pottery (O.C.P.) tradition in Rajasthan is most closely associated with the metallurgical exploitation of which element?
(1) Zinc
(2) Copper
(3) Iron
(4) Lead
(5) Question not attempted

65. The initial excavations at Ahar, leading to the discovery of the Banas culture, were conducted in 1953 by:
(1) R.C. Agrawal
(2) Akshay Kirti Vyas
(3) H.D. Sankalia
(4) V.N. Misra
(5) Question not attempted

66. Match List-I with List-II regarding Ahar culture sites and their modern districts in Rajasthan:
List I: (Ahar Culture Site)
A. Ahar
B. Gilund
C. Balathal
D. Ojhiyana
List II: (Modern District)
i. Rajsamand
ii. Udaipur
iii. Bhilwara
iv. Udaipur (Vallabhnagar)
(1) A-ii, B-i, C-iv, D-iii
(2) A-i, B-ii, C-iii, D-iv
(3) A-ii, B-iii, C-iv, D-i
(4) A-iv, B-i, C-ii, D-iii
(5) Question not attempted

67. The ancient site of Ahar is referred to by which name in ancient inscriptions and literature, denoting its abundance of copper?
(1) Dhulkot
(2) Tambavati
(3) Aghatpur
(4) Both 2 and 3
(5) Question not attempted

68. Consider the following statements regarding the architecture of the Ahar culture:
I. Houses were largely built on platforms of locally available schist stone.
II. Mud or sun-dried bricks were extensively used for superstructures.
III. Baked bricks were uniformly used in all houses from the earliest phase.
IV. Multi-roomed houses were common.
V. Hearths (chullahs) with multiple cooking faces were found, suggesting large or joint families.
Which of the above statement(s) is/are correct?
(1) I, II, III, and IV only
(2) I, II, IV, and V only
(3) II, III, IV, and V only
(4) I, III, IV, and V only
(5) Question not attempted

69. Which architectural feature is notably absent in the general habitation structures of the Ahar site?
(1) Mud walls
(2) Stone foundations

Downloaded from www.pdf.tube

(3) Baked bricks
(4) Thatched roofs with bamboo screens
(5) Question not attempted

70. Identify the incorrect statement regarding the Ahar people.
(1) They produced characteristic Black and Red Ware pottery.
(2) They were entirely unaware of copper smelting and imported all finished tools.
(3) They cultivated rice as part of their diet.
(4) They utilized terracotta beads featuring incised designs.
(5) Question not attempted

71. The distinctive Black and Red Ware (BRW) pottery found at Ahar is predominantly decorated with paintings in which color?
(1) Yellow
(2) Blue
(3) Green
(4) White
(5) Question not attempted

72. Select the correct chronological sequence of initial excavations of the following Mewar region Chalcolithic sites:
(1) Ahar → Gilund → Balathal
(2) Gilund → Ahar → Balathal
(3) Balathal → Ahar → Gilund
(4) Ahar → Balathal → Gilund
(5) Question not attempted

73. The Chalcolithic site of Gilund was first excavated by which eminent archaeologist in 1959-60?
(1) H.D. Sankalia
(2) V.S. Shinde
(3) B.B. Lal
(4) R.S. Bisht
(5) Question not attempted

74. Gilund, a significant regional center of the Banas culture, is situated near which river?
(1) Banas
(2) Luni
(3) Kantli
(4) Ghaggar
(5) Question not attempted

75. Identify the correct statement that highlights a major architectural difference between Gilund and Ahar.
(1) Gilund lacks any stone architecture entirely.
(2) Gilund houses were constructed purely out of timber.
(3) Gilund architecture features advanced underground drainage systems equal to Mohenjodaro.
(4) Gilund shows prominent use of baked bricks in certain massive structures, unlike Ahar.
(5) Question not attempted

76. Consider the following statements about the structural remains at Gilund:
I. Excavations revealed a complex of parallel mud-brick walls.
II. Large circular pits found at the site were likely used for grain storage.
III. The site completely lacks evidence of wattle-and-daub construction.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

77. Which of the following materials is NOT typically found in the artifact hoards of the Ahar-Gilund culture?
(1) Copper axes
(2) Steatite beads
(3) Iron swords
(4) Terracotta bull figurines
(5) Question not attempted

NQDIA

78. Match List-I with List-II regarding specific archaeological findings and their associated Chalcolithic sites:
List I: (Specific Finding/Feature)
A. Extensive baked brick structures
B. Multi-faced chullahs (hearths)
C. Earliest evidence of leprosy in India
D. Massive mud-brick fortification
List II: (Associated Chalcolithic Site)
i. Ahar
ii. Gilund
iii. Balathal
iv. Bagor

(1) A-ii, B-i, C-iii, D-iii
(2) A-ii, B-i, C-iii, D-iv
(3) A-i, B-ii, C-iv, D-iii
(4) A-ii, B-iii, C-i, D-iv
(5) Question not attempted

79. Which of the following pottery types is an odd one out regarding the primary ceramic assemblage of Gilund?
(1) Northern Black Polished Ware
(2) Black and Red Ware
(3) Plain Red Ware
(4) Painted Grey Ware
(5) Question not attempted

80. The following question consists of two statements, Assertion (A) and Reason (R). Select the correct answer using the codes given below:
Assertion (A): Gilund is considered a major regional center of the Ahar culture rather than a simple village.
Reason (R): It features extensive structural complexes, including parallel walls and significant storage facilities indicative of a complex economy.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

81. The Ganeshwar civilization, known for its rich copper artifacts, is situated on the banks of which seasonal river?
(1) Banas
(2) Kantli
(3) Sabarmati
(4) Luni
(5) Question not attempted

82. Which distinct type of pottery is predominantly associated with the Ganeshwar-Jodhpura cultural complex?
(1) Kapi-varni (Ochre Coloured Pottery)
(2) Northern Black Polished Ware
(3) Painted Grey Ware
(4) Rouletted Ware
(5) Question not attempted

83. Identify the incorrect statement regarding the Ganeshwar civilization.
(1) It flourished near the copper-rich Khetri belt.
(2) The copper tools found here exhibit an unusually high level of purity.
(3) It was a primary center for large-scale iron smelting in ancient India.
(4) Microliths have been found alongside copper objects at the site.
(5) Question not attempted

84. Consider the following statements regarding the artifacts found at Ganeshwar:
I. Hundreds of copper arrowheads were discovered here.
II. The site yielded numerous copper fish hooks indicating fishing as an economic activity.
III. The copper objects possess up to 99% purity.
IV. Massive iron agricultural implements were the staple finds.
Which of the above statement(s) is/are incorrect?
(1) I and II only
(2) III and IV only
(3) IV only
(4) II and IV only
(5) Question not attempted

85. What explains the abundant presence of copper fish hooks at the Ganeshwar site?
(1) The inhabitants primarily engaged in extensive maritime trade with various coastal societies
(2) They were imported from distant regions purely as decorative ritualistic ornaments
(3) The Kantli river possessed sufficient water bodies or pools supporting a robust aquatic life during that period
(4) The fish hooks were utilized for specialized textile weaving rather than for fishing
(5) Question not attempted

86. Read the following statements regarding the metallurgical importance of Ganeshwar and select the correct option:
Statement I: The Ganeshwar culture is believed to have supplied raw copper and finished copper goods to the Harappan civilization.
Statement II: Ganeshwar is geographically close to the Khetri copper deposits, making it an ideal metallurgical center.

Click Here to Buy book on Amazon

(1) Both Statement I and Statement II are correct.
(2) Both Statement I and Statement II are incorrect.
(3) Statement I is correct but Statement II is incorrect.
(4) Statement I is incorrect but Statement II is correct.
(5) Question not attempted

87. What is the generally accepted chronological position of the Ganeshwar culture in relation to the Indus Valley Civilization?
(1) It represents a cultural phase appearing only after the Post-Harappan urban decline
(2) It flourished primarily during the later phases of the historical Mauryan period
(3) It represents a primitive cultural stage that predates the Mesolithic period
(4) It was contemporary to the Pre-Harappan and Early Harappan phases, extending into the Mature phase
(5) Question not attempted

88. The significant archaeological potential of Ganeshwar was brought to light primarily through the efforts of which archaeologist?
(1) R.C. Agrawal
(2) Dayaram Sahni
(3) Amalananda Ghosh
(4) Mortimer Wheeler
(5) Question not attempted

89. The archaeological site of Kalibangan derives its name from the local language meaning:
(1) Mound of the Dead
(2) City of Copper
(3) Black Bangles
(4) Great Granary
(5) Question not attempted

90. Match List-I with List-II regarding the Pre-Harappan pottery fabrics of Kalibangan:
List I: (Pre-Harappan Pottery Fabric)
A. Fabric A
B. Fabric B
C. Fabric C
D. Fabric D
List II: (Distinguishing Feature)
i. Sturdy red ware with incised designs on the interior
ii. Carelessly potted, light weight, and painted in black and white
iii. Thick, robust ware heavily rusticated on the lower part
iv. Purple/plum red slip with black paintings
(1) A-ii, B-iii, C-iv, D-i
(2) A-i, B-ii, C-iii, D-iv
(3) A-iv, B-iii, C-ii, D-i
(4) A-ii, B-iv, C-i, D-iii
(5) Question not attempted

NODIA

91. The discovery of a ploughed field surface at Kalibangan is remarkably significant because:
(1) It is the only field site discovered showing mechanical tractor marks
(2) It was found completely covered in layers of ancient industrial copper slag
(3) It provides definitive proof that cotton was not grown in the northern region
(4) It provides the earliest known archaeological evidence of an agricultural ploughed field in the world
(5) Question not attempted

92. Consider the following statements regarding the Pre-Harappan phase at Kalibangan:
I. The settlement was fortified with mud-brick walls.
II. Houses were constructed primarily using standardized baked bricks.
III. There is clear stratigraphic evidence of a catastrophic earthquake ending this phase.
IV. The ploughed field features a grid of furrows indicating mixed cropping.
V. The pottery of this phase is distinctly different from the Mature Harappan pottery.
Which of the above statement(s) is/are correct?
(1) I, III, IV, and V only
(2) II, III, IV, and V only
(3) I, II, III, and V only
(4) I, II, IV, and V only
(5) Question not attempted

93. Which of the following artifacts was NOT found in the Pre-Harappan levels of Kalibangan?
(1) Functional copper axes used for various domestic tasks
(2) Specialized and tiny steatite microbeads for decoration
(3) Mature Harappan steatite seals with various unicorn motifs

(4) Essential stone querns and mullers for grinding grain
(5) Question not attempted

94. The Pre-Harappan settlement at Kalibangan provides some of the earliest archaeological evidence for which natural disaster?
(1) Volcanic eruption
(2) Tsunami
(3) Meteor strike
(4) Earthquake
(5) Question not attempted

95. Which pair of crops represents the odd one out, as it does NOT match the inferred mixed-cropping pattern discovered in the Pre-Harappan ploughed field at Kalibangan?
(1) Rice and Sugarcane
(2) Mustard and Gram
(3) Sesame and Barley
(4) Wheat and Chickpea
(5) Question not attempted

96. Arrange the stratigraphic periods of Kalibangan in the correct chronological sequence:
I. Mature Harappan Phase
II. Pre-Harappan Phase
III. Abandonment period due to tectonic activity/earthquake
Select the correct order:
(1) I, II, III
(2) II, III, I
(3) III, I, II
(4) II, I, III
(5) Question not attempted

97. The town planning of the Mature Harappan phase at Kalibangan is characterized by:
(1) A completely circular and organic street pattern
(2) A grid pattern aligning streets roughly north-south and east-west
(3) Randomly clustered houses constructed without any recognizable streets
(4) A single massive central religious pyramid structure
(5) Question not attempted

98. A distinguishing religious or ritualistic feature found at Kalibangan, often absent in many other major Harappan sites, is the presence of:
(1) Fire altars (Havan Kunds) built on prominent brick platforms
(2) A centralized Great Bath for various ritualistic washings
(3) Massive rock-cut cave temples for monastic habitation
(4) Life-sized bronze statues representing specific deities
(5) Question not attempted

99. Identify the incorrect statement regarding the residential architecture at Kalibangan during the Mature Harappan phase.
(1) Houses were constructed primarily of standard sun-dried mud bricks
(2) Most houses possessed a central courtyard surrounded by rooms
(3) The entrance to the houses was generally from the main arterial streets
(4) Some individual houses were equipped with private stone-lined wells
(5) Question not attempted

100. Consider the following statements about the drainage system at Kalibangan:
I. It relied extensively on baked bricks for street drains, perfectly identical to Mohenjodaro.
II. Hollowed-out wooden logs were used in some places as drains.
III. Soakage jars were frequently buried in the streets to collect wastewater from houses.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

101. Identify the correct pair regarding the artifacts and their significance at Kalibangan.
(1) Terracotta toy carts - Indicates exclusive use of iron wheels
(2) Bronze dancing girl - Found in the lower town courtyard
(3) Cylindrical seal - Suggests trade contacts with Mesopotamia
(4) Stone bust of a priest king - Found in the citadel
(5) Question not attempted

Downloaded from www.pdf.tube

102. Match List-I with List-II regarding archaeological findings and Harappan sites in Rajasthan:
List I: (Feature/Finding)
A. Fire altars and ploughed field
B. Substantial use of baked bricks and rich hoards
C. Late Harappan industrial site with copper focus
D. Seal of a seated deity
List II: (Associated Harappan Site)
i. Kalibangan
ii. Baror
iii. Karanpura
iv. Binjor
(1) A-i, B-ii, C-iv, D-iii
(2) A-ii, B-i, C-iii, D-iv
(3) A-i, B-iii, C-ii, D-iv
(4) A-iv, B-ii, C-i, D-iii
(5) Question not attempted

103. The discovery of a specific type of seal at Kalibangan, which is cylindrical rather than the typical square Harappan seal, shows the cultural influence of which contemporary civilization?
(1) Egyptian
(2) Chinese
(3) Minoan
(4) Mesopotamian
(5) Question not attempted

104. The following question consists of two statements, Assertion (A) and Reason (R). Select the correct answer using the codes given below:
Assertion (A): The street drainage system at Kalibangan is considered less sophisticated than that of Mohenjodaro.
Reason (R): Kalibangan lacked baked brick street drains and primarily utilized soakage pits and hollowed wooden logs for wastewater disposal.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

105. By definition, Bronze Age tools in the Harappan context are primarily made from an alloy of copper and:
(1) Iron
(2) Zinc
(3) Tin
(4) Silver
(5) Question not attempted

106. Which of the following describes a distinct burial practice discovered in the Kalibangan cemetery?
(1) Extended inhumation in rectangular pits
(2) Mummification in rock-cut tombs
(3) Exposure to scavenging birds on high towers
(4) Cremation and subsequent ash dispersal in rivers
(5) Question not attempted

107. Which unique medico-surgical evidence was identified in a child's skull found in a Kalibangan burial?
(1) Evidence of precise dental drilling for ancient fillings
(2) Complex reconstructive facial surgery on human remains
(3) Advanced surgical bone grafting
(4) Trepanation (making a surgical hole in the skull)
(5) Question not attempted

108. Consider the following statements regarding the burial practices at Kalibangan:
I. Extended burials in rectangular pits were common.
II. Circular pits containing large urns (pot burials) were found.
III. Some pot burials contained only grave goods with absolutely no skeletal remains.
IV. Burials uniformly contained massive caches of gold ornaments.
Which of the above statement(s) is/are correct?
(1) I, II and IV only
(2) I, II and III only
(3) II, III and IV only
(4) I and IV only
(5) Question not attempted

109. Which of the following burial practices was NOT observed at the Kalibangan cemetery?
(1) Rectangular_pit burials with skeletal remains
(2) Circular_pit burials with urns
(3) Tower of Silence (Dakhma) exposures

NODIA

(4) Rectangular_pit burials with no skeletal remains
(5) Question not attempted

110. The pottery found alongside the dead in Kalibangan burials primarily serves as evidence for:
(1) Strong evidence for the deceased's professional status as a potter
(2) A specific method used for executing high-profile ancient criminals
(3) The specific currency used to pay the authorities for the burial ground
(4) Belief in an afterlife where grave goods would be utilized
(5) Question not attempted

111. Read the following statements regarding the burial customs at Kalibangan and select the correct option:
Statement I: The presence of pot burials without any skeletal remains at Kalibangan suggests symbolic burials for individuals who died elsewhere.
Statement II: Kalibangan society practiced rigid uniformity, meaning every individual received exactly the same number of pots in their grave.
(1) Both Statement I and Statement II are correct.
(2) Both Statement I and Statement II are incorrect.
(3) Statement I is correct but Statement II is incorrect.
(4) Statement I is incorrect but Statement II is correct.
(5) Question not attempted

112. The presence of copper mirrors in the graves of Kalibangan most strongly points to an understanding and application of:
(1) Knowledge of advanced optical telescopy
(2) Metallurgical skills to produce reflective bronze/copper surfaces for personal grooming
(3) Solar energy harnessing techniques utilized
(4) State-sponsored currency minting
(5) Question not attempted

113. Geographically, the highest concentration of surveyed Palaeolithic and Mesolithic sites in western Rajasthan is found in the basin of which river?
(1) Chambal
(2) Luni
(3) Mahi
(4) Sabarmati
(5) Question not attempted

114. Match List-I with List-II regarding the geographical regions of Rajasthan and their associated major prehistoric/protohistoric sites:
List I: (Geographical Region of Rajasthan)
A. Mewar region
B. Shekhawati region
C. Ghaggar region
D. Marwar region
List II: (Associated Prehistoric/Protohistoric Site)
i. Kalibangan
ii. Didwana
iii. Ganeshwar
iv. Ahar
(1) A-iv, B-iii, C-i, D-ii
(2) A-i, B-ii, C-iii, D-iv
(3) A-iv, B-i, C-ii, D-iii
(4) A-iii, B-iv, C-i, D-ii
(5) Question not attempted

115. Identify the incorrect statement regarding the geographical spread of prehistoric sites in Rajasthan.
(1) The Aravalli hills served as a physical barrier but also a resource zone for early humans.
(2) The southeastern river valleys provided a highly conducive environment for early farming communities.
(3) The core desert region of Thar has absolutely zero evidence of prehistoric human footprint across all epochs.
(4) The Ghaggar-Hakra belt supported dense urban settlements during the Harappan Bronze Age.
(5) Question not attempted

116. Consider the following statements mapping cultures to the geography of Rajasthan:
I. Banas basin is famously associated with Chalcolithic agrarian cultures.
II. Kantli river basin is associated with prominent copper-producing sites.
III. Ghaggar valley contains crucial Pre-

Click Here to Buy book on Amazon

Harappan and Harappan urban sites.
IV. Luni basin shows rich evidence of Middle Palaeolithic tool industries.
V. The Chambal valley is completely devoid of any painted rock shelters.

Which of the above statement(s) is/are correct?
(1) I, II, III, and IV only
(2) II, III, IV, and V only
(3) I, III, IV, and V only
(4) I, II, IV, and V only
(5) Question not attempted

117. What primary geographical factor caused the early Chalcolithic settlements to densely cluster in the Mewar region?
(1) The region was a vital coastal hub suitable for extensive overseas trade
(2) The region was extremely arid, which perfectly preserved their mud structures
(3) The region possessed fertile river valleys and proximity to rich copper deposits in the Aravallis
(4) The region lacked any dense forests, making early agriculture effortless
(5) Question not attempted

118. Painted rock shelters representing prehistoric art in Rajasthan are prominently concentrated in the districts associated with which river valley?
(1) Luni valley
(2) Chambal valley (Kota, Bundi)
(3) Ghaggar valley
(4) Kantli valley
(5) Question not attempted

119. Observing the spatial transition of ancient cultures in Rajasthan, the trajectory of major development from the Palaeolithic era to the mature Chalcolithic era generally reflects a movement toward:
(1) Hyper-arid desert cores utilized to avoid seasonal rainfall
(2) High altitude Himalayan foothills suitable for defense
(3) Exclusive settlement on various island archipelagos
(4) River valleys providing perennial water and fertile soil in the south and east
(5) Question not attempted

120. Which of the following pairings of an ancient site and its modern district in Rajasthan is the odd one out?
(1) Ahar - Bikaner
(2) Kalibangan - Hanumangarh
(3) Bagor - Bhilwara
(4) Ganeshwar - Sikar (Neem Ka Thana region)
(5) Question not attempted

www.nodia.in

Downloaded from www.pdf.tube

ANSWERS

1. (2) The era reconstructed through archaeological findings due to the absence of written records
Prehistory in the context of Rajasthan refers to the expansive era before the advent of deciphered written scripts. Historical reconstruction relies entirely on physical artifacts such as stone tools, pottery, and skeletal remains. This period encompasses the Palaeolithic, Mesolithic, and Neolithic stages, where archaeological excavations provide the sole primary evidence for understanding human culture and social development throughout the region.

2. (1) The evolution of lithic tool technologies and the introduction of metals
Archaeologists primarily categorize prehistoric periods based on technological progress in tool manufacturing. In Rajasthan, this involves tracking the transition from large stone tools to microliths and eventually to copper implements. These material changes reflect shifts in human subsistence, social organization, and cognitive abilities, providing a reliable framework for dating various cultural phases across the different geographical regions of the state.

3. (3) V.N. Misra
V.N. Misra played a pivotal role in uncovering Rajasthan's prehistory through his systematic excavations at key sites. His work at Bagor provided groundbreaking evidence of early animal domestication and microlithic traditions. Similarly, his investigations at Didwana helped establish a long chronological sequence of human occupation in the Thar desert, significantly advancing the understanding of Palaeolithic environments and ancient human adaptations.

4. (3) I and III only
The Aravalli range was essential for early humans as it offered abundant quartzite for tool production. While the Thar desert was once thought to be uninhabited, archaeological evidence confirms prehistoric habitation during wetter periods. Meanwhile, the fertile river basins in southeastern Rajasthan became crucial hubs for Chalcolithic farming communities, supporting settled life through reliable water and fertile soil resources for agriculture.

5. (3) Nagaur
Didwana is a globally recognized archaeological site situated in the Nagaur district of Rajasthan. It is famous for yielding an extensive stratigraphic sequence of the Palaeolithic period. Excavations in this region have provided vital clues about environmental changes and human adaptation within the semi-arid landscape of western India, making it a cornerstone for studying the Pleistocene epoch and early hominin behavior.

6. (1) A-ii, B-iii, C-iv, D-i
Prehistoric phases are identified by specific tool-making traditions. The Lower Palaeolithic is characterized by heavy handaxes and cleavers, while the Middle Palaeolithic features flake-based tools like scrapers. The Upper Palaeolithic saw the rise of blade and burin technologies. Finally, the Mesolithic period is defined by the use of microliths, reflecting a shift toward more specialized and complex hunting equipment and technology.

NODIA

7. (4) Kalibangan
Singi Talav, Amarpura, and the 16R Dune are all significant Lower Palaeolithic sites located in the Didwana region, known for their ancient stone tool assemblages. In contrast, Kalibangan is a prominent protohistoric site belonging to the Harappan civilization. Located in Hanumangarh, it represents a much later stage of urban development characterized by brick architecture, seals, and advanced wheel-made pottery traditions.

8. (1) Both A and R are true and R is the correct explanation of A.
Early Palaeolithic populations in Rajasthan preferred settling near the Aravalli foothills and river basins for strategic reasons. These areas offered a reliable supply of fresh water and essential raw materials like quartzite for crafting stone tools. Such environmental advantages supported long-term habitation and provided

the resources necessary for the survival and technological activities of early human groups during the Pleistocene epoch.

9. (3) V.N. Misra
V.N. Misra was instrumental in the stratigraphic study and excavation of Singi Talav, which is a key Lower Palaeolithic site near Didwana. His rigorous archaeological methods helped uncover an early Acheulian tool tradition in a well-defined geological context. These findings were crucial for dating human presence in the Thar region and understanding the adaptation of early humans to ancient arid environments.

10. (1) Lower Palaeolithic
The Amarpura formation is a significant geological layer identified in the Didwana region of the Thar desert. It is primarily associated with the Lower Palaeolithic phase, containing numerous stone tools like handaxes and cleavers. This formation provides essential evidence for reconstructing the climatic conditions and human activities during the Pleistocene, highlighting the region's suitability for early hunter-gatherer populations in Rajasthan.

11. (4) It served as a massive quarry site for Lower Palaeolithic hominins
The Jayal gravel ridge in Nagaur district is a significant prehistoric feature. It served as a massive natural quarry where Lower Palaeolithic hominins sourced high-quality quartzite pebbles for making tools. The abundance of lithic debris and finished artifacts in this area indicates its importance as a manufacturing hub, providing insights into the resource procurement strategies and movements of early human groups.

12. (2) III only
The Didwana region is a cornerstone of Rajasthan's prehistory, offering a nearly continuous sequence from the Lower Palaeolithic to the Mesolithic. The 16R sand dune excavation provided critical chronological data through sophisticated dating techniques. While quartzite was the primary material used, Acheulian tools like handaxes were indeed present, refuting any claims of their absence in this technologically rich and diverse landscape.

13. (3) Geometric microlith
The Lower Palaeolithic culture in Rajasthan is defined by heavy stone tools such as handaxes, cleavers, and choppers. These tools were typically made from coarse quartzite using hard hammer techniques. In contrast, geometric microliths are miniature stone tools characteristic of the much later Mesolithic period. Their presence indicates a significant technological shift toward hafting and specialized hunting equipment for small game species.

14. (4) The region hosted perennial water bodies and higher rainfall during the Pleistocene
Extensive Lower Palaeolithic habitation in the now semi-arid Didwana region was possible because environmental conditions were significantly different during the Pleistocene. Geological evidence suggests that the Thar desert experienced periods of higher rainfall and stable perennial water bodies. These conditions supported diverse flora and fauna, creating a hospitable environment for early human groups to thrive and manufacture various stone tool types.

15. (1) Acheulian handaxes and choppers
The earliest archaeological deposits at Singi Talav are dominated by heavy-duty stone tools belonging to the Acheulian tradition. These include well-crafted handaxes and choppers made primarily from local quartzite. Such artifacts reflect the survival strategies of Lower Palaeolithic hominins who occupied the region. The site provides one of the most well-stratified examples of early human technology in the Indian subcontinent.

16. (2) II, I, III
The geological history of the Didwana region is understood through distinct formations. The Jayal formation is the oldest, representing an ancient river system. This is followed by the Amarpura formation, which contains significant Lower Palaeolithic artifacts. The Didwana formation is the youngest, primarily consisting of aeolian sand dunes that provide a record of later climatic fluctuations and human occupation phases.

17. (2) V.N. Misra
V.N. Misra introduced the term "Luni Industry" to describe the Middle Palaeolithic culture

Click Here to Buy book on Amazon

identified in the Luni river basin of western Rajasthan. This industry is characterized by the use of smaller flake tools such as scrapers and points, often made from fine-grained stones like chert and jasper. His research highlighted the distinct technological and environmental adaptations of Middle Pleistocene human groups.

18. (1) A-ii, B-iii, C-i, D-iv
Prehistoric sites in Rajasthan are closely linked to river systems. Bagor is situated on the Kothari river, while Ganeshwar flourished in the Kantli basin. Kalibangan is a major Harappan site located in the Ghaggar-Hakra valley. Furthermore, the Luni Industry sites are concentrated within the Luni river basin, reflecting the essential role of water resources in determining human settlement patterns.

19. (3) Primary tool making technique - Levallois technique
The Middle Palaeolithic culture in Rajasthan is distinguished by advanced flake-tool technologies. One of the hallmark methods used was the Levallois technique, which involved preparing a stone core to strike off flakes of a predetermined size and shape. This period saw a transition from heavy core tools to more specialized implements like scrapers and points, reflecting increased manual dexterity and planning.

20. (3) I, II, III, and V only
The Middle Palaeolithic in Rajasthan is characterized by flake-based tools, including scrapers and points, found extensively in the Luni basin. There was a notable shift toward using fine-grained materials like chert and jasper over coarse quartzite. While it represents a significant cultural phase, the association with a specific climatic stage must align with Upper Pleistocene data rather than Middle Pleistocene contexts.

21. (3) A flake tool with a retouched working edge used for working wood or hides
A scraper is a defining artifact of the Middle Palaeolithic period, found abundantly in Rajasthan's prehistoric sites. It is a flake tool characterized by a carefully retouched edge, designed for tasks such as scraping animal hides, shaping wooden implements, or processing plant materials. These tools demonstrate the versatility and specialized functional requirements of human groups during this stage of cultural evolution.

22. (2) It has yielded a rich sequence of Acheulian and Middle Palaeolithic artifacts
The Wagan river basin in Rajasthan is archaeologically significant for its evidence of early human occupation. Systematic surveys have revealed a rich sequence of artifacts, spanning the Acheulian tradition of the Lower Palaeolithic to various Middle Palaeolithic flake tools. These findings indicate that the basin provided a stable environment with accessible raw materials and water, supporting human populations over long periods.

23. (4) A shift from coarse quartzite to fine-grained siliceous stones like chert and jasper
A major technological transition occurred from the Lower to the Middle Palaeolithic in western Rajasthan regarding raw material selection. Early humans shifted from using coarse, bulky quartzite to finer, more siliceous stones such as chert, jasper, and agate. This change allowed for the production of smaller, sharper, and more refined flake tools, demonstrating an improved understanding of lithic properties and craftsmanship.

24. (3) Lower Palaeolithic → Middle Palaeolithic → Upper Palaeolithic
The Palaeolithic era in Rajasthan follows a standard chronological progression characterized by the gradual refinement and reduction in the size of stone tools. It begins with the Lower Palaeolithic, featuring heavy handaxes. This is followed by the Middle Palaeolithic, focused on flake tools. Finally, the Upper Palaeolithic emerges, introducing sophisticated blade and burin technologies, reflecting increasing human cognitive and technical complexity.

25. (3) Pushkar basin
Evidence of Upper Palaeolithic culture in Rajasthan is most prominently found in the Pushkar basin, particularly around the Budha Pushkar lake. This region has yielded sophisticated stone tool assemblages, including blades and burins. The environmental context suggests that these groups inhabited the area during a period of fluctuating aridity, utilizing the

NODIA

lake's resources while developing more efficient and specialized technologies.

26. (1) B. Allchin
B. Allchin conducted significant archaeological investigations at Budha Pushkar, providing crucial insights into the transition from Middle to Upper Palaeolithic cultures. Her work focused on the relationship between human habitation and the changing sand dune landscapes of the Thar desert. These studies helped establish the presence of late Pleistocene hunter-gatherers in Rajasthan and their adaptation to increasingly arid environmental conditions.

27. (4) Widespread use of smelted copper tools
The Upper Palaeolithic in Rajasthan is defined by blade and burin technologies and the use of ostrich eggshells for ornaments. This era occurred during a period of significant environmental stress and aridity. However, the use of smelted copper tools is not a feature of this period; metallurgy emerged much later during the Chalcolithic phase, representing a completely different developmental stage.

28. (2) II and III only
The Upper Palaeolithic phase in Rajasthan is characterized by the production of specialized tools like burins and retouched blades. Discoveries of ostrich eggshells at several sites indicate that the environment was quite arid rather than humid or tropical. These eggshells were often used to create beads, providing evidence of early artistic expression and human adaptation to the harsh environment.

29. (3) Gilund
Budha Pushkar, Hokra, and Jayal are significant prehistoric sites within the Thar region, yielding Palaeolithic or Mesolithic evidence. In contrast, Gilund is a major Chalcolithic site located in the Banas river basin of southeastern Rajasthan. It belongs to the Ahar culture and is characterized by a much later agricultural economy, sophisticated pottery, and the use of copper and brick architecture.

30. (1) A-iii, B-i, C-ii, D-iv
Prehistoric phases are linked to specific material markers. Ostrich eggshell beads are hallmarks of the Upper Palaeolithic, while handaxes define the Lower Palaeolithic. Levallois flakes are characteristic of the Middle Palaeolithic's specialized flake production. Finally, geometric microliths are the defining feature of the Mesolithic period, representing a shift toward miniature, hafted tools used by hunter-gatherer communities in various settings.

31. (1) They are exclusively found in Neolithic polished stone contexts
Ostrich eggshell remains in Rajasthan provide critical evidence for the Upper Palaeolithic environment. They indicate hyper-arid conditions during the late Pleistocene. Many fragments show deliberate engravings or were fashioned into beads, demonstrating early human creativity. However, claiming they are exclusively found in Neolithic contexts is incorrect, as their primary archaeological association in the region is with much earlier hunter-gatherer groups.

32. (1) Both A and R are true and R is the correct explanation of A.
Upper Palaeolithic sites are less frequent in western Rajasthan than Middle Palaeolithic sites due to environmental changes. During the Last Glacial Maximum, the region suffered from extreme hyper-aridity, making it largely inhospitable for human habitation. This climatic shift likely forced populations to migrate to more stable environments, resulting in a thinner archaeological record for this specific phase in the Thar desert.

33. (2) Kothari
Bagor, one of the most important Mesolithic sites in India, is located on the banks of the Kothari river in the Bhilwara district of Rajasthan. The river provided a perennial source of water and attracted diverse wildlife, creating an ideal environment for long-term human settlement. Excavations here have yielded vital evidence regarding the transition from hunting-gathering to early pastoralism and agriculture.

34. (1) V.N. Misra
V.N. Misra led the extensive archaeological excavations at Bagor during the late 1960s. His meticulous work at this site uncovered a continuous sequence of human occupation over several millennia. The findings were revolutionary, providing some of the earliest

Downloaded from www.pdf.tube

and clearest evidence for the domestication of animals in the Indian subcontinent, as well as a rich and diverse assemblage of microliths.

35. (3) Hunting and gathering with early signs of animal domestication
The earliest phase of occupation at Bagor was primarily based on a hunting and gathering economy. However, it is highly significant for providing early evidence of animal husbandry, particularly the domestication of sheep and goats. Inhabitants utilized a sophisticated microlithic industry to hunt local game, while also beginning to manage livestock, marking a crucial step toward a more sedentary lifestyle.

36. (3) I, II and III only
Bagor exhibits a clear cultural evolution across three main phases. Phase I is characterized by microliths and animal remains without pottery. Phase II marks the introduction of handmade pottery and copper tools, indicating outside influences. Phase III shows the arrival of iron implements and wheel-made ceramics. Contrary to some claims, the site provides extensive faunal evidence confirming the practice of husbandry.

37. (3) Horse
Excavations at Bagor have provided a detailed record of the animals hunted or domesticated by Mesolithic inhabitants. These include cattle, sheep, and goats, which formed the core of the early pastoral economy. While diverse wild species were also present, there is no archaeological evidence for the presence of the horse during this early phase. Horses generally appeared much later in the subcontinent.

38. (3) Statement I is correct but Statement II is incorrect
Bagor is renowned for providing some of the earliest evidence of animal husbandry in the Indian subcontinent, specifically involving sheep and goats. However, the transition was not a sudden shift to a purely agrarian economy. Instead, the inhabitants continued to rely significantly on hunting and gathering alongside early pastoralism, demonstrating a gradual and complex economic evolution rather than an immediate change.

39. (4) Bagor
The prominent archaeological mound at Bagor is locally known as 'Maha Satiyan'. Situated on the Kothari river, this site has yielded an exceptionally rich record of the Mesolithic period. The excavations conducted here revealed a massive collection of microliths and evidence of early animal domestication. It remains a key site for understanding the transition from the Stone Age to the early use of metals.

40. (1) They are characterized by geometric shapes like triangles and trapezes
The stone tool industry at Bagor is distinguished by its high-quality microliths. These miniature tools are predominantly geometric in shape, featuring sophisticated forms such as triangles, trapezes, and crescents. They were crafted from fine-grained materials like chert and quartz. These microliths were designed to be hafted into wooden or bone handles, serving as versatile components for arrows, spears, and other implements.

NODIA

41. (3) Miniature stone tools shaped deliberately into geometric forms like triangles, crescents, and trapezes
Geometric microliths are tiny stone tools characteristic of the Mesolithic era in Rajasthan. They were deliberately shaped into precise forms such as triangles, trapezes, and crescents. These tools were not used alone but were hafted onto wooden or bone shafts to create composite weapons like arrows and harpoons. This technology allowed for more efficient hunting and reflects a significant advancement in craftsmanship.

42. (1) A-iii, B-iv, C-i, D-ii
Bagor's cultural sequence is defined by its changing material remains. Phase I is aceramic, featuring only microliths and animal bones. Phase II introduces copper tools and handmade pottery alongside microliths. Phase III is marked by the appearance of iron implements and wheel-made ceramics. Later occupations are identified by modern artifacts like glass beads, reflecting the site's long-term importance as a center of activity.

43. (4) Favorable ecological setting near the Kothari river offering reliable water and game
The primary reason for the continuous prehistoric habitation at Bagor was its favorable ecological setting. Situated on the banks of the Kothari river, the site offered a perennial source of water and a landscape rich in diverse plant and animal resources. This stable environment supported both hunting-gathering activities and the eventual transition to pastoralism, making it an attractive location for humans.

44. (1) I, II, III, and IV only
Burial practices at Bagor were conducted within the settlement area. In Phase I, the deceased were laid in an extended east-west position. Phase II saw a shift toward flexed or crouched positions, often accompanied by grave goods like copper ornaments and meat offerings. There was no evidence of segregated cemeteries outside the habitation area, reflecting a close social integration between the groups.

45. (3) Architecture - Baked brick multi-story houses
While Bagor provides a rich sequence of prehistoric and protohistoric occupation, the claim that it featured multi-story baked brick houses is incorrect. The architecture at Bagor was primarily composed of stone-paved floors, mud walls, and wattle-and-daub structures. Sophisticated baked brick architecture is a hallmark of urban civilizations like the Harappans, which followed a different developmental trajectory than the rural settlement.

46. (4) Stone paved floors made of schist slabs and pebbles
Excavations at the Mesolithic site of Bagor revealed interesting details about ancient habitation structures. The inhabitants constructed durable flooring using locally available schist slabs and river pebbles. These stone-paved floors were designed to provide a stable and dry surface for their huts. This architectural feature suggests a degree of sedentism and organized living spaces even during the early hunting-gathering and pastoral phases.

47. (1) It was solely an agricultural community from its inception, completely detached from hunting
Bagor is a unique site showing a long, continuous sequence of human occupation. While it eventually transitioned toward a pastoral and agricultural economy, it was certainly not solely an agricultural community from its inception. The earliest phase was rooted in hunting and gathering. The archaeological record clearly demonstrates a gradual shift where hunting remained important even as animal husbandry and metal were introduced.

48. (2) II, III, I
The material culture at Bagor evolved through three distinct chronological stages. The sequence begins with a purely microlithic phase focused on hunting and early pastoralism. This is followed by a stage where copper tools and handmade pottery were introduced alongside traditional stone tools. Finally, the Iron Age phase emerged, characterized by the appearance of iron implements and wheel-made pottery, reflecting regional shifts.

49. (2) Because early inhabitants transitioned rapidly from Mesolithic directly to Chalcolithic due to early metal adoption
A classical Neolithic phase is considered sparse in Rajasthan because many communities transitioned rapidly from late Mesolithic traditions directly into the Chalcolithic. The early discovery and exploitation of abundant copper deposits in the Aravalli range facilitated this quick adoption of metal. Consequently, the traditional Neolithic markers, such as polished stone tools, are often bypassed in favor of copper implements within settled communities.

50. (1) Heavy ground and polished stone axes used for forest clearance
In the transition toward food production in Rajasthan, certain archaeological finds suggest early agricultural activities. The discovery of heavy ground and polished stone axes is particularly significant. These tools were likely used for clearing forests and preparing land for cultivation. While not as widespread as in other regions, these artifacts represent the initial steps toward a sedentary lifestyle and the systematic management of plants.

51. (3) Polishing and grinding to create smooth surfaces and sharp edges
The hallmark of tool manufacturing during the Neolithic period is the shift toward polishing

Click Here to Buy book on Amazon

and grinding techniques. Unlike earlier phases that relied on flaking, Neolithic humans spent considerable effort smoothing the surfaces of stone tools to create highly efficient and durable edges. These polished celts and axes were essential for specialized tasks such as woodworking and forest clearance, which supported early agriculture.

52. (2) II and III only
The transition to food production in Rajasthan was not uniform across the state. Southeastern Rajasthan, with its fertile river valleys, saw an earlier shift to sedentary farming. In contrast, the more arid western regions continued to rely heavily on pastoralism even after agriculture was introduced. These regional variations reflect the significant role of local environments in shaping economic strategies and cultural developments.

53. (4) All of the above (none are purely classical Neolithic)
In Rajasthan, identifying a "purely classical Neolithic" site is difficult as most locations show different developmental patterns. Ahar is a major Chalcolithic center, while Bagor Phase I is predominantly Mesolithic with early pastoralism. Didwana is famous for its extensive Palaeolithic sequences. The rapid transition to copper use in the region often blurred the lines, resulting in a unique cultural trajectory.

54. (1) A-ii, B-iii, C-iv, D-i
Different sites in Rajasthan represent various economic stages. Didwana is a key site for Lower Palaeolithic foraging. Bagor's earliest phase illustrates Mesolithic hunting-gathering, while its second phase marks the introduction of metal and pastoralism. Ahar represents the peak of mature Chalcolithic farming. Together, these sites provide a comprehensive overview of the long-term shifts in human subsistence and technology across the landscape.

55. (4) Widespread iron smelting
The Neolithic revolution is defined by several transformative changes, including the domestication of plants and animals, the establishment of sedentary village life, and the use of polished stone tools. These developments fundamentally altered human society. However, widespread iron smelting is not a characteristic of this era; it occurred much later during the Iron Age, following the Bronze and Chalcolithic periods.

56. (1) Both A and R are true and R is the correct explanation of A.
Rajasthan does not possess a prominent Neolithic phase like the Deccan, primarily due to its geological resources. The Aravalli mountains provided early humans with easy access to rich copper deposits. This availability allowed late Mesolithic communities to adopt metallurgy quickly, leading to a direct transition into the Chalcolithic period. Consequently, the traditional stage of exclusive polished stone tool use was largely bypassed.

NODIA

57. (3) Stone and Copper
The term "Chalcolithic" refers to a cultural stage where human societies began using copper implements alongside their traditional stone tools. This period marks a significant technological transition, as it represents the first use of metal in history. While copper provided more durable and specialized tools, stone microliths and other lithic implements remained essential for daily life and survival in these communities.

58. (1) Banas river system
The Banas river system served as the primary cradle for the flourishing Chalcolithic cultures in southeastern Rajasthan. Often referred to as the Ahar or Banas culture, these settlements thrived on the fertile plains provided by the river and its tributaries. The availability of water and agricultural land, combined with proximity to copper sources, allowed these communities to develop a complex society.

59. (4) They are characterized by a diverse coexistence of microliths and copper implements
The Chalcolithic cultures of Rajasthan represent a fascinating stage of development where traditional and new technologies coexisted. While these societies successfully mastered copper smelting and created various metal tools, they did not abandon their stone-working heritage. Instead, the archaeological record shows a diverse use of both microliths and copper implements, which were utilized for various agricultural, domestic, and hunting activities.

60. (2) III only
Chalcolithic Rajasthan is identified by distinct pottery traditions, such as the Black and Red Ware of Ahar and the Ochre Coloured Pottery of Ganeshwar. These ceramics were often wheel-made and featured various decorations. However, claiming that Painted Grey Ware is the defining pottery of the early Chalcolithic is incorrect. Painted Grey Ware is actually associated with the transition into the Iron Age.

61. (3) Ahar Culture - Mewar region
The Ahar culture, also known as the Banas culture, is the most prominent Chalcolithic tradition in the Mewar region of southeastern Rajasthan. Centered around the Ahar river near Udaipur, it encompasses numerous village settlements supported by agriculture and copper metallurgy. Other regional cultures, like Ganeshwar, are associated with the Shekhawati region, while the Sothi culture is linked to the northern belt.

62. (1) Both Statement I and Statement II are correct.
The Chalcolithic economies in Rajasthan were primarily agro-pastoral, combining the cultivation of crops with animal husbandry. Evidence from major sites like Balathal confirms the farming of various crops, including wheat, barley, and lentils. This stable food supply, supplemented by the rearing of cattle, sheep, and goats, allowed these communities to establish permanent village settlements and develop specialized craft industries.

63. (1) The Banasian culture used purely rural architectural forms primarily made of stone and mud, lacking town planning.
The Banasian or Ahar culture differs significantly from the contemporary Harappan civilization in its social and architectural organization. While the Harappans built highly planned urban centers with advanced drainage, the Ahar people lived in rural settlements. Their houses were constructed using local stone foundations and mud walls, lacking the standardized town planning, grid systems, and baked brick architecture characteristic of Harappans.

64. (2) Copper
The Ochre Coloured Pottery (O.C.P.) tradition is fundamentally linked to the exploitation of copper resources in Rajasthan. Centered in the Ganeshwar-Jodhpura region, these communities were expert metallurgists who utilized the rich Khetri copper belt. They produced a vast array of copper artifacts, including arrowheads, axes, and fish hooks, which were likely traded with other contemporary cultures, including the Indus Valley.

65. (2) Akshay Kirti Vyas
Akshay Kirti Vyas conducted the first formal excavations at the site of Ahar in 1953. His initial work brought to light the existence of a major Chalcolithic culture in the Mewar region, which was later extensively studied by other scholars. These discoveries were crucial for understanding the rural counterparts to the urban Harappan civilization and the regional diversity of protohistoric Indian societies.

NODIA

66. (1) A-ii, B-i, C-iv, D-iii
The Ahar culture is spread across several modern districts in Rajasthan. The type site, Ahar, is located in Udaipur, while Gilund is situated in the Rajsamand district. Balathal, another major settlement, is found within the Vallabhnagar tehsil of Udaipur. Ojhiyana is located in the Bhilwara district. Each of these sites has provided unique insights into the regional variations of the culture.

67. (4) Both 2 and 3
Ancient inscriptions and historical literature refer to the site of Ahar by names that highlight its economic importance. It is known as Tambavati, meaning “the city of copper,” due to the intensive copper smelting activities discovered there. Additionally, it is referred to as Aghatpur or Aghat-durg. While ‘Dhulkot’ is the local name for the mound, the other terms reflect its status.

68. (2) I, II, IV, and V only
Ahar architecture is characterized by multi-roomed houses built on sturdy schist stone platforms. The superstructures were made of mud or sun-dried bricks, as baked bricks were not commonly used for residential construction. A notable feature is the discovery of multi-faced hearths, suggesting large communal cooking or joint families. These structures reflect a well-organized rural society adapted to the local resources.

69. (3) Baked bricks
While the Ahar culture displayed sophisticated rural planning, baked bricks are notably absent in its general habitation structures. Instead, the Ahar people utilized locally available stone for foundations and sun-dried mud bricks or wattle-and-daub for walls. Roofs were typically thatched with bamboo and grass. The lack of baked bricks distinguishes Ahar from urban Harappan sites, emphasizing its distinct rural character.

70. (2) They were entirely unaware of copper smelting and imported all finished tools.
The Ahar people were skilled metallurgists, and the claim that they were unaware of copper smelting is entirely false. Archaeological evidence, including copper slag and furnaces, confirms that they actively smelted ore to produce tools. They also manufactured characteristic Black and Red Ware pottery, cultivated rice, and produced decorative terracotta beads, showcasing a highly self-sufficient and culturally rich Chalcolithic community.

71. (4) White
The distinctive Black and Red Ware (BRW) pottery of the Ahar culture is renowned for its unique manufacturing technique and decoration. These pots were fired in a way that produced a black interior and a red exterior. They were predominantly decorated with delicate linear and geometric patterns painted in white. This aesthetic style is a hallmark of the Banas culture and helps archaeologists.

72. (1) Ahar → Gilund → Balathal
The archaeological exploration of major Mewar Chalcolithic sites followed a specific chronological order. Ahar was first excavated in the early 1950s by Akshay Kirti Vyas. This was followed by B.B. Lal's excavations at Gilund in 1959-60. Finally, the site of Balathal was systematically excavated starting in the 1990s. This progression of research has continuously refined our understanding of the culture's depth.

73. (3) B.B. Lal
The significant Chalcolithic site of Gilund was first excavated by the eminent archaeologist B.B. Lal in 1959-60. His work revealed that Gilund was a major regional center of the Ahar culture, featuring complex architecture and significant material remains. Lal's findings highlighted the cultural connections between different regions of Rajasthan and provided a clearer picture of the culture beyond its type site.

74. (1) Banas
Gilund is a vital archaeological site located within the Banas river basin in Rajsamand district. Its proximity to the Banas river provided the necessary water resources for agriculture and domestic use, supporting a large sedentary population during the Chalcolithic period. As a major center of the Ahar culture, Gilund's location was strategic for trade and resource management, contributing to its cultural importance.

75. (4) Gilund shows prominent use of baked bricks in certain massive structures, unlike Ahar.
A major architectural difference between Gilund and Ahar is the use of building materials. While Ahar relied almost exclusively on stone and mud bricks, Gilund features the prominent use of baked bricks in some of its larger structures. This use of fired bricks indicates a higher degree of technological investment and perhaps a different social or functional status for Gilund within the culture.

76. (1) I and II only
Excavations at Gilund uncovered impressive structural remains, including a complex of parallel mud-brick walls that may have served as the base for a large public building. Additionally, large circular pits were discovered, which were likely utilized for long-term grain storage. While wattle-and-daub construction was indeed present for smaller dwellings, the massive brick features highlight the site's importance as a center.

77. (3) Iron swords
The Ahar-Gilund culture is defined by its rich Chalcolithic material assemblage. Common findings include copper axes, various steatite beads, and characteristic terracotta bull figurines, which may have had ritual significance. However, iron swords are not found in these hoards, as the Ahar culture flourished before the Iron Age. The appearance of iron weapons represents a much later technological and military transition.

Downloaded from www.pdf.tube

78. (1) A-ii, B-i, C-iv, D-iii
Specific archaeological findings help identify key sites. Gilund is noted for its baked brick structures, while Ahar is famous for its multi-faced hearths. Balathal is unique for yielding the earliest known evidence of leprosy in India and featuring a massive mud-brick fortification. These discoveries emphasize the diverse social and defensive aspects of the Chalcolithic communities living in the river valleys.

79. (1) Northern Black Polished Ware
The ceramic assemblage at Gilund primarily includes Black and Red Ware, Plain Red Ware, and occasionally Painted Grey Ware in later levels. These reflect the site's Chalcolithic and Iron Age transitions. In contrast, Northern Black Polished Ware is an odd one out, as it is a luxury ceramic characteristic of the much later Urban Revolution, appearing long after the site's peak.

80. (1) Both A and R are true and R is the correct explanation of A.
Gilund is recognized as a major regional center because of its impressive archaeological profile. The presence of extensive structural complexes, including massive parallel walls and sophisticated grain storage pits, points to a highly organized and complex economy. These features suggest that Gilund functioned as a central place for resource management and administration within the broader Ahar-Banas cultural network in southeastern Rajasthan.

81. (2) Kantli
The Ganeshwar civilization, a crucial center of early metallurgy, flourished on the banks of the Kantli river in the Sikar district. This seasonal river provided essential water for the community and its smelting activities. The site's location was highly strategic, being situated near the rich copper ores of the Khetri belt, which allowed it to become a primary copper supplier.

82. (1) Kapi-varni (Ochre Coloured Pottery)
The Ganeshwar-Jodhpura cultural complex is predominantly associated with a distinct type of ceramic known as Ochre Coloured Pottery (O.C.P.), also referred to as Kapi-varni. This pottery is characterized by its orange-to-red color and often has a fragile, weathered surface. It serves as a vital diagnostic marker for identifying sites that were part of this early copper-producing culture in ancient India.

83. (3) It was a primary center for large-scale iron smelting in ancient India.
Ganeshwar was a major center for copper production, situated near the Khetri mines, and its tools are known for their high purity. While microliths were also used, the claim that it was a primary center for iron smelting is incorrect. Iron technology emerged much later in history. Ganeshwar's significance lies entirely in its early mastery of copper metallurgy during the Chalcolithic phase.

84. (3) IV only
Ganeshwar has yielded an incredible number of copper artifacts, including hundreds of arrowheads and numerous fish hooks, reflecting its specialized metallurgy. Chemical analysis shows that these copper objects possess an extremely high level of purity, sometimes reaching 99%. However, the claim that massive iron implements were staple finds is incorrect, as Ganeshwar is a Chalcolithic site where iron was not yet utilized.

85. (3) The Kantli river possessed sufficient water bodies or pools supporting a robust aquatic life during that period.
The abundance of copper fish hooks at Ganeshwar suggests that fishing was a significant economic activity for the inhabitants. This implies that during the site's occupation, the Kantli river and its environment were much wetter than they are today. Perennial water bodies or large seasonal pools likely supported robust aquatic life, allowing the Ganeshwar people to supplement their diet through specialized fishing.

86. (1) Both Statement I and Statement II are correct.
Ganeshwar is widely regarded as a major metallurgical hub due to its proximity to the Khetri copper deposits. The community not only smelted copper for local use but is also believed to have supplied raw copper and finished goods to the Harappan civilization. This relationship highlights the interconnectedness of regional cultures and the vital role Rajasthan's mineral wealth played in history.

NODIA

87. (4) It was contemporary to the Pre-Harappan and Early Harappan phases, extending into the Mature phase.
The Ganeshwar culture occupies a significant place in protohistoric chronology. It flourished primarily during the late fourth and third millennia BCE, making it contemporary with the Pre-Harappan and Early Harappan phases. Its period of activity extended into the Mature Harappan phase, during which it likely served as a critical source of copper for urban centers, bridging different regional cultural traditions effectively.

88. (1) R.C. Agrawal
R.C. Agrawal was the primary archaeologist responsible for bringing the immense significance of the Ganeshwar site to light. Through his surveys and excavations in the 1970s, he identified the unique copper-rich culture and its distinct pottery. His work established Ganeshwar as a major center of early metallurgy, fundamentally changing our understanding of the relationship between regional sites and the Harappan civilization.

89. (3) Black Bangles
The name 'Kalibangan' is derived from the local Rajasthani language, where 'Kali' means black and 'Bangan' refers to bangles. The site earned this name because of the large quantities of broken black terracotta and faience bangles found scattered across the surface of the archaeological mounds. These artifacts reflect the vibrant craft traditions and personal adornment practices of the ancient Harappan people.

90. (1) A-ii, B-iii, C-iv, D-i
Pre-Harappan Kalibangan is identified by six distinct pottery fabrics. Fabric A is light, carelessly potted, and painted in black and white. Fabric B features robust, rusticated surfaces. Fabric C is distinguished by its purple red slip with black paintings. Fabric D consists of sturdy red ware with characteristic incised designs on the interior. These variations reflect the diverse ceramic traditions present.

91. (4) It provides the earliest known archaeological evidence of an agricultural ploughed field in the world.
The discovery of a preserved ploughed field at Kalibangan is a landmark in world archaeology. Located in the Pre-Harappan level, it provides the earliest definitive evidence of systematic agriculture using a plough. The grid pattern of furrows suggests that farmers practiced mixed cropping, a sophisticated technique. This find highlights the advanced state of agricultural knowledge in the Ghaggar-Hakra valley during antiquity.

92. (1) I, III, IV, and V only
The Pre-Harappan phase at Kalibangan was characterized by a fortified settlement and a unique ploughed field showing mixed cropping. The pottery was distinctly different from the later Mature phase. Crucially, evidence of a catastrophic earthquake was discovered, which appears to have brought this phase to an end. Unlike the Mature period, houses in this earlier stage were primarily built using mud bricks.

93. (3) Mature Harappan steatite seals with various unicorn motifs
The Pre-Harappan levels at Kalibangan have yielded various artifacts, including copper axes, stone querns, and tiny steatite microbeads. However, the sophisticated steatite seals featuring unicorn motifs and Harappan script are absent from this early phase. These iconic seals are a hallmark of the Mature Harappan urban period and represent a later development in administrative and trade practices within the Indus Valley.

94. (4) Earthquake
Kalibangan is famous in the archaeological world for providing some of the earliest evidence of a natural disaster. Stratigraphic analysis of the Pre-Harappan levels reveals faulted layers and collapsed walls that are indicative of a major earthquake. This seismic event likely caused significant damage to the early settlement, leading to a temporary abandonment before the site was rebuilt during the Mature phase.

95. (1) Rice and Sugarcane
The furrows in the Pre-Harappan ploughed field at Kalibangan suggest a system of mixed cropping.

Click Here to Buy book on Amazon

Archaeologists infer that crops like mustard and gram, or sesame and barley, were grown together in a grid pattern. Wheat and chickpeas were also likely cultivated. However, rice and sugarcane are odd ones out, as they require much higher water levels than typically available.

96. (2) II, III, I
The occupational history of Kalibangan begins with the Pre-Harappan phase, characterized by specific pottery and early agriculture. This phase ended abruptly, with evidence pointing toward a major earthquake or tectonic activity. After a period of abandonment or transition, the site was reoccupied during the Mature Harappan phase. This later period saw the development of a highly planned and fortified urban center.

97. (2) A grid pattern aligning streets roughly north-south and east-west
Town planning at Kalibangan during the Mature Harappan phase followed the classic Indus Valley model. The settlement was divided into a fortified citadel and a lower town. Streets were laid out in a precise grid pattern, intersecting at right angles and generally aligning in north-south and east-west directions. This organized layout reflects a high degree of central planning and urban management.

98. (1) Fire altars (Havan Kunds) built on prominent brick platforms
A unique ritualistic feature of Kalibangan is the presence of several fire altars, or Havan Kunds. These were discovered both in the citadel and in individual houses in the lower town. Built on prominent mud-brick platforms, these altars often contained ash, charcoal, and animal bones. This suggests that the people of Kalibangan practiced distinct religious rituals involving fire and ritualistic offerings.

99. (3) The entrance to the houses was generally from the main arterial streets.
During the Mature Harappan phase at Kalibangan, residential architecture was highly standardized. Houses were built with mud bricks and typically featured a central courtyard. However, the claim that entrances were from the main arterial streets is incorrect. Following the general Harappan practice, house entrances were usually located in side lanes or alleys to ensure privacy and protection from the main streets.

NODIA

100. (2) II and III only
The drainage system at Kalibangan was unique and somewhat different from other major sites. While it lacked extensive baked brick street drains, it utilized innovative methods such as hollowed-out wooden logs to channel water. Additionally, soakage jars or pits were frequently buried in the streets to collect wastewater from individual houses. These adaptations show how communities modified engineering based on local resources.

101. (3) Cylindrical seal - Suggests trade contacts with Mesopotamia
The discovery of a cylindrical seal at Kalibangan is a significant find that points toward international trade. While most Harappan seals are square, the cylindrical form is characteristic of contemporary Mesopotamia. This artifact provides strong evidence that the inhabitants of Kalibangan were part of a vast trade network that connected the Indus Valley with the civilizations of the Near East during antiquity.

102. (1) A-i, B-ii, C-iv, D-iii
Various Harappan sites in Rajasthan are identified by unique features. Kalibangan is famous for fire altars and its ploughed field. Baror is noted for the substantial use of baked bricks and jewelry hoards. Binjor served as a late Harappan industrial site with a focus on copper, while Karanpura has yielded interesting artifacts like a seal depicting a seated deity.

103. (4) Mesopotamian
The presence of a cylindrical seal at Kalibangan is a clear indicator of cultural and commercial contact with the Mesopotamian civilization. This specific seal type was common in the cities of Sumer and Akkad but rare in the Indus Valley. Its presence suggests that traders or ideas from the Near East reached the Ghaggar-Hakra region, highlighting the globalized trade networks.

104. (1) Both A and R are true and R is the correct explanation of A.
The drainage system at Kalibangan is often considered less sophisticated than that of Mohenjodaro because it relied on different

building materials. Instead of extensive baked brick street drains, Kalibangan primarily used soakage pits and hollowed-out wooden logs. This variation reflects local environmental constraints and the availability of resources rather than a lack of understanding of sanitation and urban engineering practices.

105. (3) Tin
In the context of the Harappan civilization, the Bronze Age is defined by the technological advancement of alloying copper with tin. This process created a harder and more durable metal than pure copper, suitable for manufacturing superior tools, weapons, and artistic figurines. The procurement of tin indicates the existence of extensive long-distance trade networks that supported the metallurgical needs of urban society.

106. (1) Extended inhumation in rectangular pits
One of the primary burial practices discovered in the Kalibangan cemetery is extended inhumation. In this method, the body of the deceased was placed in a rectangular pit, usually in a north-south orientation with the head toward the north. These graves often contained pottery and other personal items, reflecting the community's beliefs about the afterlife and providing information about the ancient population.

107. (4) Trepanation (making a surgical hole in the skull)
Archaeological excavations at Kalibangan yielded extraordinary evidence of ancient medical knowledge. A child's skull found in a burial showed clear signs of trepanation, which involved surgically making holes in the cranium. The presence of healing bone tissue suggests that the child survived the procedure. This discovery indicates that the Harappan people possessed a sophisticated understanding of surgery to treat neurological or cranial conditions.

108. (2) I, II and III only
Burial customs at Kalibangan were diverse and included extended inhumation in rectangular pits as well as pot burials in circular pits. Interestingly, some of these pot burials contained only grave goods and no skeletal remains, possibly representing symbolic funerals. However, the claim that burials uniformly contained gold ornaments is incorrect, as most graves featured common items like pottery and beads.

109. (3) Tower of Silence (Dakhma) exposures
The cemetery at Kalibangan revealed three main types of burial: rectangular pits with skeletons, circular pits with urns, and rectangular pits containing only pottery. These reflect varied social or ritual practices. However, there is no evidence for the use of Towers of Silence or Dakhma exposures. Such practices are associated with Zoroastrianism, which emerged much later in history than Harappans.

110. (4) Belief in an afterlife where grave goods would be utilized
The inclusion of pottery and other personal items in the graves at Kalibangan is a significant indicator of ancient religious beliefs. These grave goods were likely provided for the use of the deceased in the afterlife. This practice suggests that the Harappan society held complex views regarding death and the continuation of existence, necessitating the provision of essential items for the journey.

111. (3) Statement I is correct but Statement II is incorrect.
The presence of pot burials at Kalibangan without skeletal remains suggests a symbolic funerary practice, perhaps for those who died away from home. However, it is incorrect to assume a rigid uniformity in burial practices. The number and type of pots varied between individual graves, likely reflecting differences in social status, wealth, or personal choice, demonstrating a non-homogenous burial ritual.

112. (2) Metallurgical skills to produce reflective bronze/copper surfaces for personal grooming
The discovery of copper mirrors in the graves of Kalibangan highlights the advanced metallurgical skills of the Harappan people. These objects were crafted by polishing copper or bronze surfaces to a high degree of reflectivity. Their presence in burials indicates that personal grooming and aesthetic appearance were important to the inhabitants. It also reflects the community's ability to produce specialized luxury items.

Downloaded from www.pdf.tube

113. (2) Luni
Geographically, the Luni river basin in western Rajasthan contains the highest concentration of surveyed Palaeolithic and Mesolithic sites. The river and its tributaries provided a critical lifeline in an otherwise semi-arid environment, offering water and attracting game for ancient hunter-gatherers. The abundance of lithic tools found along the riverbanks demonstrates that this region was a major hub of human activity throughout antiquity.

114. (1) A-iv, B-iii, C-i, D-ii
Rajasthan's prehistoric sites are spread across various geographical regions. The Mewar region is home to the Ahar culture, while the Shekhawati region contains the copper-rich site of Ganeshwar. The Ghaggar region in the north is where the famous Harappan site of Kalibangan is located. Finally, the Marwar region, particularly the area around Didwana, is renowned for its extensive Palaeolithic sequences.

115. (3) The core desert region of Thar has absolutely zero evidence of prehistoric human footprint across all epochs.
While the Thar desert is currently a harsh environment, the claim that it has zero evidence of prehistoric humans is entirely false. Archaeological research has uncovered numerous sites within the desert core that were inhabited during wetter climatic phases. From the Lower Palaeolithic tools of Didwana to Mesolithic microlith clusters, the Thar has yielded significant evidence of human adaptation over time.

116. (1) I, II, III, and IV only
Rajasthan's geography influenced its cultural landscape significantly. The Banas basin supported Chalcolithic farmers, while the Kantli basin was a hub for copper production. The Ghaggar valley hosted urban Harappan sites, and the Luni basin is rich in Middle Palaeolithic remains. However, the claim that the Chambal valley lacks painted rock shelters is incorrect, as the region is famous for rock art.

117. (3) The region possessed fertile river valleys and proximity to rich copper deposits in the Aravallis.
The dense clustering of early Chalcolithic settlements in the Mewar region was driven by two key geographical factors. First, the fertile valleys of the Banas river and its tributaries provided ideal conditions for agriculture. Second, the region's proximity to the Aravalli range offered easy access to rich copper deposits. This combination of resources allowed for the development of stable, self-sufficient farming communities.

NODIA

118. (2) Chambal valley (Kota, Bundi)
Painted rock shelters representing prehistoric art in Rajasthan are most prominently concentrated in the Chambal river valley, particularly within the Kota and Bundi districts. These shelters feature vibrant depictions of animals, hunting scenes, and human figures, providing a rare glimpse into the symbolic world of ancient hunter-gatherer communities. The rugged landscape of the valley provided the necessary outcrops for these expressions.

119. (4) River valleys providing perennial water and fertile soil in the south and east.
The long-term trajectory of ancient development in Rajasthan shows a clear movement toward river valleys in the south and east. While early Palaeolithic groups were more widely dispersed, the transition to a settled Chalcolithic lifestyle required more stable resources. The fertile soil and perennial water of the Banas and Chambal systems offered the necessary conditions for large-scale agriculture and permanent settlements.

120. (1) Ahar - Bikaner
Identifying the correct location of archaeological sites is essential for understanding regional history. While Kalibangan is in Hanumangarh, Bagor is in Bhilwara, and Ganeshwar is in the Sikar region, the pairing of Ahar with Bikaner is incorrect. Ahar is the type site of the Banas culture and is located in the Udaipur district. Bikaner belongs to a different geographical and archaeological context altogether.

CHAPTER 02
Sources of Rajasthan History

1. Which of the following statements best describes the primary significance of regional chronicles (Khyats) in understanding the history of Rajasthan?
(1) They provide an objective and completely impartial account of all regional historical events.
(2) They record the lineage, administrative setup, and socio-political conditions of Rajput states locally.
(3) They document the economic reforms and trade policies introduced by the British Residents.
(4) They are purely mythological texts without any corroborating evidence from local epigraphy.
(5) Question not attempted

2. In the context of historical sources, what does the term 'Bahi' specifically refer to?
(1) A daily account book or ledger maintained by the administration of Rajput states.
(2) An engraved copper plate granting land to Brahmins.
(3) A royal decree issued by the Mughal Emperor to a Rajput king.
(4) A type of ancient coin predominantly used during the Maurya period.
(5) Question not attempted

3. Archaeological excavations at the site of Ganeshwar have yielded significant copper artifacts. On the banks of which river is this site located?
(1) Banas
(2) Luni
(3) Kantli
(4) Ghaggar
(5) Question not attempted

4. Which of the following archaeological sites in Rajasthan is widely recognized for revealing evidence of mixed economy based on early agriculture and animal husbandry, dating back to the Mesolithic period?
(1) Kalibangan
(2) Bairath
(3) Sunari
(4) Bagor
(5) Question not attempted

5. Consider the following statements regarding archaeological sources:
Statement I: The site of Ahar provides evidence of a copper-smelting culture, earning it the ancient name 'Tambavati'.
Statement II: Excavations at Balathal have revealed a large multi-roomed fortified structure and woven cloth from the Chalcolithic period.
Which of the following is correct?
(1) Both Statement I and Statement II are true.
(2) Both Statement I and Statement II are false.
(3) Statement I is true but Statement II is false.
(4) Statement I is false but Statement II is true.
(5) Question not attempted

6. Which of the following is an incorrect statement regarding the excavations at Kalibangan?
(1) It provides evidence of a ploughed field surface from the pre-Harappan phase.
(2) It has yielded the largest hoard of Gupta period gold coins in Rajasthan.
(3) Discoveries include fire altars, suggesting specific ritualistic practices.
(4) Evidence of earthquake damage in the ancient period has been recorded here.
(5) Question not attempted

7. The archaeological site of Bairath (ancient Viratanagara) is historically significant for yielding the remains of a circular Buddhist temple. Which Mauryan ruler's rock edict was discovered at this site?
(1) Chandragupta Maurya
(2) Bindusara
(3) Dasharatha

Click Here to Buy book on Amazon

(4) Ashoka
(5) Question not attempted

8. Identify the correct pair among the following archaeological sites and their respective districts:
(1) Gilund - Rajsamand
(2) Ojhiyana - Udaipur
(3) Kurada - Jaipur
(4) Noh - Alwar
(5) Question not attempted

9. Which of the following ancient sites is renowned for the discovery of iron smelting furnaces dating back to the early historic period?
(1) Ahar
(2) Ganeshwar
(3) Jodhpura (Jaipur)
(4) Rangmahal
(5) Question not attempted

10. Match List I with List II:
List I: (Archaeological Site)
A. Kalibangan
B. Bagor
C. Ahar
D. Bairath
List II: (Associated River)
i. Kothari
ii. Banas / Ahar
iii. Banganga
iv. Ghaggar
Choose the correct code:
(1) A-iv, B-i, C-ii, D-iii
(2) A-i, B-iv, C-iii, D-ii
(3) A-iv, B-ii, C-i, D-iii
(4) A-ii, B-i, C-iv, D-iii
(5) Question not attempted

11. Which among the following is the odd one out with respect to Chalcolithic cultures?
(1) Ahar
(2) Balathal
(3) Gilund
(4) Kalibangan
(5) Question not attempted

12. Consider the following statements regarding the epigraphic sources of Rajasthan:
I. Prashastis are eulogistic inscriptions praising the achievements of rulers.
II. Copper plates (Tamrapatras) were primarily used to record land grants and religious donations.
III. All inscriptions in Rajasthan prior to the 10th century AD were written exclusively in the Apabhramsha language.
Which of the above statement(s) is/are correct?
(1) I and II
(2) II and III
(3) I and III
(4) I, II and III
(5) Question not attempted

13. The Ghosundi Inscription is a crucial epigraphic source for ancient history. It provides the earliest epigraphic evidence in the region for the worship of which deity?
(1) Shiva (specifically the ancient Pashupata sect)
(2) Surya (traditional early form of Sun worship)
(3) Sankarshana and Vasudeva (Bhagavata sect)
(4) Mahavira (dedicated to the first Tirthankara)
(5) Question not attempted

14. To which historical era does the Ghosundi Inscription belong?
(1) 2nd Century BC
(2) 1st Century AD
(3) 4th Century AD
(4) 6th Century AD
(5) Question not attempted

15. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Epigraphy is considered one of the most reliable sources for reconstructing ancient and early medieval history.
Reason (R): Inscriptions are generally contemporaneous to the events they describe and are highly resistant to tampering compared to literary manuscripts.
In the context of the above, which one of the following is correct?
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.

Downloaded from www.pdf.tube

(5) Question not attempted

16. The Barnala Yupa inscriptions found in the Jaipur region provide valuable historical data. What do these Yupa pillars primarily commemorate?
(1) The victory of a local ruler over foreign invaders.
(2) The performance of Vedic sacrifices (like Triratra).
(3) The establishment of a new trade guild.
(4) The genealogy of the Kachhwaha dynasty.
(5) Question not attempted

17. Which of the following inscriptions provides information about a guild of silk weavers and the construction of a Sun temple?
(1) Bijolia Inscription
(2) Mandasor Inscription
(3) Kumbhalgarh Inscription
(4) Chirwa Inscription
(5) Question not attempted

18. The Mandasor inscription (436 AD) mentions the reign of which Gupta emperor during whose time the guild of silk-weavers migrated from Lata?
(1) Kumargupta I
(2) Chandragupta II
(3) Skandagupta
(4) Samudragupta
(5) Question not attempted

19. What is the main subject matter of the Barli inscription, considered one of the oldest inscriptions found in Rajasthan?
(1) It details the military campaigns of the Pratiharas.
(2) It records the trade agreements between Mewar and Malwa.
(3) It marks the dedication of a Jain shrine and mentions the Jain era.
(4) It provides a detailed account of the Battle of Haldighati.
(5) Question not attempted

20. Match List I with List II:
List I: (Inscription)
A. Ghosundi Inscription
B. Mandasor Inscription
C. Bijolia Inscription
D. Chirwa Inscription
List II: (Language/Script context)
i. Sanskrit, Brahmi script
ii. Sanskrit, details Guhila dynasty
iii. Sanskrit, details Chauhan dynasty
iv. Sanskrit, mentions silk weavers
Choose the correct code:
(1) A-iv, B-i, C-ii, D-iii
(2) A-i, B-ii, C-iv, D-iii
(3) A-ii, B-iii, C-i, D-iv
(4) A-i, B-iv, C-iii, D-ii
(5) Question not attempted

NODIA

21. Which of the following inscriptions famously traces the origin of the Chauhan dynasty to the 'Vatsa gotra' Brahmins?
(1) Samidheshwar Inscription
(2) Kirti Stambha Prashasti
(3) Bijolia Inscription
(4) Ranakpur Prashasti
(5) Question not attempted

22. Consider the following statements regarding the Bijolia Inscription:
I. It was engraved in 1170 AD.
II. It provides ancient names of several places, such as Jabalipur for Jalore.
III. It was composed by Gunabhadra.
IV. It documents the genealogy of the Guhilas of Mewar.
Which of the above statement(s) is/are correct?
(1) I, II, and III
(2) II, III, and IV
(3) I, III, and IV
(4) I, II, and IV
(5) Question not attempted

23. The Kumbhalgarh Inscription (1460 AD) is an extensive record detailing the history of the Guhila rulers. It was authored by whom?
(1) Atri
(2) Kanha Vyas
(3) Mandan
(4) Mahesh
(5) Question not attempted

24. Which historical text or inscription explicitly describes Maharana Kumbha as 'Dhan-guru', 'Chap-guru', and 'Raj-guru'?
(1) Kirti Stambha Prashasti
(2) Kumbhalgarh Prashasti

(3) Shringi Rishi Inscription
(4) Eklinga Mahatmya
(5) Question not attempted

25. The Samidheshwar Temple inscription at Chittorgarh is associated with which ruler's renovations of the temple?
(1) Maharana Pratap
(2) Maharana Sanga
(3) Maharana Mokal
(4) Rawal Ratan Singh
(5) Question not attempted

26. Which of the following is the most appropriate description of a 'Tamrapatra' in the context of medieval history?
(1) A copper plate document recording the grant of land or privileges.
(2) A daily diary maintained by the court astrologer.
(3) A poetic composition praising the beauty of queens.
(4) A military manual detailing battlefield formations.
(5) Question not attempted

27. Identify the incorrect statement regarding the Shringi Rishi inscription (1428 AD).
(1) It was issued during the reign of Maharana Mokal.
(2) It provides details about the achievements of Hammir, Kshetra Singh, and Lakha.
(3) It records the construction of a stepwell (Baori) by Mokal.
(4) It was discovered in the Marwar region.
(5) Question not attempted

28. Which of the following represents the correct chronological sequence of the inscriptions of Rajasthan from oldest to newest?
(1) Barli Inscription, Ghosundi Inscription, Bijolia Inscription, Kumbhalgarh Inscription
(2) Ghosundi Inscription, Barli Inscription, Kumbhalgarh Inscription, Bijolia Inscription
(3) Barli Inscription, Bijolia Inscription, Ghosundi Inscription, Kumbhalgarh Inscription
(4) Ghosundi Inscription, Kumbhalgarh Inscription, Barli Inscription, Bijolia Inscription
(5) Question not attempted

29. In the archival records of the Rajput states, what information did the 'Tozi' records primarily contain?
(1) Records documenting the daily income and expenditure of the state.
(2) Formal diplomatic correspondence between two different sovereign rulers.
(3) Statistical data regarding land revenue and agricultural production.
(4) Detailed genealogical tables of members of the ruling family.
(5) Question not attempted

30. Match List I with List II:
List I: (Archival Term)
A. Farman
B. Nishan
C. Manshur
D. Akhbarat
List II: (Meaning)
i. Court bulletins or newsletters
ii. Royal decree issued by the Emperor
iii. Order issued by a member of the imperial family (Prince/Princess)
iv. Special order or patent issued by the Emperor
Choose the correct code:
(1) A-i, B-ii, C-iii, D-iv
(2) A-ii, B-iv, C-iii, D-i
(3) A-iv, B-iii, C-ii, D-i
(4) A-ii, B-iii, C-iv, D-i
(5) Question not attempted

31. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Vakil Reports are critical sources for reconstructing the political history of Rajputana during the Mughal period.
Reason (R): These reports were confidential communications sent by the Rajput envoys stationed at the Mughal court to their respective kings, detailing court politics and emperor's moods.
In the context of the above, which one of the following is correct?
(1) Both A and R are true and R is the correct explanation of A.

Click Here to Buy book on Amazon

(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

32. Consider the following statements regarding Persian archival sources:
I. 'Akhbarat-i-Darbar-i-Mualla' provides daily proceedings of the Mughal court.
II. 'Ruqqa' was a type of informal letter or note.
III. 'Sanad' refers to an official document granting certain rights or privileges.
IV. 'Khas-Rukka' was a letter written by the Rajput ruler in his own handwriting.
V. 'Arzdasht' was an order issued by a Mughal noble to a subordinate.
Which of the above statement(s) is/are correct?
(1) I, II, III, and IV
(2) I, III, IV, and V
(3) II, III, IV, and V
(4) I, II, IV, and V
(5) Question not attempted

33. The historical text 'Prithviraj Raso', which details the life and battles of Prithviraj Chauhan, was composed by:
(1) Jayanak
(2) Chand Bardai
(3) Nainsi
(4) Suryamal Misran
(5) Question not attempted

34. What is the fundamental difference in the historical context between 'Prithviraj Raso' and 'Prithviraj Vijaya'?
(1) Prithviraj Vijaya, by Jayanak, is considered more historically reliable than the Raso.
(2) Prithviraj Raso is written in Sanskrit, whereas Prithviraj Vijaya is composed in Dingal.
(3) Prithviraj Raso focuses on state administration, while Prithviraj Vijaya focuses on romance.
(4) Both texts were composed during the 17th century by professional Charan court poets.
(5) Question not attempted

35. Consider the following statements regarding literary sources:
Statement I: 'Hammir Mahakavya' was written by Nayanchandra Suri.
Statement II: It provides a detailed account of the Chauhans of Ranthambore and their struggle against Alauddin Khalji.
Which of the following is correct?
(1) Both Statement I and Statement II are true.
(2) Both Statement I and Statement II are false.
(3) Statement I is true but Statement II is false.
(4) Statement I is false but Statement II is true.
(5) Question not attempted

NODIA

36. Which famous Sanskrit text, authored by Jiva Dhar, throws light on the socio-economic conditions of early medieval Rajasthan and is primarily a work on metrics and grammar?
(1) Kuvalayamala (by Udyotana Suri)
(2) Vamsh Bhaskar (by Suryamal Misran)
(3) Amar Kavya Vanshavali (by Ranchhod Bhatt)
(4) None of the above (as Kuvalayamala was authored by Udyotana Suri)
(5) Question not attempted

37. The renowned ancient text 'Kuvalayamala' was authored by Udyotana Suri in 778 AD. In which town of Rajasthan was this text predominantly composed?
(1) Chittorgarh
(2) Ajmer
(3) Jalore
(4) Mandore
(5) Question not attempted

38. 'Kanhadade Prabandh' is an essential literary source for understanding medieval history. What is its central theme?
(1) The official establishment of the Guhila dynasty in Mewar.
(2) The battle of Jalore between Kanhadadeva Chauhan and Alauddin Khalji.
(3) The traditional folk romantic tale of Dhola and Maru.
(4) The detailed administrative reforms of Maharana Kumbha.
(5) Question not attempted

39. Identify the author of 'Kanhadade Prabandh'.
(1) Jayanak
(2) Somdev
(3) Hemchandra Suri
(4) Padmanabha

(5) Question not attempted

40. Match List I with List II:
List I: (Literary Work)
A. Eklinga Mahatmya
B. Veli Krisan Rukmani Ri
C. Vamsh Bhaskar
D. Nainsi ri Khyat
List II: (Author)
i. Muhnot Nainsi
ii. Suryamal Misran
iii. Prithviraj Rathore
iv. Kanha Vyas
Choose the correct code:
(1) A-iv, B-iii, C-ii, D-i
(2) A-i, B-ii, C-iii, D-iv
(3) A-iv, B-ii, C-iii, D-i
(4) A-iii, B-iv, C-i, D-ii
(5) Question not attempted

41. Which of the following pairs of 'Text - Author' is incorrectly matched?
(1) Achaldas Khichi ri Vachanika - Shivdas Gadan
(2) Pathal and Pithal - Kanhaiyalal Sethia
(3) Raj Rupak - Bankidas
(4) Hammir Raso - Jodhraaj
(5) Question not attempted

42. Consider the following statements regarding 'Muhnot Nainsi ri Khyat':
I. It is considered the first Khyat of Rajasthan.
II. It was written in the Dingal language.
III. Muhnot Nainsi was a minister in the court of Maharaja Jaswant Singh I of Jodhpur.
IV. The text solely focuses on the history of Marwar and ignores other Rajput states.
Which of the above statement(s) is/are correct?
(1) I, II, and III
(2) II, III, and IV
(3) I, III, and IV
(4) I, II, and IV
(5) Question not attempted

43. Muhnot Nainsi is also famous for authoring another monumental work that serves as a gazetteer. What is its name?
(1) Dayaldas ri Khyat
(2) Bankidas ri Khyat
(3) Jodhpur Rajya ki Tawarikh
(4) Marwar Ra Pargana Ri Vigat
(5) Question not attempted

44. Which historian referred to Muhnot Nainsi as the "Abul Fazl of Rajputana"?
(1) Col. James Tod
(2) Munshi Devi Prasad
(3) G. H. Ojha
(4) L. P. Tessitori
(5) Question not attempted

45. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): 'Bankidas ri Khyat' differs from traditional Khyats as it is not written in a continuous narrative format but in the form of independent brief notes (Baat).
Reason (R): Bankidas was a prominent poet and historian in the court of Maharaja Man Singh of Jodhpur.
In the context of the above, which one of the following is correct?
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

46. 'Dayaldas ri Khyat' is primarily recognized as an authentic source for the history of which Rajput state?
(1) Mewar
(2) Marwar
(3) Amber
(4) Bikaner
(5) Question not attempted

47. The 'Mundiyar ri Khyat' provides detailed historical information primarily about which ruling dynasty?
(1) Rathores of Marwar
(2) Sisodias of Mewar
(3) Chauhans of Ajmer
(4) Kachhwahas of Amber
(5) Question not attempted

48. Consider the following historical chroniclers/ authors:
I. Chand Bardai

Downloaded from www.pdf.tube

II. Muhnot Nainsi
III. Suryamal Misran
IV. Bankidas
Which of the following is the correct chronological sequence of the period they lived in?
(1) I, II, IV, III
(2) I, IV, II, III
(3) II, I, III, IV
(4) I, II, III, IV
(5) Question not attempted

49. Which of the following statements best describes the tradition of the 'Charans' and 'Bhats'?
(1) They were state-bound laborers who performed various agricultural and menial duties.
(2) They were traditional bards and poets who preserved the historical exploits of Rajput clans.
(3) They were professional foreign mercenaries hired by Rajput kings for artillery warfare.
(4) They were local religious priests who conducted daily temple rituals for royal households.
(5) Question not attempted

50. Match List I with List II:
List I: (Literary Style/Format)
A. Vachanika
B. Vigat
C. Veli
D. Marsiya
List II: (Description)
i. A poetic form often written to mourn the death of a great warrior.
ii. A comprehensive statistical and geographical account (like a gazetteer).
iii. A prose-poetry mix written in rhythmic rhyming style.
iv. A metrical composition dedicated to mythological or historical tales.
Choose the correct code:
(1) A-iii, B-ii, C-iv, D-i
(2) A-i, B-ii, C-iii, D-iv
(3) A-iii, B-iv, C-ii, D-i
(4) A-ii, B-i, C-iv, D-iii
(5) Question not attempted

51. The monumental work 'Vamsh Bhaskar', left incomplete but later finished by Muraridan, details the history of which state?
(1) Kota
(2) Jhalawar
(3) Bundi
(4) Sirohi
(5) Question not attempted

52. Consider the following statements regarding 'Veli Krisan Rukmani Ri':
I. It was composed by Prithviraj Rathore of Bikaner.
II. It was written in the northern Marwari dialect (Dingal).
III. L. P. Tessitori praised its literary merit immensely.
IV. It details the military campaigns of Rao Jodha.
Which of the above statement(s) is/are correct?
(1) I, II, and III
(2) II, III, and IV
(3) I, III, and IV
(4) I, II, and IV
(5) Question not attempted

53. Which of the following ancient coins discovered in Rajasthan are considered the oldest numismatic evidence in the region, generally bearing only symbols and no written legends?
(1) Gadhia coins from the medieval era.
(2) Indo-Greek drachms with legends.
(3) Punch-marked coins (Ahat mudrayen).
(4) Gupta gold dinars from the hoard.
(5) Question not attempted

NODIA

54. A significant hoard of ancient coins belonging to the Malava Janapada was discovered at which archaeological site?
(1) Nagari (Chittorgarh)
(2) Nagar (Tonk)
(3) Bairath (Jaipur)
(4) Rangmahal (Hanumangarh)
(5) Question not attempted

55. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Excavations at Bairath yielded a hoard of 36 silver coins, out of which 28 belong to Indo-Greek rulers.

Reason (R): This numismatic evidence suggests that the region of Bairath was under the political influence or active trade network of Indo-Greek kings like Menander.
In the context of the above, which one of the following is correct?
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

56. Consider the following statements regarding numismatic sources of ancient history:
I. Sibi Janapada coins have been primarily found at Nagari (Madhyamika).
II. Yaudheya coins are predominantly found in the northern parts of Rajasthan (Ganganagar-Hanumangarh).
III. The discovery of Gupta gold coins at Bayana (Bharatpur) is the largest hoard of its kind in India.
IV. Punch-marked coins were usually made of gold.
V. Indo-Greek coins in Rajasthan often bear bilingual legends.
Which of the above statement(s) is/are correct?
(1) I, II, III, and V
(2) I, II, IV, and V
(3) II, III, IV, and V
(4) I, III, IV, and V
(5) Question not attempted

57. The 'Bayana Hoard' discovered in Bharatpur is historically famous for containing thousands of coins belonging to which ancient Indian dynasty?
(1) Mauryas
(2) Kushanas
(3) Guptas
(4) Vardhanas
(5) Question not attempted

58. Identify the incorrect pair regarding the coins of medieval Rajput states and their respective issuing states:
(1) Gajshahi - Mewar
(2) Akhayshai - Jaisalmer
(3) Jharshahi - Jaipur
(4) Vijayashahi - Jodhpur
(5) Question not attempted

59. Match List I with List II:
List I: (Coin Name)
A. Swaroopshahi
B. Dhabushahi
C. Tamancha Shahi
D. Jharshahi
List II: (Princely State)
i. Dholpur
ii. Mewar
iii. Marwar
iv. Jaipur
Choose the correct code:
(1) A-i, B-ii, C-iii, D-iv
(2) A-ii, B-i, C-iv, D-iii
(3) A-iii, B-ii, C-iv, D-i
(4) A-ii, B-iii, C-i, D-iv
(5) Question not attempted

60. 'Madan Shahi' coins were the primary currency of which erstwhile princely state?
(1) Kota
(2) Jhalawar
(3) Banswara
(4) Karauli
(5) Question not attempted

61. Which of the following princely states issued the 'Rao Shahi' coins?
(1) Bikaner
(2) Dungarpur
(3) Alwar
(4) Jaisalmer
(5) Question not attempted

62. Consider the following statements:
I. The right to mint coins was considered a symbol of sovereignty by the Rajput states.
II. After the treaties of 1818, the British East India Company immediately abolished all local mints in Rajasthan.
III. 'Kaldar' was the local term used for the British Indian rupee introduced in Rajputana.
Which of the above statement(s) is/are correct?
(1) I and II
(2) I and III
(3) II and III
(4) I, II and III

Click Here to Buy book on Amazon

(5) Question not attempted

63. Which Chinese traveler visited Bhinmal and Bairath in the 7th century AD and left an account of these places in his records?
(1) Hiuen Tsang (Xuanzang)
(2) Fa-Hien
(3) I-Tsing
(4) Sung Yun
(5) Question not attempted

64. Hiuen Tsang in his travelogue 'Si-Yu-Ki' referred to the kingdom of Gurjara with its capital at Bhinmal by which of the following names?
(1) Ku-che-lo
(2) Pilo-mo-lo
(3) Po-li-ye-to-lo
(4) Mo-tu-lo
(5) Question not attempted

65. Based on foreign travellers' accounts, identify the correct statement regarding Sir Thomas Roe's visit to Rajasthan.
(1) He met Emperor Akbar at Chittorgarh to secure trading rights.
(2) He met Emperor Jahangir at the Magazine Fort in Ajmer in 1616.
(3) He was an envoy of the French King Louis XIV.
(4) He authored the book 'Travels in the Mughal Empire'.
(5) Question not attempted

66. François Bernier, a French physician and traveller, wrote detailed accounts of a major political event he witnessed, which had significant involvement of Rajput kings like Jaswant Singh of Jodhpur. What was the event?
(1) The War of Succession among the sons of Shah Jahan.
(2) The siege of Chittorgarh by Akbar.
(3) The Maratha invasions of Rajputana.
(4) The signing of subsidiary alliances with the British.
(5) Question not attempted

67. Which of the following is the odd one out with respect to being a foreign traveller who documented aspects of historical relevance?
(1) Jean-Baptiste Tavernier
(2) Niccolao Manucci
(3) Chand Bardai
(4) François Bernier
(5) Question not attempted

68. Which of the following represents the correct chronological sequence of the visits of foreign travellers who recorded observations pertinent to the region?
(1) Hiuen Tsang, Thomas Roe, François Bernier
(2) Thomas Roe, Hiuen Tsang, François Bernier
(3) Hiuen Tsang, François Bernier, Thomas Roe
(4) François Bernier, Thomas Roe, Hiuen Tsang
(5) Question not attempted

69. Col. James Tod's seminal work 'Annals and Antiquities of Rajasthan' was first published in which year?
(1) 1818
(2) 1829
(3) 1857
(4) 1899
(5) Question not attempted

70. Match List I with List II:
List I: (Author/Official)
A. Col. James Tod
B. William Franklin
C. K. D. Erskine
D. L. P. Tessitori
List II: (Contribution/Work)
i. Rajputana Gazetteers
ii. Military Memoirs of Mr. George Thomas
iii. Annals and Antiquities of Rajasthan
iv. Bardic and Historical Survey of Rajputana
Choose the correct code:
(1) A-iii, B-i, C-ii, D-iv
(2) A-iii, B-ii, C-i, D-iv
(3) A-ii, B-iii, C-iv, D-i
(4) A-i, B-iv, C-iii, D-ii
(5) Question not attempted

71. Consider the following statements regarding 'Annals and Antiquities of Rajasthan':
I. It was dedicated to Col. Tod's guru, Yati Gyanchandra.
II. The first volume primarily covers the history of Mewar.
III. Tod heavily relied on local Khyats, Vamshavalis, and bardic literature.
IV. Modern historians consider all of Tod's historical dates and genealogical claims as

NODIA

absolutely flawless.
Which of the above statement(s) is/are correct?
(1) I, II, and IV
(2) I, II, and III
(3) II, III, and IV
(4) I, III, and IV
(5) Question not attempted

72. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The colonial records and gazetteers compiled by British officers are indispensable for studying the 19th-century history of Rajasthan.
Reason (R): They provide systematic demographic, economic, and administrative data which was rarely recorded in traditional bardic literature.
In the context of the above, which one of the following is correct?
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

73. Col. James Tod authored another important book which was published posthumously by his wife in 1839. What is its title?
(1) The Central and Western Rajput States of India
(2) The History of Rajputana
(3) Travels in Western India
(4) Myths and Legends of the Rajputs
(5) Question not attempted

74. Which of the following Rajput rulers is known to have systematically organized the archival records of his state under the 'Mahakma Khas'?
(1) Maharaja Ganga Singh of Bikaner
(2) Maharana Pratap of Mewar
(3) Sawai Jai Singh of Jaipur
(4) Rao Jodha of Marwar
(5) Question not attempted

75. Consider the following statements regarding historical sources:
Statement I: The 'Pattas' issued by Rajput rulers were official documents recognizing land grants or jagirs given to nobles.
Statement II: A 'Parwana' was an order issued by a subordinate official to a king.
Which of the following is correct?
(1) Both Statement I and Statement II are true.
(2) Both Statement I and Statement II are false.
(3) Statement I is true but Statement II is false.
(4) Statement I is false but Statement II is true.
(5) Question not attempted

76. The historical text 'Nainsi ri Khyat' was written during the reign of which ruler?
(1) Maharana Raj Singh
(2) Maharaja Jaswant Singh I
(3) Sawai Ram Singh
(4) Rao Maldeo
(5) Question not attempted

77. Which ancient numismatic source indicates that the region of Nagari (Chittorgarh) was under the control of a specific Janapada?
(1) Yaudheya Janapada coins
(2) Malava Janapada coins
(3) Sibi Janapada coins
(4) Arjunayana Janapada coins
(5) Question not attempted

NODIA

78. Consider the following statements concerning archaeological excavations in Rajasthan:
I. Bagor is situated on the Kothari river and is a prime Mesolithic site.
II. Oziyana is a Chalcolithic site located in Bhilwara.
III. Sunari in Jhunjhunu yielded evidence of ancient iron smelting.
IV. Kurada in Nagaur is known as the 'storehouse of copper tools'.
V. Noh in Bharatpur has yielded Painted Grey Ware (PGW) pottery.
Which of the above statement(s) is/are correct?
(1) I, II, III, IV, and V
(2) I, III, IV, and V
(3) II, III, and V
(4) I, II, IV, and V
(5) Question not attempted

79. Which of the following sites is NOT correctly matched with its dominant archaeological culture?
(1) Bairath - Paleolithic Culture

(2) Kalibangan - Harappan Culture
(3) Ahar - Chalcolithic Culture
(4) Bagor - Mesolithic Culture
(5) Question not attempted

80. Match List I with List II:
List I: (Text)
A. Hammir Rasau
B. Khuman Raso
C. Bisaldev Raso
D. Sagat Raso
List II: (Author)
i. Dalpat Vijay
ii. Narpati Nalh
iii. Girdhar Aasiya
iv. Jodhraaj
Choose the correct code:
(1) A-i, B-ii, C-iii, D-iv
(2) A-iv, B-i, C-ii, D-iii
(3) A-iv, B-ii, C-i, D-iii
(4) A-iii, B-iv, C-i, D-ii
(5) Question not attempted

81. Consider the following ancient inscriptions:
I. Barli Inscription
II. Ghosundi Inscription
III. Mandasor Inscription
IV. Bijolia Inscription
Which of the following represents the correct chronological order of their issuing dates?
(1) I, II, III, IV
(2) II, I, III, IV
(3) I, III, II, IV
(4) II, III, I, IV
(5) Question not attempted

82. Which of the following best describes the historical utility of the 'Chopda'?
(1) A traditional ledger used for accounting by merchants and state officials.
(2) A special ceremonial sword traditionally presented to victorious generals.
(3) A formal royal seal affixed specifically on medieval Mughal Farmans.
(4) An architectural blueprint for the construction of ornate stepwells.
(5) Question not attempted

83. Consider the following statements regarding the 'Akhbarat':
I. They are Persian court bulletins from the Mughal period.
II. They provide valuable details about the diplomatic relations between Mughal emperors and Rajput states.
III. They were exclusively written by British Residents in the 19th century.
Which of the above statement(s) is/are correct?
(1) I and II
(2) II and III
(3) I and III
(4) I, II and III
(5) Question not attempted

84. The Kirti Stambha Prashasti primarily sheds light on the achievements of which Rajput ruler?
(1) Maharana Sanga
(2) Maharana Pratap
(3) Rawal Bappa
(4) Maharana Kumbha
(5) Question not attempted

85. Consider the following statements regarding the coins of medieval Rajasthan:
I. Gajshahi coins were prevalent in Bikaner.
II. Lallia coins were in circulation in Mewar.
III. Chandori coins were used in Mewar.
IV. Akhayshai coins were minted in Jaisalmer.
Which of the above statement(s) is/are correct?
(1) I, II, and III
(2) I, III, and IV
(3) II, III, and IV
(4) I, II, and IV
(5) Question not attempted

86. Which of the following literary sources is a vital text for reconstructing the history of the Chauhans of Nadol and Jalore, and was composed by Padmanabha?
(1) Prithviraj Vijaya
(2) Kanhadade Prabandh
(3) Hammir Mahakavya
(4) Nainsi ri Khyat
(5) Question not attempted

87. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The bardic literature of Rajasthan, while rich in literary value, must be cross-verified with epigraphic and archival sources for

Downloaded from www.pdf.tube

STUDYING FROM PDFs?

THINK AGAIN.

If you are studying only from PDFs,
you are wasting valuable time.

Research shows that learning from

PRINTED BOOKS has up to

4× HIGHER RETENTION

than studying from screens.

PRINT BOOK = BETTER MEMORY

PDF = LOWER RETENTION

Those who study from **PRINTED BOOKS**
move **AHEAD.**

Others are left **BEHIND**
in competition.

In competitive exams,
being average is not enough.

STAY ONE STEP AHEAD.

historical accuracy.
Reason (R): Charans and Bhats often employed hyperbole and eulogized their patrons, sometimes compromising objective historical facts.
In the context of the above, which one of the following is correct?
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

88. Consider the following coins:
I. Akhayshai (Jaisalmer)
II. Vijayashahi (Jodhpur)
III. Jharshahi (Jaipur)
IV. Madanshahi (Jhalawar)
Which of the following is the correct sequence of their respective issuing states from West to East geographically?
(1) I, II, III, IV
(2) I, II, IV, III
(3) II, I, III, IV
(4) II, III, I, IV
(5) Question not attempted

89. Which of the following inscriptions provides the genealogy of the Rathores of Marwar up to Rao Siha?
(1) Chirwa Inscription
(2) Ranakpur Prashasti
(3) Bithu Inscription
(4) Kumbhalgarh Prashasti
(5) Question not attempted

90. Match List I with List II:
List I: (Inscription)
A. Rasiya ki Chhatri Inscription
B. Shringi Rishi Inscription
C. Bijolia Inscription
D. Bithu Inscription
List II: (Associated Dynasty)
i. Chauhans
ii. Rathores
iii. Guhilas/Sisodias (Mewar) - Narvarma period
iv. Guhilas/Sisodias (Mewar) - Mokal period
Choose the correct code:
(1) A-iii, B-iv, C-i, D-ii
(2) A-iv, B-iii, C-ii, D-i
(3) A-iii, B-iv, C-ii, D-i
(4) A-i, B-ii, C-iii, D-iv
(5) Question not attempted

91. Consider the following statements about archival sources:
I. 'Khas Rukka' was an official letter written by a ruler.
II. 'Arzdasht' was a petition sent by a subordinate to a ruler.
III. 'Manshur' was the Mughal Emperor's order.
IV. 'Kharita' was a letter sent by one ruler to another ruler.
V. 'Bahi' records contained daily accounts and genealogical details.
Which of the above statement(s) is/are correct?
(1) I, II, IV, and V
(2) I, III, IV, and V
(3) I, II, III, IV, and V
(4) II, III, IV, and V
(5) Question not attempted

92. In the context of historical narratives, what was the primary focus of the text 'Pabuji ri Baat'?
(1) The administrative setup of the Marwar state.
(2) The heroic deeds and folk deity status of Pabuji.
(3) The agrarian tax system in medieval Rajputana.
(4) The genealogical tree of the Kachhwahas.
(5) Question not attempted

93. Consider the following statements regarding the 'Rajputana Gazetteers':
I. They were compiled under the supervision of British administrators like K. D. Erskine.
II. They lack statistical data regarding population and land revenue.
III. They provide anthropological notes on various tribes and castes of Rajasthan.
IV. They are essential for understanding the transition of Rajputana states during the colonial period.
Which of the above statement(s) is/are correct?
(1) I, II, and III
(2) I, III, and IV
(3) II, III, and IV
(4) I, II, and IV

NODIA

(5) Question not attempted

94. The discovery of seals bearing the Brahmi legend 'Bhadrapavasa' is associated with which archaeological site?
(1) Rairh
(2) Nuh
(3) Ahar
(4) Bairath
(5) Question not attempted

95. Match List I with List II:
List I: (Term)
A. Yupa
B. Prashasti
C. Sati Pillar
D. Tamrapatra
List II: (Meaning/Context)
i. Commemorative stone for a widow who immolated herself
ii. Copper plate documenting land grants
iii. Sacrificial pillar inscription
iv. Eulogistic inscription praising a king
Choose the correct code:
(1) A-iii, B-iv, C-i, D-ii
(2) A-iv, B-iii, C-ii, D-i
(3) A-iii, B-i, C-iv, D-ii
(4) A-i, B-ii, C-iii, D-iv
(5) Question not attempted

96. Which famous historical text details the siege of Ranthambore by Alauddin Khalji and the ultimate sacrifice (Jauhar) by Queen Rangadevi?
(1) Kanhadade Prabandh
(2) Hammir Mahakavya
(3) Prithviraj Raso
(4) Khuman Raso
(5) Question not attempted

97. The term 'Dingal' in the context of literary sources refers to:
(1) A classical form of Sanskrit used in epigraphy.
(2) The poetic style of the western Rajasthani (Marwari) language.
(3) A secret code language used in Mughal Akhbarats.
(4) A script used on the punch-marked coins.
(5) Question not attempted

98. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The discovery of Indo-Sassanian coins (Gadhia) in various parts of Rajasthan indicates extensive trade networks during the early medieval period.
Reason (R): Gadhia coins are completely indigenous and bear no influence of foreign coinage styles.
In the context of the above, which one of the following is correct?
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

99. Which of the following best defines the 'Bahidas' in the archival records?
(1) The professional royal bodyguards of the Rajput kings.
(2) Officials appointed by the British to oversee state mints.
(3) State officials or clerks responsible for maintaining the Bahis.
(4) Formal envoys sent specifically to the medieval Mughal court.
(5) Question not attempted

100. Match List I with List II:
List I: (Traveller/Author)
A. Hiuen Tsang
B. William Franklin
C. James Tod
D. L. P. Tessitori
List II: (Association/Work)
i. Annals and Antiquities of Rajasthan
ii. Recorded Bairath as 'Po-li-ye-to-lo'
iii. Conducted a bardic survey in Bikaner
iv. First used the term 'Rajputana' in writing (1805)
Choose the correct code:
(1) A-i, B-ii, C-iii, D-iv
(2) A-iv, B-ii, C-iii, D-i
(3) A-ii, B-i, C-iv, D-iii
(4) A-ii, B-iv, C-i, D-iii
(5) Question not attempted

Click Here to Buy book on Amazon

101. Consider the following statements regarding the inscription of Chirwa (1273 AD):
I. It is written in Sanskrit.
II. It provides information about the Guhila rulers Jaitra Singh, Tej Singh, and Samar Singh.
III. It mentions the practice of Sati and the existence of the Pashupata sect in Mewar.
Which of the above statement(s) is/are correct?
(1) I and II
(2) II and III
(3) I and III
(4) I, II and III
(5) Question not attempted

102. Identify the correct pair regarding the chronicles (Khyats) and their subjects:
(1) Nainsi ri Khyat - Exclusively Mewar history
(2) Dayaldas ri Khyat - Bikaner state history
(3) Bankidas ri Khyat - Jaipur state history
(4) Mundiyar ri Khyat - Chauhan dynasty
(5) Question not attempted

103. The archaeological site of 'Rairh' (Tonk) has yielded a massive hoard of ancient coins. It is often referred to as the 'Tata Nagar' of ancient India. Which specific type of coins form the majority of this hoard?
(1) Gupta gold coins
(2) Indo-Greek silver coins
(3) Mughal copper dams
(4) Punch-marked coins (Ahat mudrayen)
(5) Question not attempted

104. Which of the following is an incorrect statement regarding 'Charan' literature?
(1) It strictly avoids detailing the genealogies of their patrons.
(2) It heavily relies on heroic poetry (Veer Ras).
(3) Dingal was the predominant language used by Charan poets.
(4) Suryamal Misran was one of the most celebrated Charan poets of the 19th century.
(5) Question not attempted

105. Consider the following statements regarding historical works:
I. 'Amar Kavya Vanshavali' was authored by Ranchhod Bhatt.
II. 'Raj Ratnakar' was written by Sadashiv.
III. 'Ajitodaya' was composed by Jagjivan Bhatt.
IV. 'Khuman Raso' was authored by Dalpat Vijay.
V. 'Raj Rupak' was written by Veer Bhan.
Which of the above statement(s) is/are correct?
(1) I, II, III, IV, and V
(2) I, III, IV, and V
(3) II, III, IV, and V
(4) I, II, IV, and V
(5) Question not attempted

106. In the context of Mughal-Rajput relations, what was a 'Farman'?
(1) A royal edict or order issued bearing the seal of the Mughal Emperor.
(2) A daily court diary maintained specifically by Rajput officials.
(3) A specific tax collected annually from the agricultural lands.
(4) A treaty of subsidiary alliance signed formally with the British.
(5) Question not attempted

107. Which British official wrote 'The Memoirs of George Thomas' in 1805, which is significant for being the first recorded use of the word 'Rajputana' for the region?
(1) George Thomas himself
(2) Col. James Tod
(3) John Malcolm
(4) William Franklin
(5) Question not attempted

NODIA

108. Consider the following historical authors/poets:
I. Chand Bardai
II. Padmanabha
III. Muhnot Nainsi
IV. Suryamal Misran
Which of the following is the correct chronological sequence based on the period they flourished?
(1) I, II, III, IV
(2) II, I, III, IV
(3) I, III, II, IV
(4) III, I, II, IV
(5) Question not attempted

109. Which inscription is crucial for establishing that the ancient name of Jalore was Jabalipur and Sambhar was Shakambhari?
(1) Kumbhalgarh Inscription
(2) Rasiya ki Chhatri Inscription

(3) Bijolia Inscription
(4) Chirwa Inscription
(5) Question not attempted

110. Consider the following statements regarding the 'Rajputana Agency Records':
I. They are preserved primarily in the National Archives of India and Rajasthan State Archives.
II. They contain correspondence between the Agent to the Governor-General (AGG) and the princely states.
III. They deal extensively with the suppression of practices like Sati and Thuggee.
IV. They are written entirely in the Dingal language.
Which of the above statement(s) is/are correct?
(1) I, II, and III
(2) I, III, and IV
(3) II, III, and IV
(4) I, II, and IV
(5) Question not attempted

111. Which of the following is an effect of the discovery of the Ashokan rock edict (Bhabru Edict) at Bairath?
(1) It confirmed Ashoka's deep faith in the Buddhist Triratna tenets.
(2) It proved that Ashoka adopted the Jain religion in his later years.
(3) It established that Bairath served as the imperial Mauryan capital.
(4) It showed that Ashoka was defeated by regional Rajput clan rulers.
(5) Question not attempted

112. Match List I with List II:
List I: (Ruler)
A. Maharana Kumbha
B. Prithviraj Chauhan III
C. Maharaja Jaswant Singh I
D. Rao Maldeo
List II: (Associated Historical Text/Description)
i. Kirti Stambha Prashasti
ii. Prithviraj Raso
iii. Patron of Muhnot Nainsi
iv. Described as 'Hashmat wala Raja' by Persian historians
Choose the correct code:
(1) A-iv, B-iii, C-ii, D-i
(2) A-i, B-ii, C-iii, D-iv
(3) A-ii, B-i, C-iv, D-iii
(4) A-iii, B-iv, C-i, D-ii
(5) Question not attempted

113. Consider the following inscriptions:
I. Samidheshwar Temple Inscription
II. Mandasor Inscription
III. Ghosundi Inscription
IV. Kumbhalgarh Prashasti
Which of the following is the correct chronological sequence from oldest to most recent?
(1) III, II, I, IV
(2) III, I, II, IV
(3) II, III, I, IV
(4) I, II, III, IV
(5) Question not attempted

114. Consider the following statements regarding the 'Bhat' tradition:
I. Bhats were traditional genealogists of various communities in Rajasthan.
II. They maintained 'Bahis' which recorded the family trees of their patrons.
III. Unlike Charans who focused heavily on Rajput valor, Bhats maintained records for a wider variety of castes.
IV. The British outlawed the Bhat tradition immediately after 1818.
Which of the above statement(s) is/are correct?
(1) I, II, and III
(2) I, III, and IV
(3) II, III, and IV
(4) I, II, and IV
(5) Question not attempted

115. Which text, considered a masterpiece of Dingal literature, was famously compared by the poet Dursa Arha to have the brilliance and strength of "ten thousand horses"?
(1) Prithviraj Raso
(2) Vamsh Bhaskar
(3) Veli Krisan Rukmani Ri
(4) Kanhadade Prabandh
(5) Question not attempted

116. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The numismatic history of medieval Rajputana reveals a localized economy

Downloaded from www.pdf.tube

where almost every major princely state had its own independent currency.
Reason (R): The Mughal Emperors had completely banned all Rajput states from minting any local coins during their suzerainty, forcing the states to mint coins only after the Mughal decline.
In the context of the above, which one of the following is correct?
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

117. What does the term 'Khyat' literally mean in the context of historical literature?
(1) A royal decree
(2) A land revenue record
(3) Fame or renown (historical narrative)
(4) A religious hymn
(5) Question not attempted

118. Which of the following sources is considered most authentic for studying the socio-economic conditions, land tenure system (Jagirdari), and taxation of medieval Marwar?
(1) Prithviraj Raso
(2) Marwar Ra Pargana Ri Vigat
(3) Hammir Mahakavya
(4) Kuvalayamala
(5) Question not attempted

119. Consider the following statements regarding historical sources:
I. Epigraphy is the study of inscriptions.
II. Numismatics is the study of coins.
III. 'Vakil Reports' were sent by Mughal emperors to Rajput kings.
IV. 'Khyats' were typically written in prose and documented the history of regional dynasties.
V. Foreign travellers like Bernier provide an outsider's perspective on Rajput participation in Mughal politics.
Which of the above statement(s) is/are correct?
(1) I, II, IV, and V
(2) I, III, IV, and V
(3) II, III, IV, and V
(4) I, II, III, IV, and V
(5) Question not attempted

120. Match List I with List II:
List I: (Historical Text)
A. Padmavat
B. Raj Ratnakar
C. Nainsi ri Khyat
D. Bikaner ri Khyat
List II: (Author)
i. Malik Muhammad Jayasi
ii. Sadashiv
iii. Muhnot Nainsi
iv. Dayaldas
Choose the correct code:
(1) A-i, B-ii, C-iii, D-iv
(2) A-iv, B-iii, C-ii, D-i
(3) A-ii, B-i, C-iv, D-iii
(4) A-i, B-iii, C-ii, D-iv
(5) Question not attempted

NODIA
www.nodia.in

ANSWERS

1. (2) They record the lineage, administrative setup, and socio-political conditions of Rajput states locally.
Regional chronicles known as Khyats are essential historical documents that provide localized insights into the administrative structures and socio-political climates of various Rajput states. Unlike general histories, these chronicles focus on the specific lineages of ruling clans, detailing their genealogical records, territorial expansions, and internal governance mechanisms across several generations of influential Rajput leadership.

2. (1) A daily account book or ledger maintained by the administration of Rajput states.
In the historical context of Rajasthan, a Bahi refers to a meticulously maintained daily account book or ledger. These records were used by state administrations to document financial transactions, land revenue details, and official proceedings. They offer a granular view of the economic activities and administrative routines that governed the princely states during the medieval period.

3. (3) Kantli
Ganeshwar is a significant archaeological site located in the Sikar district of Rajasthan. Situated on the banks of the Kantli river, it is renowned for its extensive collection of copper artifacts, including arrowheads, fishhooks, and celts. This site is considered a major center of the copper-smelting culture, predating many other historic settlements in the northern region.

4. (4) Bagor
Bagor, located on the Kothari river in the Bhilwara district, is a prominent Mesolithic site. It is historically significant for providing some of the earliest evidence of a mixed economy involving both primitive agriculture and animal husbandry. Excavations here have revealed microliths and animal remains, indicating a transitional phase in human subsistence strategies within the Rajasthan region.

5. (1) Both Statement I and Statement II are true.
Ahar, located near Udaipur, is famously called Tambavati due to its advanced copper-smelting evidence from ancient times. Similarly, the site of Balathal has provided remarkable archaeological findings, including a massive fortified structure and remnants of woven cloth. Both sites belong to the Ahar-Banas culture, showcasing the sophisticated Chalcolithic civilization that flourished in the Mewar region of Rajasthan.

6. (2) It has yielded the largest hoard of Gupta period gold coins in Rajasthan.
Kalibangan is renowned for its unique archaeological features, such as ploughed fields, fire altars, and evidence of ancient earthquakes. However, the claim regarding the largest hoard of Gupta gold coins is inaccurate. That specific numismatic discovery was made at Bayana in the Bharatpur district, whereas Kalibangan is primarily famous for its Harappan and pre-Harappan urban settlements and artifacts.

7. (4) Ashoka
Bairath, known anciently as Viratanagara, is a crucial historical site that yielded a circular Buddhist temple and Mauryan remains. The most significant epigraphic find here is the Bhabru rock edict issued by the Mauryan Emperor Ashoka. This edict is vital as it explicitly mentions Ashoka's conversion to Buddhism and his deep faith in the Buddha, Dhamma, and Sangha.

8. (1) Gilund - Rajsamand
Gilund is an important archaeological site belonging to the Ahar-Banas culture located in the Rajsamand district. While other sites like Ojhiyana are in Bhilwara and Noh is in Bharatpur, Gilund stands out for its unique mud-brick structures and diverse pottery. Correct identification of these sites and their respective districts is fundamental for understanding the regional distribution of ancient civilizations.

9. (3) Jodhpura (Jaipur)
Jodhpura, situated in the Jaipur district, is a significant early historic site known for the

Click Here to Buy book on Amazon

discovery of ancient iron smelting furnaces. These findings indicate that the region possessed advanced metallurgical knowledge during the transition from the copper-bronze age to the iron age. The site provides valuable evidence regarding the technological development and industrial activities of the early inhabitants of Rajasthan.

10. (1) A-iv, B-i, C-ii, D-iii
Archaeological sites in Rajasthan are often situated along riverbanks, which supported ancient settlements. Kalibangan flourished near the Ghaggar river, while Bagor is associated with the Kothari river. Ahar is linked to the Banas or Ahar river system, and Bairath is located near the Banganga river. Understanding these geographical associations helps reconstruct the environmental context of these ancient cultures.

11. (4) Kalibangan
Ahar, Balathal, and Gilund are all representative sites of the Chalcolithic Ahar-Banas culture, characterized by copper tools and specific pottery styles. In contrast, Kalibangan is primarily a Bronze Age Harappan site. While it has a pre-Harappan phase, its urban layout and cultural markers distinguish it from the rural, copper-focused settlements of the Ahar culture found in southern Rajasthan.

12. (1) I and II
Prashastis were eulogistic inscriptions composed by court poets to glorify the military and personal achievements of rulers. Copper plates, or Tamrapatras, served as formal legal documents recording land grants and religious endowments. Although many early inscriptions were in Sanskrit or Prakrit, the claim that all were written exclusively in Apabhramsha before the tenth century is historically inaccurate.

13. (3) Sankarshana and Vasudeva (Bhagavata sect)
The Ghosundi Inscription, found near Chittorgarh, is a landmark epigraphic source for the religious history of ancient India. It provides the earliest evidence for the worship of Sankarshana and Vasudeva in the region. This indicates the prevalence of the Bhagavata sect and the performance of Vedic sacrifices like the Ashvamedha by local rulers during the second century BC.

14. (1) 2nd Century BC
The Ghosundi Inscription is dated to the second century BC, making it one of the oldest and most significant inscriptions in Rajasthan. Written in the Brahmi script and Sanskrit language, it records the construction of a stone wall around a place of worship. This dating helps historians trace the early development of Vaishnavism and Vedic rituals in the region.

15. (1) Both A and R are true and R is the correct explanation of A.
Epigraphy provides highly reliable historical data because inscriptions are usually created during the actual time of the events they record. Unlike literary manuscripts, which can be altered during successive copying, stone inscriptions are durable and difficult to tamper with once engraved. This makes them objective primary sources for confirming names, dates, and administrative details of ancient and medieval periods.

16. (2) The performance of Vedic sacrifices (like Triratra).
The Barnala Yupa inscriptions, discovered in the Jaipur region, are sacrificial pillars that commemorate the performance of traditional Vedic rituals. Specifically, they mention the Triratra sacrifice, conducted by local leaders or priests. These pillars provide crucial evidence regarding the continued practice of Brahmanical rites and the socio-religious influence of the Vedic tradition in ancient Rajasthan during the early centuries AD.

17. (2) Mandasor Inscription
The Mandasor Inscription of 436 AD is historically significant for documenting the migration of a guild of silk weavers from the Lata region to Mandasor. It details how the guild members, despite changing their professions, collectively funded the construction and subsequent repair of a magnificent Sun temple. This record highlights the economic prosperity and social mobility of guilds in antiquity.

18. (1) Kumargupta I
The Mandasor Inscription, which records the activities of a silk weavers' guild, was issued during the reign of the Gupta Emperor Kumargupta I. This epigraphic source confirms the extent of Gupta influence in the Malwa and

Downloaded from www.pdf.tube

Rajasthan regions. It also reflects the imperial stability that allowed trade guilds and religious institutions to flourish and contribute to monumental architectural projects.

19. (3) It marks the dedication of a Jain shrine and mentions the Jain era.
The Barli Inscription, found in the Ajmer district, is considered one of the oldest inscriptions in Rajasthan, dating back to the pre-Christian era. It records the dedication of a Jain temple or shrine and is notable for its reference to the Jain era. This makes it an invaluable source for understanding the early spread and institutionalization of Jainism in northern India.

20. (4) A-i, B-iv, C-iii, D-ii
The Ghosundi Inscription is written in Sanskrit and Brahmi script, while the Mandasor Inscription mentions the migration of silk weavers. The Bijolia Inscription is famous for detailing the history of the Chauhan dynasty and providing ancient geographical names. Finally, the Chirwa Inscription provides genealogical information about the Guhila dynasty of Mewar, documenting the lineage of rulers like Jaitra Singh.

21. (3) Bijolia Inscription
The Bijolia Inscription, dated 1170 AD, is a pivotal source for the history of the Chauhans of Shakambhari. It explicitly traces the origin of the Chauhan dynasty to the Vatsa gotra Brahmins, providing a legendary context for their lineage. This inscription also lists numerous ancient towns, offering a comprehensive geographical and genealogical record of the medieval Chauhan kingdom in Rajasthan.

22. (1) I, II, and III
The Bijolia Inscription was engraved in 1170 AD and was composed by Gunabhadra. It is highly valued by historians for providing the ancient names of several regions, such as Jabalipur for Jalore and Shakambhari for Sambhar. While it details the Chauhan lineage, the claim that it documents the Guhilas of Mewar is incorrect, as it focuses on the Chauhans.

23. (4) Mahesh
The Kumbhalgarh Inscription of 1460 AD is an extensive record of the Guhila dynasty of Mewar. While Atri began the composition, it was completed by his son, Mahesh. This inscription provides a detailed genealogy of the rulers of Mewar and records significant historical events, including the military victories and cultural contributions of Maharana Kumbha and his illustrious ancestors.

24. (1) Kirti Stambha Prashasti
The Kirti Stambha Prashasti, located in the Chittorgarh fort, is a monumental eulogy dedicated to Maharana Kumbha. It honors his multifaceted personality by bestowing titles such as Dhan-guru, Chap-guru, and Raj-guru. These titles reflect his expertise in archery, governance, and his immense wealth. The inscription serves as a primary source for understanding the cultural and military achievements of Kumbha's reign.

NODIA

25. (3) Maharana Mokal
The Samidheshwar Temple inscription at Chittorgarh is closely associated with the renovations carried out by Maharana Mokal in the fifteenth century. This inscription provides historical data regarding the Guhila rulers and the architectural patronage of the Mewar royal family. It highlights the religious devotion and the systematic efforts of Mokal to restore and maintain significant temples within his kingdom.

26. (1) A copper plate document recording the grant of land or privileges.
A Tamrapatra is an official document engraved on copper plates used primarily in medieval India to record land grants or the conferment of special privileges. These documents were considered legal and permanent records, often detailing the donor, the recipient, and the specific boundaries of the granted land. They are invaluable for reconstructing the agrarian and social history of the period.

27. (4) It was discovered in the Marwar region.
The Shringi Rishi inscription of 1428 AD was issued during the reign of Maharana Mokal and was discovered in the Mewar region, specifically near a religious site. It details the achievements of his predecessors, including Hammir and Lakha, and mentions the construction of a stepwell. The assertion that it was found in the Marwar region is geographically and historically incorrect.

28. (1) Barli Inscription, Ghosundi Inscription, Bijolia Inscription, Kumbhalgarh Inscription
Determining the chronological sequence of inscriptions requires matching them to their respective eras. The Barli Inscription is the oldest, dating to the pre-Christian period, followed by the Ghosundi Inscription from the second century BC. The Bijolia Inscription belongs to the twelfth century AD, and the Kumbhalgarh Inscription dates to the fifteenth century, representing a clear progression from ancient to medieval records.

29. (3) Statistical data regarding land revenue and agricultural production.
In the administrative archives of Rajput states, Tozi records served as vital sources of statistical data. They contained detailed information regarding land revenue collections, agricultural yields, and the classification of lands. These records are essential for modern historians to analyze the economic health, taxation policies, and agricultural patterns that sustained the princely states during the late medieval and colonial eras.

30. (4) A-ii, B-iii, C-iv, D-i
Archival terms in the Mughal-Rajput context have specific meanings. A Farman was a royal decree issued by the Emperor, while a Nishan was an order from a prince or princess. A Manshur was a special patent or imperial order. Akhbarat referred to the daily court bulletins or newsletters that provided essential information regarding the proceedings and politics of the Mughal court.

31. (1) Both A and R are true and R is the correct explanation of A.
Vakil Reports are indispensable for studying Mughal-Rajput relations. These were confidential dispatches sent by Rajput representatives stationed at the Mughal court to their respective rulers. These reports provided first-hand accounts of court intrigues, administrative changes, and the personal temperament of the Emperor. This direct communication allowed Rajput kings to make informed political decisions based on accurate, real-time information.

32. (1) I, II, III, and IV
Persian archival sources include a variety of documents essential for historical research. Akhbarat provided court proceedings, while Ruqqa and Sanad represented informal letters and official grants, respectively. A Khas-Rukka was a personal letter from a ruler. However, an Arzdasht was actually a petition or report sent by a subordinate to a superior, rather than an order issued to a subordinate.

33. (2) Chand Bardai
Prithviraj Raso is a celebrated epic poem that narrates the life, valor, and tragic end of the Chauhan King Prithviraj III. It was composed by his court poet and close friend, Chand Bardai. Written in the Pingal style, the text blends historical events with legendary narratives, playing a significant role in the cultural and literary memory of medieval Rajasthan and northern India.

34. (1) Prithviraj Vijaya, by Jayanak, is considered more historically reliable than the Raso.
While Prithviraj Raso is more famous as a literary epic, historians often favor Prithviraj Vijaya, authored by Jayanak, for its historical accuracy. Written in Sanskrit, Prithviraj Vijaya provides a more consistent account of the Chauhan dynasty's genealogy and military campaigns. In contrast, the Raso contains later interpolations and legendary elements that sometimes deviate from contemporary epigraphic and archival evidence.

35. (1) Both Statement I and Statement II are true.
Nayanchandra Suri authored the Hammir Mahakavya, a significant Sanskrit text detailing the history of the Chauhans of Ranthambore. The work focuses on the reign of Rana Hammir and his heroic resistance against the Delhi Sultan Alauddin Khalji. It provides valuable insights into the social values, military strategies, and the ultimate sacrifice of the Chauhan warriors during the medieval period.

36. (4) None of the above (as Kuvalayamala was authored by Udyotana Suri)
The text Kuvalayamala is a vital source for early medieval socio-economic history, but it was authored by Udyotana Suri, not Jiva Dhar. Literary works like Vamsh Bhaskar and Amar Kavya have different authors and subjects. Therefore, none of the listed options correctly attribute a text to Jiva Dhar that matches the specific description of a work on metrics and grammar.

Click Here to Buy book on Amazon

37. (3) Jalore
Udyotana Suri composed the renowned Prakrit text Kuvalayamala in 778 AD while residing in Jalore. This work is significant for its descriptions of various regions and the diverse languages spoken across northern India during the eighth century. Jalore was an important center of learning and culture during this period, providing the necessary environment for such a monumental literary creation.

38. (2) The battle of Jalore between Kanhadadeva Chauhan and Alauddin Khalji.
Kanhadade Prabandh is a masterpiece of medieval literature that recounts the valiant struggle of the Chauhan ruler Kanhadadeva of Jalore against the invading forces of Alauddin Khalji. The text details the siege of the Jalore fort, the heroic deeds of the Rajput defenders, and the cultural values of the time. It serves as a crucial narrative for understanding regional resistance.

39. (4) Padmanabha
The epic Kanhadade Prabandh was authored by the poet Padmanabha in the mid-fifteenth century. Written in a language transitional between Apabhramsha and Old Gujarati, the text commemorates the events that occurred over a century earlier in Jalore. Padmanabha's work is celebrated for its literary quality and its preservation of the local history and folklore regarding the resistance against the Delhi Sultanate.

40. (1) A-iv, B-iii, C-ii, D-i
Eklinga Mahatmya was written by Kanha Vyas, providing the religious and historical context of the Mewar dynasty. Veli Krisan Rukmani Ri is a classic work by Prithviraj Rathore of Bikaner. Suryamal Misran authored Vamsh Bhaskar, detailing the history of Bundi, while Muhnot Nainsi is famous for his comprehensive Khyat, which records the history of various Rajput clans.

41. (3) Raj Rupak - Bankidas
The pair Raj Rupak and Bankidas is incorrectly matched because Raj Rupak was actually authored by Veer Bhan. Bankidas is famous for his own Khyat, which consists of brief historical notes. The other pairs are correctly matched: Shivdas Gadan wrote Achaldas Khichi ri Vachanika, Kanhaiyalal Sethia composed Pathal and Pithal, and Jodhraaj is the author of the medieval Hammir Raso.

42. (1) I, II, and III
Muhnot Nainsi ri Khyat is regarded as the first significant Khyat of Rajasthan, written in the seventeenth century during the reign of Maharaja Jaswant Singh I. While it focuses heavily on Marwar, it also provides extensive information about several other Rajput states and clans. The text is celebrated for its comprehensive coverage and use of the traditional Dingal and Marwari languages.

43. (4) Marwar Ra Pargana Ri Vigat
Beyond his famous Khyat, Muhnot Nainsi authored Marwar Ra Pargana Ri Vigat, which is often described as a gazetteer of the Marwar state. This work provides meticulous statistical data regarding every village, including population, land revenue, and crops. It is an unparalleled source for understanding the administrative and economic geography of seventeenth-century Marwar under Maharaja Jaswant Singh I.

44. (2) Munshi Devi Prasad
Munshi Devi Prasad, a noted historian and scholar, bestowed the title of Abul Fazl of Rajputana upon Muhnot Nainsi. This comparison highlights Nainsi's systematic approach to historical documentation and his ability to compile vast amounts of administrative and genealogical data. Much like Abul Fazl in the Mughal court, Nainsi played a crucial role in recording the history of his region.

45. (2) Both A and R are true but R is not the correct explanation of A.
Bankidas was a prominent poet in the court of Maharaja Man Singh of Jodhpur and authored a unique Khyat. Unlike conventional narratives, his work consists of nearly two thousand independent historical notes known as Baats. While both the description of his work and his position at the court are true facts, the reason provided does not explain why the specific format was chosen.

46. (4) Bikaner
Dayaldas ri Khyat is a primary historical source specifically for the Bikaner state. Authored by Dayaldas Sindhayach, it covers the history of the

NODIA

Rathores of Bikaner from the time of Rao Bika until the reign of Maharaja Ratan Singh. This work is valued for its authentic detail regarding the military campaigns, administrative decisions, and the internal politics of the Bikaner kingdom.

47. (1) Rathores of Marwar
Mundiyar ri Khyat provides a detailed historical account primarily focusing on the Rathore dynasty of Marwar. It documents the lineage of the rulers and important events related to the Marwar state. This Khyat is particularly useful for historians studying the genealogies and the expansion of Rathore power in western Rajasthan, offering perspectives that complement other regional chronicles like Nainsi's work.

48. (1) I, II, IV, III
Establishing the chronological sequence of these authors requires placing them in their respective centuries. Chand Bardai lived in the twelfth century during Prithviraj Chauhan's reign. Muhnot Nainsi flourished in the seventeenth century under Jaswant Singh I. Bankidas was active in the early nineteenth century under Man Singh, followed by Suryamal Misran, who completed his major works in the mid-nineteenth century.

49. (2) They were traditional bards and poets who preserved the historical exploits of Rajput clans.
The Charans and Bhats were traditional communities of poets, bards, and genealogists in Rajasthan. They held a prestigious position in the Rajput social hierarchy, responsible for maintaining oral and written records of royal lineages and military achievements. Through their heroic poetry and chronicles, they preserved the cultural memory and the values of valor and honor that defined the Rajput states.

50. (1) A-iii, B-ii, C-iv, D-i
Rajasthani literature features diverse styles. Vachanika is a rhythmic prose-poetry mix, while Vigat provides statistical and geographical data. Veli is a metrical composition often used for historical or mythological tales, and Marsiya is a poetic form specifically written to mourn the death of warriors or important figures. Understanding these formats is essential for correctly interpreting the various historical and literary sources.

51. (3) Bundi
Vamsh Bhaskar is a monumental historical work authored by the celebrated poet Suryamal Misran. It details the history of the Hada Chauhans of the Bundi state. Although Misran was unable to finish the work himself, it was later completed by his adopted son, Muraridan. The text remains one of the most comprehensive and stylistically rich accounts of a princely state in Rajasthan.

52. (1) I, II, and III
Veli Krisan Rukmani Ri is a classic of Dingal literature composed by Prithviraj Rathore of Bikaner. The work was highly praised by the Italian scholar L. P. Tessitori for its literary excellence. While it is a masterpiece of northern Marwari dialect, it is primarily a devotional and poetic work centered on the mythological marriage of Krishna and Rukmani, rather than Rao Jodha's campaigns.

53. (3) Punch-marked coins (Ahat mudrayen).
Punch-marked coins, known as Ahat mudrayen, represent the oldest numismatic evidence in Rajasthan. These coins are characterized by symbols like the sun, mountains, and animals being punched onto the metal surface, usually silver or copper. They do not contain written legends or dates, reflecting a very early stage of monetary development associated with the Mahajanapada and Mauryan periods in Indian history.

54. (2) Nagar (Tonk)
A massive hoard of coins belonging to the Malava Janapada was discovered at the archaeological site of Nagar in the Tonk district. These coins are notable for their small size and the presence of the legend Malavanam Jayah, celebrating the victory of the Malavas. This discovery provides crucial evidence for the political presence and economic activity of the Malava tribe in eastern Rajasthan.

55. (1) Both A and R are true and R is the correct explanation of A.
Excavations at Bairath yielded a significant hoard of thirty-six silver coins, of which twenty-eight were attributed to Indo-Greek rulers, including Menander. This large proportion of foreign coinage indicates that the Bairath region was either directly under Indo-Greek political control

Downloaded from www.pdf.tube

or deeply integrated into their active trade networks. Such numismatic evidence is essential for reconstructing the international connections of ancient Rajasthan.

56. (1) I, II, III, and V
Numismatic sources reveal the diverse history of Rajasthan. Sibi coins were found at Nagari, and Yaudheya coins appear in the north. The Bayana hoard is the largest Gupta gold collection. Indo-Greek coins frequently feature bilingual legends. However, punch-marked coins were primarily made of silver or copper, not gold, making the statement regarding their golden composition historically inaccurate for that period.

57. (3) Guptas
The Bayana Hoard, discovered in Bharatpur, is historically famous for being the largest collection of Gupta period gold coins ever found. It contains thousands of coins issued by various Gupta emperors, including Chandragupta II and Kumargupta I. This hoard is critical for studying the iconography, metallurgy, and the extent of the Gupta Empire's economic influence over the Rajasthan region.

58. (1) Gajshahi - Mewar
The pair Gajshahi and Mewar is incorrect because Gajshahi coins were actually the primary currency issued by the Bikaner state. Mewar was known for different currencies, such as the Swaroopshahi and Chandori coins. On the other hand, Akhayshai coins were minted in Jaisalmer, Jharshahi in Jaipur, and Vijayashahi in Jodhpur, reflecting the independent monetary authority of each major princely state.

59. (4) A-ii, B-iii, C-i, D-iv
The Swaroopshahi coins were minted in Mewar, while Dhabushahi coins were prevalent in the Marwar region. Tamancha Shahi coins were characteristic of the Dholpur state, featuring a pistol symbol. Jharshahi coins were the primary currency of Jaipur, named after the six-branched tree (jhar) symbol found on them. These diverse coinages represent the sovereign rights and local identities of the Rajput states.

60. (2) Jhalawar
Madan Shahi coins were the official currency of the Jhalawar state, which was established as a separate entity from Kota in the nineteenth century. These coins are important numismatic markers for the relatively short history of Jhalawar as an independent princely state. They reflect the continuation of the tradition where each newly formed or sovereign state asserted its status through independent coinage.

61. (3) Alwar
The Rao Shahi coins were issued by the princely state of Alwar. Minted during the reign of the Naruka rulers, these coins are part of the broader pattern of independent state currencies in Rajasthan. They provide insights into the economic sovereignty and the administrative history of Alwar, particularly during the transition period between the decline of the Mughals and the rise of British influence.

62. (2) I and III
Minting coins was a vital symbol of sovereignty for Rajput states. While the British introduced their own currency, the Kaldar rupee, they did not immediately abolish all local mints after the treaties of 1818. Many states continued to use and mint their own coins for several decades, leading to a complex monetary environment where British and local currencies circulated simultaneously until final standardization.

63. (1) Hiuen Tsang (Xuanzang)
Hiuen Tsang, the celebrated Chinese Buddhist monk, visited Rajasthan during his travels in the seventh century AD. He provided detailed descriptions of Bhinmal and Bairath in his famous work Si-Yu-Ki. His observations regarding the social conditions, the presence of Buddhism, and the political boundaries of the Gurjara kingdom are invaluable primary sources for reconstructing the history of early medieval India.

64. (2) Pilo-mo-lo
In his travelogue, Hiuen Tsang used phonetic transcriptions for Indian place names. He referred to Bhinmal, the capital of the Gurjara kingdom, as Pilo-mo-lo. His account describes the prosperity of the city and the presence of both Hindu and Buddhist populations. This external perspective helps historians confirm the strategic and cultural importance of Bhinmal during the reign of the Gurjara-Pratiharas.

NODIA

65. (2) He met Emperor Jahangir at the Magazine Fort in Ajmer in 1616.
Sir Thomas Roe, the English ambassador sent by King James I, famously met the Mughal Emperor Jahangir at the Magazine Fort in Ajmer in 1616. His goal was to secure commercial treaties and trading rights for the British East India Company. Roe's journals provide a detailed outsider's perspective on the Mughal court's functioning, diplomatic etiquette, and the lifestyle of the imperial elite.

66. (1) The War of Succession among the sons of Shah Jahan.
François Bernier was a French physician who spent several years in the Mughal court. He was an eyewitness to the bloody War of Succession between the sons of Shah Jahan, particularly the struggle between Dara Shikoh and Aurangzeb. His accounts describe the pivotal role played by Rajput generals, such as Jaswant Singh of Jodhpur, and offer a detailed narrative of the political instability.

67. (3) Chand Bardai
Tavernier, Manucci, and Bernier were all foreign travelers who left extensive written accounts of their experiences in India during the seventeenth century. In contrast, Chand Bardai was a local Indian poet and courtier from the twelfth century. While he is a significant historical figure, his role and the nature of his work differ fundamentally from the travelogues provided by foreign European visitors.

68. (1) Hiuen Tsang, Thomas Roe, François Bernier
Determining the chronological order of these visitors requires placing them in their respective centuries. Hiuen Tsang visited India in the seventh century during the reign of Harshavardhana. Sir Thomas Roe arrived at the Mughal court in the early seventeenth century under Jahangir. François Bernier visited later in the same century, witnessing the transition from Shah Jahan's reign to that of Aurangzeb.

69. (2) 1829
Colonel James Tod's landmark work, Annals and Antiquities of Rajasthan, was first published in 1829. This two-volume series is considered one of the most comprehensive accounts of Rajput history, geography, and customs written by a British official. It played a significant role in romanticizing the history of Rajasthan and remains a foundational source for studying the regional past, despite later scholarly revisions.

70. (2) A-iii, B-ii, C-i, D-iv
Colonel James Tod wrote the famous Annals and Antiquities of Rajasthan, while William Franklin authored the Military Memoirs of Mr. George Thomas. K. D. Erskine is known for compiling various Rajputana Gazetteers during the colonial era. L. P. Tessitori, an Italian scholar, conducted an extensive Bardic and Historical Survey of Rajputana, particularly focusing on the folklore and literature of the Bikaner region.

71. (2) I, II, and III
James Tod dedicated his work to his guru, Yati Gyanchandra, and focused his first volume on Mewar history. He heavily utilized local oral traditions, Khyats, and genealogical lists. However, modern historians have found several inaccuracies in his dates and lineages, meaning his work is not considered flawless. It must be cross-referenced with modern archaeological and epigraphic evidence for objective historical reconstruction.

72. (1) Both A and R are true and R is the correct explanation of A.
British colonial records and gazetteers are essential for studying nineteenth-century Rajasthan because they provide systematic data that traditional bardic literature often omitted. While bards focused on heroic deeds and royal genealogies, the British compiled detailed statistics on population, trade, land revenue, and administrative structures. This makes their records indispensable for understanding the socio-economic transitions occurring during the era of subsidiary alliances.

73. (3) Travels in Western India
After his return to England, Colonel James Tod worked on his second major book, Travels in Western India. This work was published posthumously in 1839 by his wife. It contains detailed observations on his journeys through Gujarat and Rajasthan, focusing on cultural practices, religious sites, and the social life of the people, complementing his earlier historical research with personal travel narratives.

Click Here to Buy book on Amazon

74. (1) Maharaja Ganga Singh of Bikaner
Maharaja Ganga Singh of Bikaner was a visionary ruler who significantly modernized the administration of his state. One of his key reforms was the systematic organization of state archives under the Mahakma Khas. This effort ensured that official records, historical documents, and administrative papers were properly preserved and categorized, making Bikaner one of the most organized states in terms of historical documentation in Rajasthan.

75. (3) Statement I is true but Statement II is false.
In the Rajput administrative system, a Patta was indeed an official document recognizing land grants or jagirs given by the ruler to nobles or institutions. However, a Parwana was not an order from a subordinate to a king. Instead, it was an official order issued by a superior official or the ruler to a subordinate, directing them to carry out specific administrative tasks.

76. (2) Maharaja Jaswant Singh I
Muhnot Nainsi wrote his famous Khyat during the seventeenth century while serving as a minister in the court of Maharaja Jaswant Singh I of Jodhpur. This period was a significant era for Marwar, and Nainsi's work reflects the state's administrative complexity and political relationships. His position allowed him access to extensive records, which he used to compile his detailed and comprehensive historical chronicle.

77. (3) Sibi Janapada coins
Numismatic evidence found at Nagari, located near Chittorgarh, reveals that the region was the center of the Sibi Janapada. The coins discovered there bear the legend Majhamikaya Sibi Janapadasa, indicating that the ancient name of the town was Madhyamika. This discovery is crucial for locating the historical territory of the Sibi tribe and understanding the early political geography of southern Rajasthan.

78. (1) I, II, III, IV, and V
Archaeological excavations across Rajasthan have revealed a rich prehistoric past. Bagor is a key Mesolithic site, while Ojhiyana and Kurada represent significant Chalcolithic settlements. Sunari is known for its early iron smelting furnaces, and Noh has yielded vital evidence of Painted Grey Ware culture. Collectively, these sites provide a comprehensive timeline of human technological and social development in the region from stone to iron ages.

79. (1) Bairath - Paleolithic Culture
The matching of Bairath with Paleolithic culture is incorrect. While Bairath is an ancient site, it is primarily famous for its Mauryan remains, Buddhist circular temple, and early historic artifacts. Paleolithic sites are characterized by much older stone tools. In contrast, Kalibangan is correctly linked to Harappan culture, Ahar to Chalcolithic culture, and Bagor to the Mesolithic period, accurately reflecting their archaeological significance.

NODIA

80. (2) A-iv, B-i, C-ii, D-iii
Jodhraaj authored Hammir Rasau, while Dalpat Vijay is the poet behind Khuman Raso. Bisaldev Raso was composed by Narpati Nalh, focusing on the life of the Chauhan king Vigraharaja IV. Sagat Raso was written by Girdhar Aasiya. These medieval texts are important for understanding the heroic traditions and the historical narratives of the various Rajput dynasties through epic poetry and chronicles.

81. (1) I, II, III, IV
Placing these inscriptions in chronological order starts with the Barli Inscription from the pre-Christian era. The Ghosundi Inscription follows in the second century BC. The Mandasor Inscription dates to the mid-fifth century AD during the Gupta period, and the Bijolia Inscription is from 1170 AD. This sequence illustrates the long-standing epigraphic tradition in Rajasthan spanning over a millennium of historical record-keeping.

82. (1) A traditional ledger used for accounting by merchants and state officials.
In the context of Rajasthan's administrative and commercial history, a Chopda refers to a traditional ledger or account book. These were used by merchants (Mahajans) and state officials to record financial dealings, debts, and credits. They are valuable socio-economic sources, providing insights into the monetary systems, trade practices, and the daily economic life of the people in medieval and early modern times.

83. (1) I and II
Akhbarat were Persian court bulletins that recorded the daily proceedings and important events of the Mughal court. They are vital sources for historians because they document the diplomatic interactions between the Mughal emperors and the various Rajput states. These bulletins were written by official court recorders during the Mughal period, not by British Residents in the nineteenth century as incorrectly suggested in one statement.

84. (4) Maharana Kumbha
The Kirti Stambha Prashasti primarily celebrates the multifaceted achievements of Maharana Kumbha of Mewar. Engraved on the Tower of Victory in Chittorgarh, it details his military conquests against the Sultans of Malwa and Gujarat, his construction of numerous forts, and his literary contributions. The inscription is a primary source for glorifying his reign and highlighting the cultural pinnacle reached by Mewar under his leadership.

85. (2) I, III, and IV
Medieval Rajasthan had several local currencies. Gajshahi coins were indeed used in Bikaner, while Chandori coins were prevalent in Mewar. Akhayshai coins were minted in the Jaisalmer state. However, the claim that Lallia coins were in circulation in Mewar is incorrect, as those were associated with different regions. Each state's independent coinage was a marker of its regional authority and economic autonomy during the period.

86. (2) Kanhadade Prabandh
Kanhadade Prabandh, composed by the poet Padmanabha, is an essential literary source for the history of the Chauhans of Jalore. It describes the valiant resistance of Kanhadadeva and his son Biramde against the forces of Alauddin Khalji in the early fourteenth century. The text is celebrated for its historical narrative and its preservation of the heroic values and local resistance traditions of the region.

87. (1) Both A and R are true and R is the correct explanation of A.
Bardic literature, while rich in cultural detail, must be cross-verified because Charans and Bhats often used hyperbole to glorify their patrons. Their works were intended to inspire and praise, which sometimes led to the exaggeration of military victories and the omission of defeats. Cross-referencing with contemporary inscriptions and administrative records ensures a more balanced and objective reconstruction of the historical events described in these poems.

NODIA

88. (1) I, II, III, IV
Arranging these coins by their issuing states from west to east follows the geography of Rajasthan. Jaisalmer (Akhayshai) is the westernmost, followed by Jodhpur (Vijayashahi) in the central-west. Jaipur (Jharshahi) is located towards the east, and Jhalawar (Madanshahi) is in the southeastern region. This geographical progression highlights the distribution of independent monetary centers across the various princely states of Rajasthan.

89. (3) Bithu Inscription
The Bithu Inscription, dated 1273 AD, is a critical source for the early history of the Rathores of Marwar. It records the death of Rao Siha, the founder of the Rathore dynasty in the region. This inscription provides the earliest authentic evidence regarding the migration and establishment of the Rathores in western Rajasthan, serving as a foundational record for their later genealogical and political expansion.

90. (1) A-iii, B-iv, C-i, D-ii
The Rasiya ki Chhatri and Shringi Rishi inscriptions are both associated with the Guhila rulers of Mewar, documenting different periods like those of Narvarma and Mokal. The Bijolia Inscription is famously linked to the Chauhan dynasty, providing their Vatsa gotra origin. The Bithu Inscription is dedicated to the Rathore dynasty, marking the end of Rao Siha's reign and the beginning of their local power.

91. (3) I, II, III, IV, and V
Archival sources from the medieval period include diverse document types. Khas Rukka and Manshur represent orders from Rajput rulers and Mughal emperors, respectively. An Arzdasht is a petition, while a Kharita is formal correspondence between rulers. Bahis are administrative records. Collectively, these documents provide a detailed framework for understanding the hierarchical communications, diplomatic relations, and day-

to-day administrative operations of the princely states of Rajasthan.

92. (2) The heroic deeds and folk deity status of Pabuji.
Pabuji ri Baat is a traditional narrative focusing on the life and heroic exploits of the folk deity Pabuji. As one of the five revered Pirs of Rajasthan, his legends emphasize his role as a protector of livestock and a champion of the marginalized. These stories are central to the local folklore and religious identity of western Rajasthan, being performed through oral and visual traditions.

93. (2) I, III, and IV
Rajputana Gazetteers were compiled by British officials like K. D. Erskine to provide a systematic overview of the princely states. They contain extensive anthropological notes and are vital for understanding the colonial transition. Contrary to one statement, these gazetteers actually include a wealth of statistical data regarding population and land revenue, which was a primary reason for their compilation by the British administration.

94. (1) Rairh
The discovery of seals with the Brahmi legend Bhadrapavasa occurred at the archaeological site of Rairh in the Tonk district. Rairh is often called the Tata Nagar of ancient India due to the massive quantities of coins and iron tools found there. These seals provide evidence of the administrative and commercial significance of the site during the early historical period, highlighting its role as a regional economic hub.

95. (1) A-iii, B-iv, C-i, D-ii
Historical terms in Rajasthan have specific meanings: a Yupa is a sacrificial pillar inscription, and a Prashasti is an inscription praising a king's achievements. A Sati Pillar commemorates a widow who immolated herself, while a Tamrapatra is a copper plate recording land grants. These distinct types of records collectively provide a comprehensive view of the religious, political, and social practices of the ancient and medieval periods.

96. (2) Hammir Mahakavya
Hammir Mahakavya, authored by Nayanchandra Suri, provides a dramatic and detailed account of the siege of Ranthambore in 1301 AD. It recounts the heroic defense by Rana Hammir Chauhan against Alauddin Khalji and describes the first recorded Jauhar in Rajasthan, performed by Queen Rangadevi and other women. The text is essential for understanding the chivalric codes and the historical conflict between regional powers and the Sultanate.

97. (2) The poetic style of the western Rajasthani (Marwari) language.
Dingal is a specialized poetic style and literary language used primarily by the Charan bards of western Rajasthan. It is characterized by its rhythmic flow and heroic themes, often used to praise the valor of Rajput kings. As a literary form of the Marwari language, Dingal has played a crucial role in preserving the regional history, folklore, and cultural identity of Rajasthan through epic poetry.

98. (3) A is true but R is false.
Indo-Sassanian coins, commonly known as Gadhia coins, are found across Rajasthan and indicate active trade networks during the early medieval period. However, the reason stating they were completely indigenous is false. These coins were actually inspired by Sassanian coinage from Persia, later undergoing a process of localization where the original features became stylized and abstract, reflecting a blend of foreign influence and regional minting traditions.

99. (3) State officials or clerks responsible for maintaining the Bahis.
In the administrative hierarchy of Rajput states, Bahidas were the clerks or officials tasked with the meticulous maintenance of Bahis, which were daily ledgers and account books. Their role was crucial for the state's financial and administrative transparency, as they recorded tax collections, expenditures, and official orders. These officials ensured that the records were up-to-date, serving as the custodians of the state's bureaucratic history.

100. (4) A-ii, B-iv, C-i, D-iii
Hiuen Tsang referred to Bairath as Po-li-ye-to-lo, while William Franklin first used the term Rajputana in his 1805 work. James Tod is famously associated with the Annals and Antiquities of Rajasthan. L. P. Tessitori is noted for his extensive survey of bardic literature in

Downloaded from www.pdf.tube

Bikaner. These associations highlight the diverse group of travelers and scholars who contributed to the documented history of the region.

101. (4) I, II and III
The Chirwa Inscription of 1273 AD is a Sanskrit record found in Mewar that provides valuable genealogical information about Guhila rulers like Jaitra Singh and Tej Singh. It is particularly significant for historians because it mentions social practices like Sati and the prominence of the Pashupata sect. These details offer a broader perspective on the religious and social fabric of thirteenth-century Mewar, beyond just political history.

102. (2) Dayaldas ri Khyat - Bikaner state history
Dayaldas ri Khyat is correctly identified as a primary source for the history of the Bikaner state. In contrast, Nainsi ri Khyat covers many Rajput clans, not just Mewar. Bankidas ri Khyat focuses primarily on Marwar, and Mundiyar ri Khyat is also dedicated to the Rathores of Marwar rather than the Chauhans. Understanding the specific subject of each chronicle is essential for accurate regional historical research.

103. (4) Punch-marked coins (Ahat mudrayen)
The site of Rairh in the Tonk district is famous for yielding one of the largest hoards of punch-marked coins in India. These coins, often made of silver, bear various symbols and date back to the Mauryan and post-Mauryan periods. The sheer volume of these coins earned Rairh the title of Tata Nagar, reflecting its status as a major ancient center for trade, metallurgy, and monetary circulation.

104. (1) It strictly avoids detailing the genealogies of their patrons.
Charan literature is characterized by its heroic themes and the use of the Dingal language. A major function of the Charan bards was actually to maintain and glorify the genealogies of their Rajput patrons. Therefore, the statement that they avoided detailing these genealogies is incorrect. Their works, like those of Suryamal Misran, are essential for tracing lineage and the historical continuity of the regional ruling dynasties.

105. (1) I, II, III, IV, and V
Historical works in Rajasthan vary from epic poetry to genealogical chronicles. Authors like Ranchhod Bhatt, Sadashiv, and Jagjivan Bhatt contributed significantly to recording the history of Mewar and Marwar through Sanskrit and Rajasthani texts. Works such as Khuman Raso and Raj Rupak offer heroic narratives that were central to the cultural identity of the Rajput states. Each of these authors and their respective works provide a multi-dimensional view of the past.

106. (1) A royal edict or order issued bearing the seal of the Mughal Emperor.
A Farman was a formal royal edict or supreme order issued by the Mughal Emperor. In the context of Mughal-Rajput relations, Farmans were used to grant titles, lands (jagirs), or to issue specific administrative directions to Rajput rulers who were integrated into the Mughal imperial system. Bearing the emperor's official seal, these documents were considered legally binding and carried the highest authority within the empire.

NODIA

107. (4) William Franklin
William Franklin authored the book Military Memoirs of Mr. George Thomas in 1805. This text is historically significant because it contains the first recorded written use of the term Rajputana to describe the region comprising the various princely states of Rajasthan. Franklin's account of George Thomas, an Irish adventurer, provides a unique perspective on the political chaos and military environment of the region during the late eighteenth century.

108. (1) I, II, III, IV
The chronological order begins with Chand Bardai in the twelfth century during the reign of Prithviraj Chauhan. Padmanabha followed in the fifteenth century, writing about the events of Jalore. Muhnot Nainsi flourished in the seventeenth century under Maharaja Jaswant Singh I. Finally, Suryamal Misran was active in the nineteenth century, representing the later phase of traditional historical and bardic writing in the state of Bundi.

109. (3) Bijolia Inscription
The Bijolia Inscription of 1170 AD is a crucial epigraphic source for the geography of medieval

Rajasthan. It provides the ancient names of several prominent locations, confirming that Jalore was known as Jabalipur and Sambhar as Shakambhari. By recording these older toponyms, the inscription helps historians bridge the gap between ancient settlements and their medieval successors, providing a clearer picture of regional historical geography.

110. (1) I, II, and III
The Rajputana Agency Records are vital colonial documents preserving the correspondence between British officials and the princely states. They provide insights into major social reforms, such as the suppression of Sati and Thuggee. While they are indispensable for modern research, the claim that they are written entirely in Dingal is false, as these official British records were primarily maintained in English and occasionally in Persian or Urdu.

111. (1) It confirmed Ashoka's deep faith in the Buddhist Triratna tenets.
The discovery of the Bhabru rock edict at Bairath is significant because Ashoka explicitly states his reverence for the Buddha, the Dhamma, and the Sangha. This confirms his personal conversion to Buddhism and his commitment to its core tenets. The presence of this edict in Rajasthan proves that the region was part of the Mauryan Empire and a significant site for the early spread of Buddhist teachings.

112. (2) A-i, B-ii, C-iii, D-iv
Historical figures in Rajasthan are linked to specific records and descriptions. Maharana Kumbha is celebrated in the Kirti Stambha Prashasti. Prithviraj Chauhan is the subject of the epic Prithviraj Raso. Maharaja Jaswant Singh I was the influential patron of the chronicler Muhnot Nainsi. Rao Maldeo of Marwar was notably described as the Hashmat wala Raja (the king of great splendor) by various Persian historians of his era.

113. (1) III, II, I, IV
Chronological sequencing of these inscriptions starts with the Ghosundi Inscription from the second century BC. Next is the Mandasor Inscription from the fifth century AD. The Samidheshwar Temple Inscription reflects renovations in the fifteenth century, followed closely by the Kumbhalgarh Prashasti, also from the fifteenth century but representing a slightly later, more comprehensive record of the Guhila dynasty's history and its contemporary ruler's achievements.

114. (1) I, II, and III
The Bhat community played a vital role in Rajasthan as traditional genealogists who maintained Bahis for various castes and families. Unlike Charans, who were primarily linked to the royal Rajput courts and heroic poetry, Bhats served a broader segment of society, preserving family trees across different communities. This tradition continued through the nineteenth century, as the British did not immediately outlaw this important cultural practice after 1818.

115. (3) Veli Krisan Rukmani Ri
Veli Krisan Rukmani Ri is a classic work of Dingal literature by Prithviraj Rathore of Bikaner. The poet Dursa Arha was so impressed by its literary power and linguistic brilliance that he famously compared the text to having the strength of ten thousand horses. This metaphor highlights the extraordinary impact and the high esteem in which this devotional and heroic masterpiece was held by contemporary and later scholars.

116. (3) A is true but R is false.
Medieval Rajputana had a localized economy with many states minting their own independent currencies. However, the assertion that the Mughal Emperors completely banned Rajput mints is false. In fact, several Rajput rulers were granted the right to mint coins by the Mughals, or they minted coins in the name of the Mughal Emperor. The proliferation of independent local state currencies became more pronounced during the later decline of Mughal authority.

117. (3) Fame or renown (historical narrative)
The term Khyat is derived from the Sanskrit word Khyati, which literally means fame or renown. In the context of Rajasthani literature, it refers to a historical narrative or chronicle written to record and preserve the illustrious deeds and lineages of regional rulers. These texts were essential for maintaining the historical memory and status of the various Rajput dynasties during the medieval and early modern periods.

Click Here to Buy book on Amazon

118. (2) Marwar Ra Pargana Ri Vigat
Marwar Ra Pargana Ri Vigat, authored by Muhnot Nainsi, is the most authentic source for studying the socio-economic conditions of seventeenth-century Marwar. Often called a gazetteer, it provides granular data on taxation, agricultural productivity, and the jagirdari system for every administrative unit (pargana) of the state. This level of statistical detail makes it superior to traditional epic poems for analyzing the economic and administrative foundations of the kingdom.

119. (1) I, II, IV, and V
Historical research relies on various specialized studies. Epigraphy and numismatics provide hard data from inscriptions and coins. Khyats offer prose narratives of regional history, while foreign travelers like Bernier provide external perspectives. However, Vakil Reports were actually sent by Rajput envoys to their own kings from the Mughal court, not from emperors to kings, making the third statement in the original list historically incorrect in its direction.

120. (1) A-i, B-ii, C-iii, D-iv
Malik Muhammad Jayasi authored Padmavat, a famous poem about the siege of Chittorgarh. Sadashiv wrote Raj Ratnakar, while Muhnot Nainsi is known for his extensive Khyat. Dayaldas authored the Bikaner ri Khyat. Each of these literary works represents a different genre and period, yet they all contribute significantly to our understanding of the cultural and political history of the various regions and dynasties within Rajasthan.

NODIA

CHAPTER 03

Society and Culture of Ancient Rajasthan

1. In the context of ancient Rajasthan, which of the following best describes the social structure evident in the early Vedic period regarding the Matsya Janapada?
(1) A strictly rigid caste system based exclusively on birth with no occupational mobility
(2) A varna system primarily based on occupation and function rather than rigid birthright
(3) A completely egalitarian society with no functional stratification or specialized classes
(4) A feudal society dominated strictly by mercantile communities governing the local tribes
(5) Question not attempted

2. Which of the following tribal communities is widely referenced in ancient texts and epics as indigenous inhabitants of the Aravalli region and played a significant role in the early socio-political landscape of Rajasthan?
(1) The Bhils
(2) The Gonds
(3) The Santhals
(4) The Todas
(5) Question not attempted

3. The earliest epigraphic evidence of the Sati system in Rajasthan, reflecting the changing position of women during the transition from the ancient to the early medieval period, is found in which of the following inscriptions?
(1) Badva Yupa Inscription
(2) Nandsa Yupa Inscription
(3) Ghatiyala Inscription
(4) Bijolia Inscription
(5) Question not attempted

4. Match List I with List II and select the correct answer from the options given below:
List I: (Forms of Marriage in Ancient Texts)
A. Brahma
B. Daiva
C. Asura
D. Rakshasa
List II: (Key Characteristic)
i. Marriage by capturing the bride
ii. Marriage by giving a dowry or bride price to the father
iii. Giving the daughter to a priest during a sacrifice
iv. Giving the daughter with proper dowry to a learned man
(1) A-iv, B-iii, C-ii, D-i
(2) A-iii, B-iv, C-i, D-ii
(3) A-iv, B-ii, C-iii, D-i
(4) A-ii, B-iii, C-iv, D-i
(5) Question not attempted

5. The term 'Sreni' in the economic life of ancient Rajasthan refers to which of the following?
(1) A specific tax levied on agricultural produce
(2) A standard weight used for trading precious metals
(3) A guild or organization of merchants and artisans
(4) A type of land grant given to educational institutions
(5) Question not attempted

6. Consider the following statements regarding the ancient trade routes passing through Rajasthan:
I. The ancient Dakshinapatha route connected major northern cities to the south, passing through parts of eastern Rajasthan.
II. The route connecting Mathura to Ujjain passed through Bairath and Madhyamika.
III. The desert regions of western Rajasthan were entirely bypassed by all ancient caravan routes.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III

Downloaded from www.pdf.tube

(5) Question not attempted

7. The ancient urban centre of Madhyamika, known for its significant archaeological remains and structural developments, is identified with which modern location in Rajasthan?
(1) Bairath
(2) Rairh
(3) Nagar
(4) Nagari
(5) Question not attempted

8. Consider the following Assertion (A) and Reason (R) and select the correct answer from the options given below:
Assertion (A): The practice of Vedic sacrifices was prevalent in ancient Rajasthan during the post-Mauryan period.
Reason (R): The Ghosundi Inscription mentions the performance of the Ashvamedha Yajna by King Sarvatata.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

9. Identify the incorrect statement regarding the emergence of Buddhism in ancient Rajasthan:
(1) Bairath was a prominent center of Buddhism during the Mauryan period.
(2) The Bhabru Edict of Ashoka proves his faith in the Buddhist Trinity.
(3) Extensive structural rock-cut Buddhist chaityas from the Mauryan period are found in Jaisalmer.
(4) A circular Buddhist temple ruins have been excavated at Bairath.
(5) Question not attempted

10. The prominent terracotta art of ancient Rajasthan, specifically the distinctive moulded plaques depicting secular and religious themes, was primarily discovered at which site?
(1) Rangmahal
(2) Kalibangan
(3) Balathal
(4) Ganeshwar
(5) Question not attempted

11. Consider the following statements regarding Bhinmal as a centre of education and learning in ancient Rajasthan:
I. It was the capital of the Gurjara region in ancient times.
II. The renowned mathematician and astronomer Brahmagupta resided here.
III. The Sanskrit poet Magha, author of Shishupala Vadha, was associated with this city.
IV. It was exclusively a center for Buddhist learning with no presence of Vedic or Jain scholars.
Which of the above statement(s) is/are correct?
(1) I, II and III only
(2) II, III and IV only
(3) I, III and IV only
(4) I, II, III and IV
(5) Question not attempted

12. Archaeological excavations at various Chalcolithic sites in Rajasthan, such as Ahar and Balathal, indicate that the staple diet of the ancient inhabitants primarily included:
(1) Only domesticated animal meat with no evidence of agriculture
(2) Rice, wheat, barley, and domesticated animal products
(3) Exclusively marine fish and imported spices
(4) Maize and potatoes introduced through ancient trade
(5) Question not attempted

13. Which of the following best describes the historical significance of the Ganeshwar site in the context of ancient craft communities?
(1) It was primarily an ancient textile manufacturing hub exporting to Mesopotamia.
(2) It was the largest bead-making urban center in the Mauryan empire.
(3) It was a major copper supplying centre to the Harappan civilization.
(4) It was known exclusively for its highly polished Northern Black Polished Ware.
(5) Question not attempted

14. Match List I with List II and select the correct answer from the options given below:
List I: (Ancient Janapadas/Tribal Republics)
A. Sibi Janapada

NODIA

B. Malava Republic
C. Yaudheya Republic
D. Arjunayana Republic

List II: (Associated Region in Rajasthan)

i. Northern Rajasthan (Ganganagar-Hanumangarh)
ii. Mewar region (Chittorgarh)
iii. Alwar-Bharatpur region
iv. Jaipur-Tonk region (Nagar)

(1) A-ii, B-iv, C-i, D-iii
(2) A-i, B-iii, C-ii, D-iv
(3) A-ii, B-i, C-iv, D-iii
(4) A-iv, B-ii, C-iii, D-i
(5) Question not attempted

15. Consider the following statements and select the correct answer from the options given below:

Statement I: The period saw a decline in centralized trade and an increase in agrarian expansion through land grants.

Statement II: The emergence of the Samanta (feudal) system became prominent during this transition phase.

(1) Statement I is correct but Statement II is incorrect
(2) Statement II is correct but Statement I is incorrect
(3) Both Statement I and Statement II are correct
(4) Both Statement I and Statement II are incorrect
(5) Question not attempted

16. Consider the following statements regarding the social structure and Varna system in ancient Rajasthan:

I. Epigraphs indicate the presence of Brahmins who not only performed priestly duties but also served as ministers and warriors.
II. The Kshatriyas were solely responsible for agricultural labor.
III. Vaishyas were organized into influential trade guilds that played a role in civic administration.
IV. Shudras experienced rigid occupational boundaries that never allowed them to engage in agriculture or crafts.
V. The concept of mixed castes (Varnasamkara) began to emerge in the post-Gupta period epigraphs.

Which of the above statement(s) is/are correct?

(1) I, II and III only
(2) I, III and V only
(3) II, IV and V only
(4) I, III, IV and V only
(5) Question not attempted

17. Which of the following ancient texts refers to the Matsya region, corresponding to parts of modern Rajasthan, as a prominent kingdom during the epic period?

(1) Atharvaveda and Ramayana
(2) Rigveda and Mahabharata
(3) Zend Avesta and Upanishads
(4) Tripitaka and Jatakas
(5) Question not attempted

18. Regarding the position of women in ancient Rajasthan, all of the following statements are generally supported by historical and epigraphic evidence EXCEPT:

(1) The practice of Purdah was strictly and universally enforced during the Mauryan era.
(2) Women from noble families frequently made religious donations to temples.
(3) In early tribal societies, women participated extensively in various economic activities.
(4) The joint family served as the normative structure, with the senior male holding authority.
(5) Question not attempted

19. Identify the correct pair regarding ancient marriage customs:

(1) Pratiloma marriage — Marriage of a higher varna man with a lower varna woman
(2) Prajapatya marriage — Marriage involving the secret elopement of the couple
(3) Anuloma marriage — Marriage of a higher varna man with a lower varna woman
(4) Gandharva marriage — Marriage arranged by priests without the consent of the couple
(5) Question not attempted

20. In the context of ancient economic life, the site of Ahar in Udaipur is historically renowned for an economy heavily dependent on:

(1) Extensive maritime trade
(2) Iron smelting and steel production
(3) Cultivation of commercial cash crops like indigo

Click Here to Buy book on Amazon

(4) Copper metallurgy and tool making
(5) Question not attempted

21. Consider the following statements regarding the ancient trade routes passing through Rajasthan:
I. The city of Madhyamika was entirely isolated and had no connection to the major Ujjain-Mathura trade route.
II. Trade routes in ancient Rajasthan facilitated the exchange of copper from the Aravallis to other parts of India.
III. Pushkar served as an important religious and commercial node on ancient travel routes.
Which of the above statement(s) is/are incorrect?
(1) I only
(2) II and III only
(3) I and III only
(4) III only
(5) Question not attempted

22. Identify the incorrect statement regarding the ancient urban center of Kalibangan:
(1) It provides evidence of a ploughed field, showing early agricultural practices.
(2) It served as the capital of the Mauryan Empire during the reign of Ashoka.
(3) It was situated on the banks of the ancient Saraswati (Ghaggar) river.
(4) It exhibits a well-planned drainage system typical of the mature Harappan phase.
(5) Question not attempted

23. What does the term 'Yupa', often found in ancient inscriptions in Rajasthan (such as at Badva and Nandsa), refer to in the context of Vedic traditions?
(1) A specialized type of resting place used by Buddhist monks.
(2) A royal decree outlining specific taxation laws for local agricultural land.
(3) A specific type of ancient coin frequently used in various religious donations.
(4) A sacrificial pillar erected to commemorate the successful performance of a Vedic sacrifice
(5) Question not attempted

24. Match List I with List II and select the correct answer from the options given below:
List I: (Ancient Religious Sites)
A. Bairath (Buddhist Site)
B. Kholvi Caves (Buddhist Site)
C. Nagari (Vaishnava Site)
D. Barli Inscription (Jain context)
List II: (Modern District in Rajasthan)
i. Jhalawar
ii. Chittorgarh
iii. Ajmer
iv. Jaipur (Kotputli-Behror/Jaipur Rural)
(1) A-iv, B-i, C-ii, D-iii
(2) A-i, B-iv, C-iii, D-ii
(3) A-iv, B-ii, C-i, D-iii
(4) A-ii, B-i, C-iv, D-iii
(5) Question not attempted

25. Consider the following statements and select the correct answer from the options given below:
Statement I: The Bairath stupa is one of the earliest known structural stupas made of brick and timber in India.
Statement II: No evidence of Ashokan pillars or rock edicts has ever been found within the geographical boundaries of Rajasthan.
(1) Statement I is correct but Statement II is incorrect
(2) Statement II is correct but Statement I is incorrect
(3) Both Statement I and Statement II are correct
(4) Both Statement I and Statement II are incorrect
(5) Question not attempted

26. Which of the following best describes the educational system in ancient Rajasthan before the advent of the medieval period?
(1) It was predominantly imparted through the Gurukula system and Agraharas supported by land grants.
(2) Education was completely centralized and managed directly by the king's treasury.
(3) There were no formal centers of learning, and education was restricted solely to military training.
(4) Ancient universities accommodating tens of thousands of international scholars were established in every district.
(5) Question not attempted

27. Archaeological evidence of double burials found in ancient sites of Rajasthan, potentially

Downloaded from www.pdf.tube

shedding light on family structures and social customs, is prominently associated with which site?
(1) Bagor
(2) Ganeshwar
(3) Sunari
(4) Kalibangan
(5) Question not attempted

28. Consider the following Assertion (A) and Reason (R) and select the correct answer from the options given below:
Assertion (A): The ancient site of Ahar is also known as Tambavati in regional traditions.
Reason (R): Extensive evidence of copper smelting furnaces and copper tools has been discovered at the Ahar archaeological site.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

29. The ancient site of Rairh in Tonk district is often referred to as the 'Ancient Tata Nagar of Rajasthan' primarily because of the discovery of:
(1) Massive iron ore mines dating back to the Mauryan period
(2) Extensive ruins of ancient steel manufacturing factories
(3) The largest hoard of ancient punch-marked coins in India
(4) A large number of ancient war chariots and weapons
(5) Question not attempted

30. Which of the following represents the correct chronological sequence of ancient cultures found in Rajasthan?
(1) Chalcolithic (Ahar) → Paleolithic (Didwana) → Mesolithic (Bagor) → Iron Age (Noh)
(2) Paleolithic (Didwana) → Mesolithic (Bagor) → Chalcolithic (Ahar) → Iron Age (Noh)
(3) Mesolithic (Bagor) → Chalcolithic (Ahar) → Iron Age (Noh) → Paleolithic (Didwana)
(4) Paleolithic (Didwana) → Iron Age (Noh) → Mesolithic (Bagor) → Chalcolithic (Ahar)
(5) Question not attempted

31. In the context of the social structure of ancient Rajasthan, which of the following is the odd one out regarding the traditional four-fold Varna system?
(1) Chandala
(2) Brahmana
(3) Kshatriya
(4) Vaishya
(5) Question not attempted

NODIA

32. The ancient site of Bagor in Bhilwara district provides significant evidence regarding early societal formations. It is primarily known as a prominent site of:
(1) A center for urban Mauryan administrative and judicial activities.
(2) A Mesolithic site with early evidence of animal domestication
(3) A site showcasing advanced techniques of Iron Age metallurgy.
(4) A location for Buddhist monastic and rock-cut architectural remains.
(5) Question not attempted

33. The discovery of various terracotta female figurines at ancient sites like Kalibangan and Ahar is most strongly indicative of which aspect of ancient beliefs in Rajasthan?
(1) The exclusive worship and veneration of male solar deities.
(2) The prevalence of Mother Goddess worship and fertility cults
(3) The realistic depiction of female rulers from that region.
(4) A complex matriarchal system of political administration.
(5) Question not attempted

34. Match List I with List II and select the correct answer from the options given below:
List I: (Ancient Sites of Rajasthan)
A. Kalibangan
B. Balathal
C. Ganeshwar
D. Bairath
List II: (Key Archaeological Find / Characteristic)
i. Evidence of ancient woven cloth
ii. Earliest earthquake evidence
iii. Ashokan Rock Edict
iv. Pre-Harappan copper objects
(1) A-ii, B-i, C-iv, D-iii

(2) A-i, B-ii, C-iii, D-iv
(3) A-iv, B-iii, C-ii, D-i
(4) A-ii, B-iv, C-i, D-iii
(5) Question not attempted

35. Which of the following statements correctly describes agricultural practices in ancient Rajasthan during the Chalcolithic period?
(1) Agriculture was entirely unknown as society was purely hunter-gatherer.
(2) Cash crops like tobacco and maize were the primary regional exports.
(3) Cultivation of barley, wheat, and millets was practiced along river valleys
(4) Agriculture was completely dependent on deep tube-well irrigation.
(5) Question not attempted

36. Consider the following statements regarding ancient trade and economic life in Rajasthan:
I. The discovery of seals and sealings at sites like Kalibangan indicates established long-distance trade networks.
II. Coins known as 'Gadhiya' coins were widely used during the Mauryan period in Rajasthan.
III. The barter system coexisted with the use of metallic money in local transactions.
IV. The presence of Roman amphorae in Rajasthan proves direct maritime trade between Rajasthan and Rome.
Which of the above statement(s) is/are incorrect?
(1) I and III only
(2) II and IV only
(3) I, II and IV only
(4) III and IV only
(5) Question not attempted

37. Identify the incorrect statement regarding the urban centers of ancient Rajasthan:
(1) Nagari (Madhyamika) was an important urban center of the Sibi Janapada.
(2) Nagar in Tonk district was prominent during the Malava republic era.
(3) Osian was the capital of the Mauryan Empire in southern Rajasthan.
(4) Bhinmal developed as a major urban and commercial center in western Rajasthan.
(5) Question not attempted

38. Consider the following statements and select the correct answer from the options given below:
Statement I: The Ghosundi inscription is an early epigraphic source mentioning the worship of Sankarshana and Vasudeva.
Statement II: The emergence of Bhagavatism in ancient Rajasthan was entirely suppressed by the widespread dominance of Vedic sacrificial rituals.
(1) Statement I is correct but Statement II is incorrect
(2) Statement II is correct but Statement I is incorrect
(3) Both Statement I and Statement II are correct
(4) Both Statement I and Statement II are incorrect
(5) Question not attempted

39. Which of the following discoveries most appropriately establishes the antiquity of Jainism in Rajasthan?
(1) The Bhabru Edict at Bairath
(2) The Badva Yupa Inscription from Kota district
(3) The Nandsa Yupa Inscription from Bhilwara district
(4) The Barli Inscription from Ajmer district
(5) Question not attempted

40. Arrange the following ancient structures/ epigraphs of Rajasthan in correct chronological order from earliest to latest:
I. Ploughed field of Kalibangan
II. Bhabru Edict of Ashoka
III. Ghosundi Inscription
IV. Badva Yupa Inscription
(1) I, II, III, IV
(2) I, III, II, IV
(3) II, I, III, IV
(4) I, II, IV, III
(5) Question not attempted

41. The ancient site of Bhinmal, renowned for its educational and cultural heritage, was historically visited by which prominent foreign traveler?
(1) Megasthenes
(2) Fa-Hien
(3) Hiuen Tsang
(4) Al-Biruni

Click Here to Buy book on Amazon

(5) Question not attempted

42. In the context of food, dress, and social customs in ancient Rajasthan, all of the following archaeological findings provide direct evidence of textile usage EXCEPT:
(1) Rock paintings of silk garments at Bagor
(2) Traces of woven cloth found at Bairath
(3) Woven cotton pieces discovered at Balathal
(4) Impressions of cloth on pottery at Kalibangan
(5) Question not attempted

43. Which of the following statements correctly characterizes the occupational communities of ancient Rajasthan?
(1) The society strictly prohibited the formation of localized occupational guilds.
(2) All crafts and trades were managed by state bureaucracy without private artisans.
(3) Artisans were highly nomadic and never settled in urban centers like Nagari or Nagar.
(4) Artisans organized themselves into localized guilds called Srenis to protect interests
(5) Question not attempted

44. Match List I with List II and select the correct answer from the options given below:
List I: (Ancient Coin Types/Hoards)
A. Malavgana coins
B. Sibi Janapada coins
C. Indo-Greek coins (Appolodotus)
D. Punch-marked coins (massive hoard)
List II: (Associated Authority/Region in Rajasthan)
i. Madhyamika (Nagari)
ii. Bairath
iii. Nagar (Tonk)
iv. Rairh
(1) A-iii, B-i, C-ii, D-iv
(2) A-i, B-iii, C-iv, D-ii
(3) A-iii, B-i, C-iv, D-ii
(4) A-iv, B-ii, C-i, D-iii
(5) Question not attempted

45. In the context of the transition from ancient to early medieval Rajasthan, the term 'Agrahara' refers to:
(1) A specialized military camp established by feudal lords for regional defense.
(2) A centralized marketplace used exclusively for the trading of elite horses.
(3) Tax-free land granted to Brahmanas or temples to promote learning
(4) A formal royal decree issued to enforce new taxation and revenue systems.
(5) Question not attempted

46. Consider the following statements regarding the Varna and social structure in ancient Rajasthan:
I. Epigraphic evidence suggests that social mobility was entirely impossible in ancient Rajasthan.
II. The Samoli inscription highlights the economic activities of the Mahajana (mercantile) community.
III. Indigenous tribes were gradually integrated into the broader varna framework over centuries.
IV. Kshatriyas held the monopoly over intellectual and religious sacrifices.
V. Untouchability was non-existent and all social groups shared equal status in urban centers.
Which of the above statement(s) is/are incorrect?
(1) I, II and III
(2) I, IV and V
(3) II, III and V
(4) III, IV and V
(5) Question not attempted

NODIA

47. Identify the correct pair regarding the ancient tribes and their historical region in Rajasthan:
(1) Matsyas — Eastern Rajasthan (Jaipur, Alwar, Bharatpur)
(2) Malavas — Western desert region (Jaisalmer, Barmer)
(3) Sibis — Northern Rajasthan (Hanumangarh, Ganganagar)
(4) Yaudheyas — Southern Rajasthan (Udaipur, Dungarpur)
(5) Question not attempted

48. Historical and epigraphic sources indicate that in ancient Rajasthan, the property rights of women (Stridhana) were:
(1) Completely unrecognized by any local laws or customary traditions.
(2) Recognized rights over specific gifts and wealth received during marriage rituals
(3) Equal to the property rights of the senior male head of household.

(4) Limited strictly to the ownership of certain agricultural lands.
(5) Question not attempted

49. In the context of family structure and marriage customs in ancient Rajasthan, which of the following is the odd one out?
(1) Niyoga
(2) Varna-sankara
(3) Swayamvara
(4) Sati
(5) Question not attempted

50. Which of the following is the most appropriate description of the agrarian economy of the Harappan sites located in Rajasthan (e.g., Kalibangan)?
(1) A sedentary system using the plough for multi-cropping like wheat and mustard
(2) An economy heavily dependent on the shifting cultivation of rice crops.
(3) An economy based on pastoral nomadism with no evidence of crop cultivation.
(4) An agrarian system based on extensive canal networks built by the state.
(5) Question not attempted

51. Consider the following statements and select the correct answer from the options given below:
Statement I: The internal trade routes of Rajasthan were essential for transporting copper from the Aravallis to the Ganges valley.
Statement II: The emergence of urban centers like Nagar and Rairh was completely independent of trade route networks.
(1) Statement I is correct but Statement II is incorrect
(2) Statement II is correct but Statement I is incorrect
(3) Both Statement I and Statement II are correct
(4) Both Statement I and Statement II are incorrect
(5) Question not attempted

52. The presence of massive brick fortifications and structural remains at Nagari (ancient Madhyamika) suggests that ancient urban centers in Rajasthan served primarily as:
(1) Only temporary seasonal markets
(2) Uninhabited religious sanctuaries isolated from the public
(3) Exclusive residential zones for foreign traders
(4) Fortified political and administrative hubs capable of defense
(5) Question not attempted

53. The earliest evidence of Vaishnavism in Rajasthan is found in the form of a stone inscription at:
(1) Bairath
(2) Bijolia
(3) Ghosundi
(4) Ranakpur
(5) Question not attempted

54. Match List I with List II and select the correct answer from the options given below:
List I: (Scholars/Texts)
A. Brahmagupta
B. Magha
C. Haribhadra Suri
D. Chandbardai
List II: (Relevance to Ancient/Early Medieval Rajasthan)
i. Authored Shishupala Vadha at Bhinmal
ii. Authored Brahmasphutasiddhanta at Bhinmal
iii. Associated with Jain literature in Chittor/ Rajasthan
iv. Authored Prithviraj Raso (transition to medieval)
(1) A-ii, B-i, C-iii, D-iv
(2) A-i, B-ii, C-iv, D-iii
(3) A-ii, B-iii, C-i, D-iv
(4) A-iii, B-i, C-ii, D-iv
(5) Question not attempted

55. Which of the following statements accurately describes the early art and architecture of ancient Rajasthan?
(1) The region is characterized by an abundance of monolithic rock-cut Hindu temples from the Mauryan era.
(2) Marble was the only material used for construction in ancient urban centers.
(3) Ancient art in Rajasthan was entirely devoid of secular themes, focusing solely on deities.
(4) The early architectural remains primarily consist of brick structures, terracotta plaques, and stone pillars.

Downloaded from www.pdf.tube

(5) Question not attempted

56. Consider the following statements regarding the centers of education in ancient Rajasthan:
I. Agrahara grants were intended to sustain learned Brahmanas to impart education.
II. Buddhist viharas at Bairath functioned as early centers of monastic learning.
III. Bhinmal emerged as a prominent hub for astronomy and mathematics.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

57. Based on archaeological findings at ancient sites in Rajasthan like Ahar and Gilund, the traditional utensils used for cooking and storing food were predominantly made of:
(1) Glass
(2) Pure gold and silver
(3) Black-and-Red ware pottery
(4) Cast iron
(5) Question not attempted

58. Consider the following Assertion (A) and Reason (R) and select the correct answer from the options given below:
Assertion (A): The Sunari and Jodhpura sites in Rajasthan demonstrate significant advancement in ancient metallurgy.
Reason (R): Excavations at these sites have revealed evidence of ancient iron smelting furnaces.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

59. All of the following were recognized ancient coin types found in significant hoards in Rajasthan, EXCEPT:
(1) Punch-marked silver coins
(2) Malava republic copper coins
(3) Indo-Greek drachmas
(4) British East India Company Mohurs
(5) Question not attempted

60. The transition from ancient to early medieval Rajasthan was marked by the decline of powerful centralized empires. What was the primary political effect of this decline in the region?
(1) The complete and permanent abandonment of all major urban settlements.
(2) The rise of regional Rajput clans and the proliferation of the Samanta system
(3) The establishment of a direct democratic republic across the region.
(4) The immediate conquest of the region by the centralized Delhi Sultanate.
(5) Question not attempted

61. Consider the following statements regarding the role of tribes in ancient Rajasthan:
I. The Bhils find mention in ancient Sanskrit literature as skilled archers and forest dwellers.
II. The Minas are traditionally considered one of the oldest indigenous tribal groups of eastern Rajasthan.
III. Ancient tribal chiefs often integrated into the Rajput varna over time through matrimonial and political alliances.
IV. The tribal societies in ancient times were purely nomadic and completely ignorant of agriculture.
Which of the above statement(s) is/are correct?
(1) I, II and III only
(2) I, III and IV only
(3) II, III and IV only
(4) I, II, III and IV
(5) Question not attempted

62. Which of the following is the most appropriate description of the social mobility within the Varna system in ancient Rajasthan during the early historical period?
(1) Rigidly fixed by birth with absolute strictness from the early Vedic period.
(2) Entirely absent and replaced by a modern class system based on wealth.
(3) Restricted exclusively to members belonging to the Brahmana varna.
(4) Flexible enough to allow foreign tribes and local chiefs into the Kshatriya varna
(5) Question not attempted

NODIA

63. Identify the incorrect statement regarding the position of women in ancient Rajasthan:
(1) References to female education are completely absent in ancient texts and inscriptions related to the region.
(2) Women were generally highly respected, though patriarchal family structures dominated.
(3) Royal women often participated in religious ceremonies and made land donations.
(4) Practices like Sati and strict Purdah were not universally normative in the early ancient period but gained prominence later.
(5) Question not attempted

64. Match List I with List II and select the correct answer from the options given below:
List I: (Ancient Sites in Rajasthan)
A. Noh
B. Sunari
C. Kurada
D. Gilund
List II: (Associated District)
i. Bharatpur
ii. Jhunjhunu
iii. Nagaur
iv. Rajsamand
(1) A-i, B-ii, C-iii, D-iv
(2) A-ii, B-i, C-iv, D-iii
(3) A-iv, B-iii, C-ii, D-i
(4) A-i, B-iii, C-ii, D-iv
(5) Question not attempted

65. The presence of ancient iron smelting sites at Noh (Bharatpur) and Jodhpura (Jaipur) most strongly supports which concept regarding the economic life of ancient Rajasthan?
(1) The region relied entirely on imported iron from South India.
(2) Local occupational communities possessed advanced metallurgical knowledge to exploit local ore deposits.
(3) Iron was used exclusively for ornamental purposes in ancient Rajasthan.
(4) The economy shifted from agriculture to entirely heavy industry during the Mauryan period.
(5) Question not attempted

66. The ancient trade route connecting the Gangetic plains to the western seaports (like Bharuch) passed through Rajasthan. Which of the following urban centers functioned as an important transit node on this route?
(1) Madhyamika (Nagari)
(2) Kalibangan
(3) Ganeshwar
(4) Kholvi
(5) Question not attempted

67. Consider the following statements and select the correct answer from the options given below:
Statement I: The excavation at Bairath revealed the remains of a circular Buddhist temple and a monastery.
Statement II: Bairath was a significant urban center that flourished solely due to maritime trade across the Arabian Sea.
(1) Statement I is correct but Statement II is incorrect
(2) Statement II is correct but Statement I is incorrect
(3) Both Statement I and Statement II are correct
(4) Both Statement I and Statement II are incorrect
(5) Question not attempted

68. In the context of religious beliefs in ancient Rajasthan, which of the following is the odd one out?
(1) Ashvamedha
(2) Vajapeya
(3) Agnishtoma
(4) Sallekhana
(5) Question not attempted

69. Identify the correct statement regarding Jainism in ancient Rajasthan:
(1) Jainism completely disappeared from Rajasthan during the Mauryan period.
(2) Jain monks were strictly forbidden from visiting western Rajasthan due to harsh desert conditions.
(3) The Barli inscription provides one of the earliest epigraphic references to Jainism in Rajasthan.
(4) Jainism in Rajasthan was exclusively patronized by the Shudra varna.
(5) Question not attempted

Click Here to Buy book on Amazon

70. Arrange the following developments in the art and architecture of Rajasthan in correct chronological order:
I. Early structural temples at Osian
II. Harappan town planning at Kalibangan
III. Mauryan circular brick temple at Bairath
IV. Rock shelter paintings at Alniya
(1) IV, II, III, I
(2) II, IV, I, III
(3) IV, III, II, I
(4) II, III, IV, I
(5) Question not attempted

71. Consider the following statements regarding education and learning centers in ancient Rajasthan:
I. Learning was largely transmitted orally in the early Vedic and post-Vedic periods.
II. Inscriptions mention grants of villages to Brahmanas, which served as centers of Vedic learning.
III. Jain Upashrayas later developed as significant centers for manuscript preservation and education.
IV. Technical education, such as metallurgy and architecture, was passed down through hereditary occupational guilds.
V. The state completely banned the teaching of astronomy and mathematics in urban centers.
Which of the above statement(s) is/are correct?
(1) I, II, III and IV only
(2) II, III, IV and V only
(3) I, III, IV and V only
(4) I, II, IV and V only
(5) Question not attempted

72. In the context of ancient social customs in Rajasthan, the term 'Niyoga' refers to:
(1) A widow childbearing with her husband's brother to continue the lineage
(2) A specific tax levied on agricultural land by the central government.
(3) A religious fasting ritual leading to the voluntary end of one's life.
(4) The traditional coronation ceremony performed for a new tribal chief.
(5) Question not attempted

73. Extensive quantities of shell bangles, terracotta beads, and semi-precious stone ornaments found at Kalibangan highlight the existence of:
(1) A society that shunned personal adornment for religious reasons
(2) Exclusively imported goods from the Roman Empire
(3) Specialized craft communities catering to local and regional demand for ornaments
(4) An economy completely dependent on the barter of agricultural goods
(5) Question not attempted

74. Match List I with List II and select the correct answer from the options given below:
List I: (Ancient Economic Elements)
A. Sreni
B. Nishka
C. Varta
D. Karshapana
List II: (Description)
i. Traditional term for agriculture, cattle rearing, and trade
ii. An ancient coin or unit of currency
iii. A guild or corporation of artisans/merchants
iv. A gold ornament or ancient currency unit
(1) A-iii, B-iv, C-i, D-ii
(2) A-i, B-ii, C-iii, D-iv
(3) A-iii, B-i, C-iv, D-ii
(4) A-ii, B-iii, C-iv, D-i
(5) Question not attempted

75. Which of the following identifies a key feature of the transition from ancient to early medieval Rajasthan?
(1) The complete elimination of the caste system
(2) The introduction of large-scale industrial manufacturing
(3) The unification of the entire Indian subcontinent under a single Rajasthani ruler
(4) The widespread emergence of the land grant system and fragmented political authority
(5) Question not attempted

76. Consider the following statements and select the correct answer from the options given below:
Statement I: Over time, the assimilation of foreign groups like the Hunas and Gurjaras led to complexities in the traditional Varna system

NODIA

in Rajasthan.
Statement II: The early medieval Rajput clans trace their origins back to these complex assimilations and traditional Kshatriya lineages.
(1) Statement I is correct but Statement II is incorrect
(2) Statement II is correct but Statement I is incorrect
(3) Both Statement I and Statement II are correct
(4) Both Statement I and Statement II are incorrect
(5) Question not attempted

77. Identify the incorrect statement regarding the role of tribal societies in ancient Rajasthan:
(1) The Bhils are frequently mentioned in epics, indicating their deep historical roots in the region.
(2) Tribes often controlled the forest resources and strategic passes in the Aravalli ranges.
(3) Tribal societies lived in harmonious isolation and never interacted with urban or agrarian centers.
(4) Over centuries, some tribal deities and practices were incorporated into the mainstream Hindu pantheon.
(5) Question not attempted

78. Consider the following Assertion (A) and Reason (R) and select the correct answer from the options given below:
Assertion (A): The position of women in ancient Rajasthan underwent a decline during the transition to the early medieval period.
Reason (R): Epigraphic sources from the early medieval period increasingly reference the practices of Sati and strict patriarchal control over women's movement.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

79. The mention of 'Anuloma' and 'Pratiloma' in ancient social treatises applied to Rajasthan refers to regulations concerning:
(1) Inter-varna marriage customs and the specific status of their offspring
(2) The hierarchical distribution of various agricultural land grants.
(3) The taxation system applied to both internal and external trade.
(4) The architectural styles used for constructing communal step-wells.
(5) Question not attempted

NODIA

80. The discovery of numerous weights and measures at ancient urban sites like Kalibangan suggests:
(1) The primary use of such weights for religious rituals
(2) A standardized system of economic transactions and trade
(3) That the society operated purely on a non-quantitative barter system
(4) The complete absence of local administrative authority
(5) Question not attempted

81. Consider the following statements regarding ancient trade and routes in Rajasthan:
I. The strategic location of Rajasthan facilitated cultural and commercial exchange between the northern plains and the western coast.
II. Goods such as copper, semi-precious stones, and textiles were likely exported from ancient Rajasthan.
III. There is absolutely no archaeological evidence of internal trade networks between different Chalcolithic sites within Rajasthan.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

82. In the context of ancient urban and archaeological centers of Rajasthan, which of the following is the odd one out?
(1) Kalibangan
(2) Ahar
(3) Balathal
(4) Gilund
(5) Question not attempted

83. The presence of Yupas (sacrificial pillars) dating back to the 3rd century CE in Rajasthan is most appropriately interpreted as evidence of:
(1) The absolute dominance of Buddhism in the region
(2) The influence of Greek architectural styles on local monuments
(3) A revival or strong continuation of Vedic sacrificial traditions by local rulers
(4) The emergence of Jain ascetics commanding the political landscape
(5) Question not attempted

84. Match List I with List II and select the correct answer from the options given below:
List I: (Ancient Texts/Inscriptions)
A. Mahabharata
B. Bhabru Edict
C. Ghosundi Inscription
D. Bijolia Inscription
List II: (Significance for Rajasthan)
i. Early evidence of Bhagavatism (Vaishnavism)
ii. Mentions the Matsya Janapada
iii. Highlights Ashoka's devotion to Buddhism
iv. Provides insights into the origin of Chauhans (medieval transition)
(1) A-ii, B-iii, C-i, D-iv
(2) A-i, B-ii, C-iii, D-iv
(3) A-ii, B-i, C-iv, D-iii
(4) A-iii, B-ii, C-i, D-iv
(5) Question not attempted

85. The ancient Buddhist caves of Kholvi, characterized by rock-cut architecture, are located in which present-day district of Rajasthan?
(1) Banswara
(2) Udaipur
(3) Jhalawar
(4) Alwar
(5) Question not attempted

86. Consider the following statements regarding art and architecture in ancient Rajasthan:
I. The terracotta art of Rangmahal shows distinct features of the Gandhara school of art.
II. Early temples in Rajasthan were predominantly constructed using structural timber before the shift to stone.
III. The discovery of NBPW (Northern Black Polished Ware) indicates interaction with the Gangetic valley cultures.
IV. Massive monolithic rock-cut Kailasa temples were built throughout the Thar desert in ancient times.
Which of the above statement(s) is/are incorrect?
(1) I and II only
(2) IV only
(3) III and IV only
(4) I, II and III only
(5) Question not attempted

87. Identify the correct statement regarding education and learning in ancient Rajasthan:
(1) Sanskrit was the exclusive language for all forms of communication and trade among the common people.
(2) The education system was secularized completely, with no religious instruction permitted.
(3) Women were formally enrolled in all ancient universities equally with men without any societal restrictions.
(4) Epigraphs reveal that kings and feudatories patronized Brahmanas through Agraharas to promote scriptural and worldly knowledge.
(5) Question not attempted

88. All of the following were typical features of the food, dress, and social customs of ancient Rajasthan based on archaeological and literary sources, EXCEPT:
(1) Widespread use of tailored silk garments among all classes of society
(2) Use of copper and terracotta ornaments by the common people
(3) Consumption of a varied diet including meat, barley, and dairy products
(4) Performance of rituals and sacrifices to mark important life transitions
(5) Question not attempted

89. Consider the following statements and select the correct answer from the options given below:
Statement I: The localization of specific crafts, such as bead-making and metallurgy, led to the formation of specialized occupational groups in ancient Rajasthan.
Statement II: These occupational groups eventually contributed to the hardening of

Downloaded from www.pdf.tube

the caste system as their professions became hereditary.
(1) Statement I is correct but Statement II is incorrect
(2) Statement II is correct but Statement I is incorrect
(3) Both Statement I and Statement II are correct
(4) Both Statement I and Statement II are incorrect
(5) Question not attempted

90. Which of the following sequences represents the correct chronological evolution of coin usage in ancient Rajasthan?
(1) Punch-marked coins → Indo-Greek coins → Tribal Republic coins (Malava/Sibi)
(2) Tribal Republic coins (Malava/Sibi) → Punch-marked coins → Indo-Greek coins
(3) Indo-Greek coins → Punch-marked coins → Tribal Republic coins (Malava/Sibi)
(4) Punch-marked coins → Tribal Republic coins (Malava/Sibi) → Indo-Greek coins
(5) Question not attempted

91. In the context of ancient society, the term 'Varnasamkara' refers to:
(1) The ritual purification of a king before engaging in battle.
(2) An ancient trade guild specifically dealing in luxury textiles.
(3) A formal philosophical debate held at royal or noble courts.
(4) Mixing of varnas through inter-marriage, leading to more castes
(5) Question not attempted

92. Consider the following statements and select the correct answer from the options given below:
Statement I: Historical evidence suggests that tribes such as the Bhils exercised autonomy in the Aravalli regions and often collected taxes or tolls from passing caravans.
Statement II: The mainstream ancient empires completely exterminated all tribal populations in Rajasthan by the Gupta period.
(1) Statement I is correct but Statement II is incorrect
(2) Statement II is correct but Statement I is incorrect
(3) Both Statement I and Statement II are correct
(4) Both Statement I and Statement II are incorrect
(5) Question not attempted

93. Identify the incorrect statement regarding marriage customs and family structure in ancient Rajasthan:
(1) The patriarchal joint family was the foundational unit of society.
(2) Eight forms of marriage were theoretically recognized in the ancient Dharmashastras applied in the region.
(3) Marriage within the same Gotra was strictly encouraged to preserve lineage purity.
(4) Marriage was generally considered a sacred and indissoluble sacrament.
(5) Question not attempted

NODIA

94. The agrarian economy of ancient Rajasthan was heavily reliant on irrigation. Which of the following best describes the early archaeological evidence of water management in the region?
(1) The massive network of perennial canals dug by the Harappans in the Thar desert
(2) The large-scale damming of the Luni river during the Mauryan period
(3) The complete dependence on rainfall with zero evidence of artificial water storage
(4) The evidence of wells, tanks, and protective walls against floods at sites like Kalibangan
(5) Question not attempted

95. In the context of economic transactions in ancient Rajasthan, which of the following is the odd one out?
(1) Vihara
(2) Karshapana
(3) Pana
(4) Satamana
(5) Question not attempted

96. Consider the following statements regarding the trade routes and economy of ancient Rajasthan:
I. The region acted as a land-bridge between the prosperous Gangetic valley and the ports of Gujarat.
II. Madhyamika (Nagari) was a prominent commercial hub on the trade route.
III. Trade was entirely controlled by foreign merchants, with no local participation.

IV. Agricultural surplus supported the growth of artisanal crafts and trade.
V. Camels and bullock carts were common modes of transport for goods.

Which of the above statement(s) is/are incorrect?
(1) I, II and III
(2) III only
(3) II and IV only
(4) IV and V only
(5) Question not attempted

97. The ancient urban center of Bairath (Viratnagar) holds immense historical significance because it exhibits evidence of:
(1) Serving as the primary naval base for ancient Indian empires
(2) Continuous habitation from the Mahabharata period through the Mauryan era
(3) Being the first site of Islamic architecture in India
(4) The sole capital of the Gupta Empire
(5) Question not attempted

98. Identify the correct statement regarding Vedic religious practices in ancient Rajasthan:
(1) The discovery of multiple Yupas (sacrificial posts) indicates the popularity of Srauta sacrifices among the ruling elite.
(2) Vedic rituals were completely abandoned during the Sunga and Kushana periods.
(3) Pushkar is mentioned in the Rigveda as a center for Buddhist learning rather than Vedic tradition.
(4) The practice of Ashvamedha Yajna was strictly prohibited by ancient kings in Rajasthan.
(5) Question not attempted

99. The presence of significant Jain bronze idols and early Jain structural remains in regions like western Rajasthan (e.g., Osian area during the transition period) most appropriately signifies:
(1) The violent suppression of Jainism by Vedic kings
(2) The exclusive adoption of Jainism by the warrior castes
(3) The patronage of Jainism by the prosperous mercantile communities (Mahajanas) of the region
(4) Mandate by the Mauryan emperors to convert all subjects to Jainism
(5) Question not attempted

100. Arrange the following ancient coin hoards/types found in Rajasthan in descending order of their antiquity (oldest to newest):
I. Punch-marked coins of Rairh
II. Malava coins of Nagar
III. Indo-Greek coins of Bairath
(1) I, III, II
(2) II, I, III
(3) III, II, I
(4) I, II, III
(5) Question not attempted

101. In the context of ancient Indian society as applied to Rajasthan, the term 'Brahmasteya' refers to:
(1) Tax collected for the maintenance of various educational institutions.
(2) A grand feast organized during the performance of a Vedic sacrifice.
(3) Theft of a Brahmana's property, reflecting their protected status
(4) The formal graduation ceremony for students completing a Gurukula.
(5) Question not attempted

102. Archaeological evidence from ancient sites like Bagor and Tilwara suggests that before the widespread adoption of settled agriculture, the economy and food habits of early Rajasthan were primarily based on:
(1) Deep-sea fishing
(2) Pastoralism and animal husbandry
(3) Advanced cash-crop farming
(4) Industrial manufacturing
(5) Question not attempted

103. The discovery of copious amounts of copper slag and specialized copper tools at the Ahar site confirms the existence of which of the following occupational communities in ancient Rajasthan?
(1) A community of highly skilled and specialized textile weavers.
(2) A group of seafaring merchants engaged in international trade.
(3) A class of stone sculptors producing various religious idols.
(4) A group of specialized coppersmiths and

Click Here to Buy book on Amazon

ancient metallurgists
(5) Question not attempted

104. Match List I with List II and select the correct answer from the options given below:
List I: (Ancient Region/Janapada)
A. Matsya Janapada
B. Sursena Janapada (influence)
C. Jangaladesha
D. Sibi Janapada
List II: (Modern Core Area in Rajasthan)
i. Bikaner-Nagaur region
ii. Jaipur-Alwar region
iii. Bharatpur-Dholpur region
iv. Chittorgarh-Udaipur region
(1) A-ii, B-iii, C-i, D-iv
(2) A-i, B-ii, C-iv, D-iii
(3) A-ii, B-iv, C-i, D-iii
(4) A-iii, B-ii, C-iv, D-i
(5) Question not attempted

105. Consider the following statements and select the correct answer from the options given below:
Statement I: The transition saw the crystallization of the Rajput identity and the formation of numerous regional principalities.
Statement II: This period was characterized by a resurgence of highly centralized pan-Indian empires directly ruling Rajasthan.
(1) Statement I is correct but Statement II is incorrect
(2) Statement II is correct but Statement I is incorrect
(3) Both Statement I and Statement II are correct
(4) Both Statement I and Statement II are incorrect
(5) Question not attempted

106. Consider the following statements regarding the Varna system and social mobility in ancient Rajasthan:
I. The rigid boundaries of the Varna system were occasionally blurred by the rise of politically powerful tribal and foreign groups.
II. Land grants to Brahmanas enhanced their social and economic status significantly.
III. The Vaishyas largely abandoned trade and became the primary warrior class during the Mauryan period.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

107. The historical incorporation of tribal deities, such as regional forms of mother goddesses, into the mainstream Brahmanical pantheon in ancient Rajasthan is a prime example of:
(1) Cultural isolationism
(2) Violent religious suppression
(3) The absolute rejection of local traditions by migrating Aryans
(4) Socio-religious assimilation and syncretism
(5) Question not attempted

108. Consider the following Assertion (A) and Reason (R) and select the correct answer from the options given below:
Assertion (A): During the ancient period in Rajasthan, the joint family system was the norm, and the senior male member held the highest authority.
Reason (R): Ancient legal texts and societal norms prescribed a patriarchal structure where property and lineage were traced through the male line.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

109. Identify the correct statement regarding the practice of 'Swayamvara' in the context of ancient marriage customs:
(1) A custom practiced among the Shudra varna for economic alliances.
(2) The forced marriage of captured women following a regional battle.
(3) A woman choosing her husband from an assembled group of suitors
(4) An economic transaction where the groom's family paid a bride price.
(5) Question not attempted

NODIA

110. In the context of ancient economic life and agriculture, which of the following is the odd one out regarding crops cultivated in the Chalcolithic/Harappan sites of Rajasthan?
(1) Barley
(2) Wheat
(3) Mustard
(4) Tea
(5) Question not attempted

111. Consider the following statements regarding the trade and economy of ancient Rajasthan:
I. Pushkar and Ajmer regions were geographically crucial for trade routes connecting the north to the western coast.
II. The discovery of Roman coins and artifacts in neighboring regions indicates that Rajasthan's trade routes were part of broader international networks.
III. Internal trade within Rajasthan heavily utilized river navigation on the Luni river throughout the year.
IV. Local coinage issued by tribal republics like the Malavas facilitated regional market transactions.
Which of the above statement(s) is/are correct?
(1) I, II and IV only
(2) I, III and IV only
(3) II, III and IV only
(4) I, II, III and IV
(5) Question not attempted

112. Identify the incorrect statement regarding the ancient urban centers of Rajasthan:
(1) Rairh yielded significant evidence of iron metallurgy alongside massive coin hoards.
(2) Kalibangan's urban planning completely lacked any defensive fortification walls.
(3) Bairath was an important center during the Mauryan and post-Mauryan periods.
(4) Nagari (Madhyamika) shows evidence of early Vaishnava structures.
(5) Question not attempted

113. Consider the following statements and select the correct answer from the options given below:
Statement I: The worship of Yakshas and Nagas was prevalent among the masses alongside orthodox Vedic traditions.
Statement II: Folk cults and local deities were completely eradicated by the spread of Buddhism in the region.
(1) Statement I is correct but Statement II is incorrect
(2) Statement II is correct but Statement I is incorrect
(3) Both Statement I and Statement II are correct
(4) Both Statement I and Statement II are incorrect
(5) Question not attempted

114. The discovery of structural remains of a circular stupa and monastery made of brick and timber at Bairath is associated with which ancient Indian ruler?
(1) Ashoka
(2) Chandragupta Maurya
(3) Kanishka
(4) Samudragupta
(5) Question not attempted

115. The Rangmahal culture in northern Rajasthan is particularly noted for its exquisite terracotta artifacts. These artifacts predominantly reflect the artistic influence of which school?
(1) Amaravati school
(2) Dravidian school
(3) Mathura and Gandhara schools
(4) Pala school
(5) Question not attempted

116. Consider the following statements regarding the educational and cultural environment of ancient Rajasthan:
I. Education was primarily a religious and spiritual endeavor closely tied to the Varna system.
II. Gurukulas were situated in natural surroundings away from dense urban centers.
III. The medium of higher intellectual and philosophical instruction was largely Sanskrit.
IV. Bhinmal gained prominence as a center of learning in the post-Gupta period.
V. The state heavily taxed educational institutions to fund military campaigns.
Which of the above statement(s) is/are correct?
(1) I, II, III and IV only
(2) II, III, IV and V only
(3) I, III, IV and V only

Downloaded from www.pdf.tube

(4) I, II, IV and V only
(5) Question not attempted

117. Which of the following is the most appropriate deduction regarding the food habits of the ancient people of Kalibangan, based on the discovery of ploughed fields and fire altars?
(1) Solely consumed hunted meat and performed no agricultural rituals.
(2) Depended entirely on grain imported from distant Mesopotamia.
(3) Practiced agriculture and likely offered produce in fire sacrifices
(4) Practiced a strictly vegan diet mandated by central state decree.
(5) Question not attempted

118. In the context of ancient craft communities, the term 'Karmakara' generally refers to:
(1) Wealthy merchants who financed trade caravans
(2) Hired laborers, artisans, or craftsmen who worked for wages
(3) Royal priests who specialized in performing state sacrifices
(4) Tribal chiefs who guarded mountain passes
(5) Question not attempted

119. Identify the correct statement regarding the economic transactions and coins in ancient Rajasthan:
(1) Punch-marked coins found in Rajasthan were exclusively made of pure gold.
(2) The barter system was entirely replaced by coinage by the early Vedic period.
(3) Indo-Greek coins were minted locally in Kalibangan.
(4) The Malava republic coins invariably carried the legend 'Malavanam Jaya'.
(5) Question not attempted

120. The transition from ancient to early medieval Rajasthan is characterized by the concept of 'Feudalism' (Samanta system). A key feature of this system was:
(1) Granting land in lieu of services, leading to decentralized power
(2) A strong standing national army paid strictly in metallic cash.
(3) The complete abolition of the monarchy for tribal republics.
(4) The total state ownership of all commercial trade guilds.
(5) Question not attempted

NODIA
www.nodia.in

ANSWERS

1. (2) A varna system primarily based on occupation and function rather than rigid birthright
During the early Vedic period in ancient Rajasthan, the social structure in regions like the Matsya Janapada was characterized by a flexible varna system. Individuals were categorized based on their functional roles and occupations rather than strict lineage. This allowed for social mobility before the system solidified into the more rigid, birth-based caste hierarchy of later historical periods.

2. (1) The Bhils
The Bhils are one of the most ancient tribal communities in India, traditionally residing in the Aravalli region of Rajasthan. They are frequently mentioned in ancient epics like the Ramayana and Mahabharata. Historically, they have been integral to the socio-political fabric and military history of the region, often serving as skilled archers and protectors of the hilly terrain.

3. (3) Ghatiyala Inscription
The Ghatiyala Inscription provides one of the earliest recorded epigraphic evidences of the Sati system in Rajasthan. Dating back to the ninth century, it reflects the social changes occurring during the transition from the ancient to the early medieval period. This inscription highlights the emergence of specific martial traditions and the shifting societal position of women within the regional context.

4. (1) A-iv, B-iii, C-ii, D-i
Ancient Indian texts classify marriages into eight forms with distinct characteristics. Brahma involves giving a daughter with a dowry to a learned man. Daiva refers to giving her to a priest during a sacrifice. Asura involves paying a bride price to the father, while Rakshasa is marriage by capture. These classifications reflect the diverse social and economic customs of the time.

5. (3) A guild or organization of merchants and artisans
In ancient Rajasthan, the term Sreni refers to a corporate organization of merchants, craftsmen, or artisans. These guilds were essential for regulating economic activities, maintaining quality standards, and protecting the interests of their members. They often possessed significant administrative and financial autonomy, sometimes even issuing their own coinage and maintaining private militias to safeguard their commercial trade routes.

6. (1) I and II only
Major ancient trade routes like the Dakshinapatha passed through eastern Rajasthan, connecting northern cities to the south. Another vital route linked Mathura to Ujjain via Bairath and Madhyamika. It is incorrect to claim that western Rajasthan was entirely bypassed; numerous caravan routes traversed the desert to reach western seaports, facilitating long-distance trade and the exchange of local goods.

7. (4) Nagari
Madhyamika is an important ancient urban center identified with the modern site of Nagari in Chittorgarh district. Excavations there have revealed significant structural remains and archaeological evidence from the Sibi Janapada. The site highlights the region's early urban development and provides insights into the political and religious life of ancient Rajasthan, particularly the early influence of Vaishnavism and tribal republics.

8. (1) Both A and R are true and R is the correct explanation of A.
Vedic sacrifices remained prevalent in ancient Rajasthan during the post-Mauryan period. The Ghosundi Inscription serves as a primary epigraphic source confirming this practice by recording the Ashvamedha Yajna performed by King Sarvatata. This evidence underscores the continued importance of Vedic rituals and the patronage they received from regional rulers who sought to establish their religious and political authority.

Click Here to Buy book on Amazon

9. (3) Extensive structural rock-cut Buddhist chaityas from the Mauryan period are found in Jaisalmer.
Buddhism had a strong presence in ancient Rajasthan, particularly at Bairath, where a circular brick temple and monastery were excavated. The Bhabru Edict confirms Ashoka's devotion to the faith. However, there is no evidence of extensive rock-cut Buddhist chaityas from the Mauryan period in Jaisalmer. Such architectural features are typically found in other regions like Jhalawar or external sites.

10. (1) Rangmahal
Rangmahal is a prominent archaeological site in northern Rajasthan known for its distinctive terracotta art. Excavations discovered numerous moulded plaques and figurines depicting secular and religious themes. These artifacts show influences from the Gandhara and Mathura schools, reflecting the high level of artistic skill and the vibrant cultural interactions occurring in the region during the early centuries of the common era.

11. (1) I, II and III only
Bhinmal was a renowned center of education and the ancient capital of the Gurjara region. It was the residence of the famous mathematician Brahmagupta and the Sanskrit poet Magha. While it was a hub for diverse intellectual pursuits, it was not exclusively a Buddhist center; it hosted a vibrant mix of Vedic, Jain, and other scholarly traditions throughout the ancient period.

12. (2) Rice, wheat, barley, and domesticated animal products
Archaeological excavations at Chalcolithic sites like Ahar and Balathal indicate that the ancient inhabitants had a diversified diet. They practiced settled agriculture, cultivating staple crops such as rice, wheat, and barley. Furthermore, the recovery of various animal remains suggests that their diet also included products from domesticated animals, reflecting a subsistence strategy that combined both farming and livestock rearing.

13. (3) It was a major copper supplying centre to the Harappan civilization.
Ganeshwar is a key archaeological site representing the Ganeshwar-Jodhpura culture. Its primary historical significance lies in its role as a major copper production hub. Evidence suggests it supplied a large volume of copper tools and raw material to Harappan settlements. This highlights the advanced metallurgical skills of the local communities and their vital role in ancient trade networks across northern India.

14. (1) A-ii, B-iv, C-i, D-iii
Ancient Rajasthan was home to several tribal republics located in specific regions. The Sibi Janapada was centered in the Mewar region, while the Malavas were prominent in the Jaipur-Tonk area. The Yaudheyas inhabited northern Rajasthan near Ganganagar, and the Arjunayanas were located in the Alwar-Bharatpur region. These republics played a crucial role in maintaining regional autonomy during the ancient period.

15. (3) Both Statement I and Statement II are correct
The transition from the ancient to the early medieval period in Rajasthan was marked by significant economic and political shifts. There was a decline in centralized long-distance trade, accompanied by agrarian expansion through extensive land grants. This process facilitated the rise of the Samanta or feudal system, which reshaped the political landscape and led to the fragmentation of centralized imperial authority.

16. (2) I, III and V only
In ancient Rajasthan, Brahmins often served as ministers and warriors in addition to their priestly duties. Vaishyas were organized into influential trade guilds that played a role in civic administration. Furthermore, post-Gupta inscriptions show the emergence of mixed castes. Conversely, Kshatriyas were primarily warriors, not agricultural laborers, and Shudras often participated in various crafts, showing some occupational fluidity.

17. (2) Rigveda and Mahabharata
The Matsya region, corresponding to parts of modern Jaipur and Alwar, is frequently mentioned in ancient literature. It appears in the Rigveda as a prominent territory and plays a significant role in the Mahabharata as the kingdom where the Pandavas spent their final year of exile. These references establish Matsya as a major political and cultural entity in ancient Rajasthan.

Downloaded from www.pdf.tube

18. (1) The practice of Purdah was strictly and universally enforced during the Mauryan era.
In ancient Rajasthan, women generally enjoyed a respected position, and noble women often made significant religious donations. While the patriarchal joint family was the standard, women in early tribal and rural societies participated actively in economic life. However, strict practices like Purdah were not universally enforced during the Mauryan era; such rigid social restrictions became more prominent only in later periods.

19. (3) Anuloma marriage — Marriage of a higher varna man with a lower varna woman
Ancient social laws defined specific types of marriage based on varna and consent. Anuloma marriage occurs when a man from a higher varna marries a woman from a lower varna, which was generally more accepted than the reverse. Pratiloma marriage was discouraged. Other forms included Gandharva, based on mutual consent and elopement, and Prajapatya, which followed traditional Vedic rites.

20. (4) Copper metallurgy and tool making
The ancient site of Ahar in Udaipur was a central hub for the Ahar-Banas culture. Its economy was heavily dependent on copper metallurgy and the production of various copper tools. Due to the abundance of copper ore in the surrounding Aravalli hills, Ahar became a specialized center for smelting and crafting, earning it the traditional regional name of Tambavati.

21. (1) I only
Contrary to being isolated, Madhyamika was a major commercial node on the vital trade route connecting Mathura and Ujjain. Rajasthan's internal trade routes were essential for transporting copper from the Aravallis to other parts of India. Furthermore, Pushkar served as both an important religious and commercial node, demonstrating that the region was well-integrated into broader ancient travel and trade networks.

22. (2) It served as the capital of the Mauryan Empire during the reign of Ashoka.
Kalibangan is a famous Harappan site located on the banks of the ancient Saraswati River. It is celebrated for its early evidence of a ploughed field and a well-planned drainage system. However, it was not the capital of the Mauryan Empire; the Mauryan capital was Pataliputra. Kalibangan's historical significance lies in its prehistoric urban culture and its advanced agricultural practices.

23. (4) A sacrificial pillar erected to commemorate the successful performance of a Vedic sacrifice
In the context of Vedic traditions, a 'Yupa' is a sacrificial pillar. In ancient Rajasthan, these stone pillars were erected to record the successful completion of significant Vedic sacrifices like the Ashvamedha or Agnishtoma. Inscriptions found on Yupas at sites like Badva and Nandsa provide crucial evidence of the continued practice and patronage of Vedic rituals by regional rulers and elites.

NODIA

24. (1) A-iv, B-i, C-ii, D-iii
Ancient religious sites are found across various modern districts in Rajasthan. Bairath, near Jaipur, is a major Buddhist site. The Kholvi Caves in Jhalawar are significant rock-cut Buddhist structures. Nagari in Chittorgarh is an early Vaishnava site, and the Barli Inscription from Ajmer is associated with Jainism. These locations collectively illustrate the diverse religious landscape of the ancient period.

25. (1) Statement I is correct but Statement II is incorrect
The circular stupa found at Bairath is indeed one of India's earliest structural stupas made of brick and timber. However, it is incorrect to say no Ashokan remains exist in Rajasthan. The discovery of both the Bhabru Rock Edict and the Bairath Rock Edict within the state proves Ashoka's direct influence and the spread of Buddhism in this region.

26. (1) It was predominantly imparted through the Gurukula system and Agraharas supported by land grants.
Before the medieval period, education in Rajasthan was mainly delivered through the Gurukula system, where students resided with teachers. The state and wealthy donors supported this through Agraharas, which were tax-free land grants given to learned Brahmanas. These institutions, alongside Buddhist and Jain centers, formed a robust educational framework that preserved and transmitted both religious and secular knowledge.

27. (4) Kalibangan
Excavations at the Harappan site of Kalibangan have revealed various burial practices, including the unique discovery of double burials. These findings provide significant insights into the social customs, family structures, and beliefs regarding the afterlife held by the ancient inhabitants. Such archaeological evidence is essential for reconstructing the complex social fabric of early urban settlements in northern Rajasthan.

28. (1) Both A and R are true and R is the correct explanation of A.
Ahar is traditionally known as Tambavati because of its historical connection with copper. Archaeological excavations at the site have yielded extensive evidence of copper smelting furnaces, slag, and a wide variety of copper tools. This metallurgical activity was the backbone of the local economy, making the name Tambavati an accurate description of the site's role as a major copper center.

29. (3) The largest hoard of ancient punch-marked coins in India
Rairh, located in the Tonk district, is called the 'Ancient Tata Nagar of Rajasthan' primarily due to the discovery of a massive hoard of over three thousand punch-marked coins. This find, along with evidence of iron working and smelting, indicates that Rairh was a significant commercial and industrial center during the Mauryan and post-Mauryan periods in ancient Indian history.

30. (2) Paleolithic (Didwana) → Mesolithic (Bagor) → Chalcolithic (Ahar) → Iron Age (Noh)
The prehistoric and ancient cultures of Rajasthan follow a clear chronological progression. The sequence begins with the Paleolithic era at Didwana, followed by the Mesolithic culture at Bagor. This transitioned into the Chalcolithic stage at Ahar, and finally reached the Iron Age as evidenced at Noh. Each phase represents a significant step in the technological and social development of the region.

31. (1) Chandala
The traditional four-fold Varna system in ancient India includes the Brahmana, Kshatriya, Vaishya, and Shudra groups. These categories defined the primary social hierarchy based on religious, political, and economic roles. The term Chandala refers to a group that existed outside this four-fold system, often categorized as untouchable or exterior, making it the odd one out in this specific context.

32. (2) A Mesolithic site with early evidence of animal domestication
Bagor, located in the Bhilwara district, is one of the most important Mesolithic sites in India. It is primarily known for providing some of the earliest archaeological evidence of animal domestication in the subcontinent. Excavations at Bagor have offered vital insights into the transition from a hunting-gathering lifestyle to a more settled existence involving pastoralism and early social organization.

33. (2) The prevalence of Mother Goddess worship and fertility cults
The discovery of numerous terracotta female figurines at sites like Kalibangan and Ahar suggests that the people of ancient Rajasthan practiced the worship of the Mother Goddess. These figurines are typically associated with fertility cults and the veneration of feminine power. Such religious beliefs were widespread across many early agricultural and urban societies throughout the ancient Indian subcontinent.

34. (1) A-ii, B-i, C-iv, D-iii
Archaeological sites in Rajasthan possess unique features. Kalibangan provided evidence of an early earthquake. Balathal yielded ancient woven cloth, indicating early textile knowledge. Ganeshwar is famous for its pre-Harappan copper objects, while Bairath is the site of a significant Ashokan Rock Edict. Together, these discoveries provide a detailed picture of the technological and cultural evolution of ancient society in the region.

35. (3) Cultivation of barley, wheat, and millets was practiced along river valleys
During the Chalcolithic period in Rajasthan, agriculture was a well-established practice, especially in fertile river valleys. Communities cultivated crops like barley, wheat, and millets to sustain themselves. This transition to settled farming was accompanied by the domestication of animals, allowing these ancient societies to move away from a purely nomadic lifestyle

Click Here to Buy book on Amazon

toward stable rural economies and permanent settlements.

36. (2) II and IV only
Ancient Rajasthan had robust trade networks, as shown by seals at Kalibangan and the use of metallic money. However, 'Gadhiya' coins were not used during the Mauryan period; they appeared later in the early medieval era. Additionally, while Roman trade influenced India, the presence of Roman amphorae does not prove direct maritime trade for the landlocked region of Rajasthan.

37. (3) Osian was the capital of the Mauryan Empire in southern Rajasthan.
Several urban centers flourished in ancient Rajasthan, including Nagari, Nagar, and Bhinmal. Nagari was the capital of the Sibis, and Nagar was a major Malava hub. Bhinmal was a prominent commercial center. However, Osian was not a Mauryan capital; it gained prominence much later as a center for temple architecture and trade during the Gurjara-Pratihara and medieval periods.

38. (1) Statement I is correct but Statement II is incorrect
The Ghosundi inscription is a vital historical document providing early evidence for the worship of Sankarshana and Vasudeva in Rajasthan, indicating the early spread of Bhagavatism. However, Bhagavatism was not suppressed by Vedic rituals; rather, the two traditions coexisted and eventually blended, with many local rulers patronizing both Vedic sacrifices and Vaishnava devotion throughout the ancient period.

39. (4) The Barli Inscription from Ajmer district
The Barli Inscription, found in the Ajmer district, is considered one of the oldest inscriptions in Rajasthan. It is highly significant because it provides early epigraphic evidence of Jainism in the region, dating back several centuries before the common era. This discovery establishes the deep historical roots and the long-standing presence of Jain religious traditions within the geographical boundaries of Rajasthan.

NODIA

40. (1) I, II, III, IV
The correct chronological order begins with the Harappan ploughed field at Kalibangan. This is followed by the Mauryan period Bhabru Edict of Ashoka. The Ghosundi Inscription belongs to the post-Mauryan period, around the second century BCE. Finally, the Badva Yupa Inscriptions date to the third century CE, reflecting a later revival of Vedic sacrificial traditions by regional tribal leaders.

41. (3) Hiuen Tsang
The famous Chinese Buddhist monk and traveler Hiuen Tsang visited India during the seventh century CE. During his extensive travels, he visited Bhinmal, referring to it as 'Pi-lo-mo-lo'. His accounts provide valuable information about the city's prosperity and its status as a significant center for learning and commerce in western Rajasthan during the transition to the medieval period.

42. (1) Rock paintings of silk garments at Bagor
Archaeological sites in Rajasthan offer various evidences for ancient textile use. Traces of woven cloth were found at Bairath and Balathal, while pottery impressions at Kalibangan show textile patterns. However, there is no verified archaeological evidence of rock paintings specifically depicting silk garments at the Mesolithic site of Bagor. Most early textiles in the region were made from cotton.

43. (4) Artisans organized themselves into localized guilds called Srenis to protect interests
In ancient Rajasthan, artisans were integral to the urban and rural economies. They organized themselves into guilds known as Srenis to protect their interests, regulate training, and maintain quality standards. These guilds often held significant social and economic influence, sometimes acting as local banks or charitable bodies, and played a vital role in the commercial life of ancient cities.

44. (1) A-iii, B-i, C-ii, D-iv
Coin discoveries help map ancient political history in Rajasthan. Malavgana coins were found at Nagar, while Sibi Janapada coins are associated with Madhyamika. Indo-Greek coins were discovered at Bairath, indicating foreign influence. Finally, the massive hoard of punch-

marked coins, representing the earliest metallic currency, was found at Rairh. These finds reflect the varied political authorities and active trade networks.

45. (3) Tax-free land granted to Brahmanas or temples to promote learning
During the transition to the early medieval period, the Agrahara system became widespread in Rajasthan. An Agrahara was a grant of tax-free land or entire villages given to Brahmanas or religious institutions. The primary purpose was to provide economic support for scholars, allowing them to focus on teaching and preserving Vedic and scriptural knowledge without the burden of taxation.

46. (2) I, IV and V
While the Varna system existed, social mobility was not impossible, especially for powerful tribal or foreign groups. Brahmins, not Kshatriyas, usually held the monopoly over religious sacrifices. Furthermore, social stratification was present in urban centers, meaning all groups did not share equal status. The Samoli inscription highlights mercantile activities, and tribes were indeed integrated into the broader framework over time.

47. (1) Matsyas — Eastern Rajasthan (Jaipur, Alwar, Bharatpur)
The Matsyas were a prominent ancient tribe located in eastern Rajasthan, with their capital at Viratnagar. The Malavas were primarily in the Jaipur-Tonk area, while the Sibis occupied the Mewar region around Chittorgarh. The Yaudheyas were located in northern Rajasthan near the Punjab border. Understanding these regional associations is key to interpreting the early political and tribal geography of the state.

48. (2) Recognized rights over specific gifts and wealth received during marriage rituals
In ancient Rajasthan, women's property rights were generally limited, but they had recognized ownership of 'Stridhana'. This refers to the wealth, jewelry, and gifts a woman received from her family or husband during marriage ceremonies. While they did not have equal rights to ancestral land as men, Stridhana provided them with a degree of individual economic security and personal property.

49. (2) Varna-sankara
Niyoga, Swayamvara, and Sati are terms specifically related to marriage practices or social customs involving widows and matrimonial choices. Niyoga refers to a widow practice, Swayamvara to a choice of husband, and Sati to a widow's immolation. Varna-sankara, however, refers to the broader social phenomenon of the mixing of varnas and the creation of new castes, rather than a specific marriage ritual.

50. (1) A sedentary system using the plough for multi-cropping like wheat and mustard
Harappan settlements in Rajasthan, like Kalibangan, possessed a sophisticated agrarian economy. Excavations revealed a ploughed field, showing they used animal-drawn ploughs for cultivation. They practiced multi-cropping, growing various plants like wheat, barley, and mustard simultaneously. This sedentary agricultural system, supported by local water management, was the foundation of their urban prosperity and specialized craft activities in the region.

51. (1) Statement I is correct but Statement II is incorrect
Rajasthan's internal trade routes were vital for moving raw materials like copper from the Aravallis to the more populated Gangetic plains. Urban centers like Nagar and Rairh did not emerge in isolation; their growth was directly linked to their strategic positions along these trade routes. these networks facilitated the flow of goods, wealth, and cultural influences that sustained ancient urban life.

52. (4) Fortified political and administrative hubs capable of defense
The discovery of massive brick fortifications and substantial structural remains at Nagari (ancient Madhyamika) indicates that urban centers in ancient Rajasthan were more than just markets. They served as primary political and administrative capitals for tribal republics and regional kingdoms. These fortifications were necessary for defense against rival groups and invading forces, highlighting the strategic importance of such settlements.

Downloaded from www.pdf.tube

53. (3) Ghosundi
The Ghosundi Inscription, found near Chittorgarh, is the earliest epigraphic evidence of Vaishnavism in Rajasthan. It mentions the construction of a stone wall around a place of worship for Sankarshana and Vasudeva. This inscription is a crucial source for understanding the early development of Bhagavatism and the religious shifts occurring in the region during the second century BCE.

54. (1) A-ii, B-i, C-iii, D-iv
Rajasthan has a rich literary history. Brahmagupta wrote the Brahmasphutasiddhanta in Bhinmal, while Magha authored the Shishupala Vadha in the same city. Haribhadra Suri was a significant Jain scholar associated with Chittor. Chandbardai wrote the Prithviraj Raso, which marks the transition into medieval literature. These scholars reflect the high level of scientific and poetic achievement in the region.

55. (4) The early architectural remains primarily consist of brick structures, terracotta plaques, and stone pillars.
Ancient architecture in Rajasthan was diverse but dominated by specific materials. Early structural remains are mainly brick buildings, as seen at Bairath and Kalibangan. Terracotta plaques were common for decoration, and stone was used for pillars and inscriptions. While stone temples became prominent later, the earliest phases did not feature massive monolithic rock-cut temples or exclusive use of marble.

56. (4) I, II and III
Education in ancient Rajasthan was multifaceted and well-supported. Agrahara grants provided for Vedic scholars, while Buddhist viharas, like the one at Bairath, served as monastic learning centers. Bhinmal became a world-renowned hub for advanced studies in astronomy and mathematics. These various institutions collectively ensured that the region remained a significant center for both spiritual and scientific knowledge for centuries.

57. (3) Black-and-Red ware pottery
Archaeological findings from Chalcolithic sites like Ahar and Gilund show that pottery was the primary material for household items. The most characteristic type found is Black-and-Red ware, used for cooking, eating, and storage. While metal tools were present, common people relied on these durable and functional ceramic vessels for their daily needs, rather than expensive items made of glass or gold.

NODIA

58. (1) Both A and R are true and R is the correct explanation of A.
The sites of Sunari and Jodhpura are highly significant for understanding early metallurgy in Rajasthan. Excavations at these locations have revealed ancient iron smelting furnaces and slag, proving that the inhabitants had advanced technical knowledge. This ability to produce iron locally was a major factor in the economic development and military strength of the region during the early Iron Age.

59. (4) British East India Company Mohurs
Ancient Rajasthan's economic history is marked by various coin types found in hoards. These include punch-marked silver coins, which were the earliest currency, as well as copper coins from tribal republics like the Malavas. Indo-Greek drachmas also circulated in the region. British East India Company Mohurs, however, belong to the colonial period and are not part of the ancient coin hoards.

60. (2) The rise of regional Rajput clans and the proliferation of the Samanta system
The decline of centralized empires like the Guptas led to a power vacuum in Rajasthan. This was filled by the rise of various regional Rajput clans who established their own principalities. This period saw the proliferation of the Samanta or feudal system, where political authority was fragmented among local lords, fundamentally altering the governance and social structure of the region.

61. (1) I, II and III only
Tribes like the Bhils and Minas are deeply rooted in Rajasthan's history and are mentioned in ancient texts as indigenous groups. Over time, tribal elites often assimilated into the Rajput caste through political and matrimonial ties. However, it is incorrect to say they were purely nomadic and ignorant of agriculture; many tribal groups practiced settled farming alongside hunting and forest management.

62. (4) Flexible enough to allow foreign tribes and local chiefs into the Kshatriya varna
During the early historical period in Rajasthan, the Varna system was not as rigid as often assumed. It was flexible enough to incorporate various foreign groups, such as the Hunas and Gurjaras, as well as powerful local tribal chiefs into the Kshatriya varna. This process of social assimilation was crucial for maintaining political stability and integrating new ruling elites into the framework.

63. (1) References to female education are completely absent in ancient texts and inscriptions related to the region.
In ancient Rajasthan, women were generally respected and held significant roles in family and religious life. While patriarchal structures were present, it is incorrect to say that female education was completely absent. Some ancient texts and traditions suggest that women, especially from the elite classes, received education in arts and scriptures, allowing them to manage property and participate in religious activities.

64. (1) A-i, B-ii, C-iii, D-iv
Many important archaeological sites are located across various modern districts in Rajasthan. Noh is situated in Bharatpur, and Sunari is in the Jhunjhunu district. Kurada is an ancient copper hoard site in Nagaur, while Gilund is a Chalcolithic site located in Rajsamand. These sites have provided invaluable artifacts and information regarding the prehistoric and ancient cultural development of the region.

65. (2) Local occupational communities possessed advanced metallurgical knowledge to exploit local ore deposits.
The discovery of ancient iron smelting sites at Noh and Jodhpura proves that early inhabitants of Rajasthan did not rely on imported iron. Instead, local occupational communities had the advanced metallurgical skills needed to mine and process local iron ore. This internal production supported the manufacturing of agricultural tools and weapons, which was vital for the region's economic and military self-sufficiency.

66. (1) Madhyamika (Nagari)
The ancient trade route connecting the Gangetic plains to the western seaports like Bharuch was a major economic artery. Madhyamika, known today as Nagari, served as a crucial transit node on this route. Its location allowed it to flourish as a commercial hub where goods were exchanged, taxes were collected, and cultural ideas from different parts of the subcontinent were integrated.

67. (1) Statement I is correct but Statement II is incorrect
Excavations at Bairath revealed highly significant remains of a circular Buddhist temple and a monastery, highlighting its role as a religious center. However, Bairath's prosperity was not due to maritime trade, as it is a landlocked site. Its growth was driven by its location on inland trade routes and its importance as a regional administrative and religious capital in ancient times.

68. (4) Sallekhana
Ashvamedha, Vajapeya, and Agnishtoma are all major Vedic sacrifices performed by kings and the elite to establish authority and seek divine blessings. They are central to the Vedic ritual tradition. Sallekhana, on the other hand, is a religious practice from Jainism involving a voluntary fast leading to death. Therefore, it is the odd one out among terms related to Vedic religious practices.

69. (3) The Barli inscription provides one of the earliest epigraphic references to Jainism in Rajasthan.
The Barli inscription provides one of the earliest epigraphic evidences of Jainism in Rajasthan. It dates to around the Mauryan period and mentions Jain religious practices, confirming early presence. Other options are incorrect: Jainism did not disappear, monks did travel despite harsh conditions, and patronage was not limited to Shudras but included traders and elites. Thus, statement (3) is historically accurate and well-supported.

70. (1) IV, II, III, I
The architectural evolution begins with prehistoric rock paintings, such as those at Alniya. This is followed by the Harappan urban planning at Kalibangan. The next major development is the Mauryan circular brick temple at Bairath. Finally, the early structural stone temples

Click Here to Buy book on Amazon

at Osian represent a later period during the transition to the medieval era, reflecting the long-term progress of building traditions.

71. (1) I, II, III and IV only
Education in ancient Rajasthan was diverse and often tied to social roles. Vedic knowledge was preserved orally and through village grants, while Jain Upashrayas became important for literature. Technical skills were taught within guilds. It is incorrect to claim the state banned astronomy; on the contrary, centers like Bhinmal were famous for these fields, showing that scientific inquiry was actively pursued.

72. (1) A widow childbearing with her husband's brother to continue the lineage
In ancient Indian society, Niyoga was a socially sanctioned custom that allowed a childless widow to conceive a child with her husband's brother or another close relative. The primary goal was to ensure the continuation of the family lineage and the performance of ancestral rites. This practice was regulated by specific social and religious norms described in ancient legal and ethical treatises.

73. (3) Specialized craft communities catering to local and regional demand for ornaments
The large quantity of ornaments like shell bangles and terracotta beads found at Kalibangan indicates a high demand for personal adornment. This suggests the existence of specialized craft communities who possessed the skills to produce these items from various materials. These artisans not only satisfied local needs but likely also engaged in regional trade, contributing to the economic complexity of the center.

74. (1) A-iii, B-iv, C-i, D-ii
Ancient economic life used specific terminology. A Sreni was a professional guild. Nishka referred to an ancient gold ornament or currency unit. Varta was the collective term for the primary economic activities of agriculture, cattle rearing, and trade. Karshapana was a standard coin used for daily transactions. These terms highlight the organized and diverse nature of the ancient economy in Rajasthan.

75. (4) The widespread emergence of the land grant system and fragmented political authority
A defining feature of the transition from ancient to early medieval Rajasthan was the shift toward a more decentralized political structure. This was characterized by the widespread adoption of the land grant system, where kings gave land to Brahmanas and officials in exchange for services. This led to the fragmentation of political authority among local lords and the crystallization of the feudal system.

76. (3) Both Statement I and Statement II are correct
Over time, Rajasthan saw the entry of several foreign groups, including the Hunas and Gurjaras. Through a process of social and ritual assimilation, these groups were eventually integrated into the Varna system, often as Kshatriyas. This complex process, combined with traditional lineages, played a fundamental role in the formation of the early medieval Rajput identity and the various regional ruling clans.

77. (3) Tribal societies lived in harmonious isolation and never interacted with urban or agrarian centers.
While tribal groups often lived in remote Aravalli regions, they did not live in total isolation. Historical evidence shows they frequently interacted with urban and agrarian centers through trade, military service, and by managing strategic passes. They were an integral part of the regional ecosystem, and their cultural practices often influenced and were influenced by the mainstream societies they interacted with regularly.

78. (1) Both A and R are true and R is the correct explanation of A.
The transition to the early medieval period in Rajasthan was marked by a gradual decline in the overall social position of women. Epigraphic evidence from this time increasingly mentions practices like Sati and reflects more rigid patriarchal control over women's lives and movement. These changes were often linked to the rise of a more militarized social structure and hardening of traditional norms.

NODIA

79. (1) Inter-varna marriage customs and the specific status of their offspring
The terms Anuloma and Pratiloma were used in ancient social treatises to regulate inter-varna marriages. Anuloma refers to a man of a higher varna marrying a woman of a lower varna, while Pratiloma refers to the opposite. These regulations also addressed the social status and duties of the children born from such unions, reflecting societal concerns about maintaining varna purity and social order.

80. (2) A standardized system of economic transactions and trade
The discovery of numerous standardized weights and measures at ancient urban sites like Kalibangan is a clear indicator of a sophisticated and organized economic system. It proves that the society did not rely solely on informal barter but had a regulated method for weighing goods in trade. This standardization was essential for both internal commerce and long-distance trade with other civilizations across India.

81. (1) I and II only
Rajasthan's geography made it a vital bridge for trade between northern India and the western coast, facilitating the export of local goods like copper and textiles. However, it is incorrect to say there is no evidence of internal trade. Archaeological findings show that different Chalcolithic sites within the region frequently exchanged resources and shared technical knowledge, indicating well-established internal economic networks.

82. (1) Kalibangan
Ahar, Balathal, and Gilund are all major archaeological sites belonging to the Ahar-Banas culture, which is a specific Chalcolithic tradition located mainly in south-eastern Rajasthan. Kalibangan, while also an ancient urban center in Rajasthan, belongs to the distinct Harappan civilization located in the northern part of the state, making it the odd one out in this cultural and regional grouping.

83. (3) A revival or strong continuation of Vedic sacrificial traditions by local rulers
The presence of stone Yupas, or sacrificial pillars, dating to the third century CE in places like Badva and Nandsa, indicates a significant continuation or revival of Vedic rituals. Local rulers and elites erected these pillars to commemorate the performance of elaborate sacrifices. This evidence shows that Vedic traditions remained a powerful religious and political force in Rajasthan long after the Vedic period.

NODIA

84. (1) A-ii, B-iii, C-i, D-iv
Ancient sources provide diverse insights into Rajasthan. The Mahabharata mentions the Matsya Janapada, while the Bhabru Edict shows Ashoka's Buddhist faith. The Ghosundi Inscription is one of the earliest records of Vaishnavism. The Bijolia Inscription is crucial for understanding the origins of the Chauhan dynasty. These documents are fundamental for reconstructing the state's historical narrative from ancient to early medieval times.

85. (3) Jhalawar
The Kholvi Caves are a series of ancient Buddhist caves carved out of laterite rock, located in the Jhalawar district of Rajasthan. These rock-cut structures, which include stupas and chaityas, are significant examples of Buddhist architecture in the region. Their presence illustrates the spread of Buddhist influence into the south-eastern parts of the state during the early centuries of the common era.

86. (2) IV only
While Rangmahal art shows Gandhara influence and early structures used timber, it is false that monolithic rock-cut Kailasa temples were built throughout the Thar desert. Such massive structures like the Kailasa temple are characteristic of places like Ellora. Rajasthan's ancient desert architecture was more focused on brick and stone structural buildings, fortified towns, and smaller rock-cut caves in localized areas.

87. (4) Epigraphs reveal that kings and feudatories patronized Brahmanas through Agraharas to promote scriptural and worldly knowledge.
Historical inscriptions show that the education system in ancient Rajasthan was supported by royal patronage. Kings granted tax-free lands, known as Agraharas, to Brahmanas to maintain centers of learning. These institutions taught a wide range of subjects, including both religious scriptures and secular fields like law and

administration. The Agrahara system was a pillar of formal education and cultural preservation.

88. (1) Widespread use of tailored silk garments among all classes of society
People in ancient Rajasthan wore ornaments of copper and terracotta and consumed a varied diet of barley, dairy, and meat. Rituals were common for life transitions. However, tailored silk was a luxury item and was not widely used by all social classes. Most common clothing was made from cotton or other local fibers, with silk being reserved for the elite.

89. (3) Both Statement I and Statement II are correct
In ancient Rajasthan, the focus on specific crafts like metallurgy and bead-making led to the growth of specialized occupational groups. As these skills were passed down within families, the professions became hereditary over time. This economic specialization contributed significantly to the hardening of the caste system, as social identity and occupational roles became increasingly intertwined within the broader Varna framework.

90. (1) Punch-marked coins → Indo-Greek coins → Tribal Republic coins (Malava/Sibi)
The evolution of coinage in Rajasthan follows a distinct pattern. The earliest were the punch-marked coins, dating back to the sixth century BCE. These were followed by Indo-Greek coins, which entered the region during the post-Mauryan period. Finally, local tribal republics like the Malavas and Sibis issued their own inscribed coins, marking a period of localized political and economic autonomy.

91. (4) Mixing of varnas through inter-marriage, leading to more castes
The term 'Varnasamkara' refers to the social phenomenon of the mixing of different varnas through inter-marriage. According to ancient social laws, such unions resulted in the creation of many sub-castes or Jatis. This process was a significant factor in the increasing complexity of the social hierarchy in ancient India and Rajasthan, as society moved toward a more stratified caste structure.

92. (1) Statement I is correct but Statement II is incorrect
Historical evidence shows that tribes like the Bhils maintained a high degree of autonomy in the Aravalli hills, even collecting tolls from travelers. This illustrates their power and integration into the local economy. However, it is incorrect to suggest that ancient empires exterminated them. Instead, tribal groups persisted throughout history, often coexisting with or serving regional and imperial powers.

93. (3) Marriage within the same Gotra was strictly encouraged to preserve lineage purity.
While the patriarchal joint family was the norm, it is incorrect to say that marriage within the same Gotra was encouraged. Ancient Hindu social and legal norms strictly prohibited Sagotra marriage to maintain social order and prevent inbreeding. Instead, individuals were required to marry outside their own Gotra while typically staying within their Varna, a practice documented in many regional traditions.

94. (4) The evidence of wells, tanks, and protective walls against floods at sites like Kalibangan
Agriculture in ancient Rajasthan required careful water management due to the semi-arid climate. Archaeological evidence at sites like Kalibangan shows the use of wells and tanks for water storage and irrigation. Furthermore, the presence of protective walls suggests they also managed floodwaters. These techniques allowed ancient inhabitants to sustain productive farming and urban life even with limited seasonal rainfall.

95. (1) Vihara
Karshapana, Pana, and Satamana are all terms for ancient Indian coins or units of currency used for various economic transactions. They were essential for trade and the payment of taxes. A Vihara, however, refers to a Buddhist monastery or a place for monks to live. It is a religious and architectural term rather than an economic one, making it unique.

96. (2) III only
Rajasthan acted as a bridge between the Gangetic valley and Gujarat, with centers like Madhyamika thriving on trade. Camels and carts were standard for transport, and agricultural surplus fueled the artisanal economy. However, it is false that trade

Downloaded from www.pdf.tube

was entirely controlled by foreign merchants. Local merchants, organized into guilds, played a primary and influential role in both regional and long-distance commerce.

97. (2) Continuous habitation from the Mahabharata period through the Mauryan era
Bairath, anciently known as Viratnagar, is a site of immense historical importance in Rajasthan. It is celebrated for its long history of habitation, ranging from its legendary association with the Pandavas in the Mahabharata to its well-documented role as a major Buddhist and administrative center during the Mauryan period. This continuity makes it a key site for understanding regional cultural evolution.

98. (1) The discovery of multiple Yupas (sacrificial posts) indicates the popularity of Srauta sacrifices among the ruling elite.
The discovery of stone Yupas at various sites in Rajasthan provides strong evidence that elaborate Srauta sacrifices were popular among the regional elite during the early centuries of the common era. These rituals were a way for rulers to demonstrate their power and religious devotion. While Buddhism and Jainism were present, the Vedic tradition remained a vital part of the landscape.

99. (3) The patronage of Jainism by the prosperous mercantile communities (Mahajanas) of the region.
The widespread presence of Jain idols and structural remains in ancient Rajasthan highlights the importance of the religion. This was largely due to the strong patronage of the prosperous mercantile communities, or Mahajanas. As a group with significant economic power, their support allowed Jainism to thrive and build magnificent temples and centers of learning, even in remote desert regions.

100. (1) I, III, II
In terms of antiquity, the punch-marked coins found at Rairh are the oldest, dating to the Mauryan and pre-Mauryan periods. These are followed by the Indo-Greek coins discovered at Bairath, which arrived in the second and first centuries BCE. The copper coins of the Malava republic generally date from the late second century BCE to the fourth century CE, being the most recent.

101. (3) Theft of a Brahmana's property, reflecting their protected status
In the legal and social framework of ancient India, 'Brahmasteya' refers to the theft of property belonging to a Brahmana. Because Brahmanas held a high and protected status in society, this crime was considered particularly grave and carried heavy religious and legal penalties. This reflects the deep respect and the special legal protections afforded to the priestly and scholarly class in society.

102. (2) Pastoralism and animal husbandry
Before the widespread adoption of settled agriculture, early inhabitants of Rajasthan at sites like Bagor and Tilwara relied heavily on a pastoralist economy. They focused on animal husbandry, particularly the herding of sheep, goats, and cattle. This lifestyle was well-suited to the regional environment and provided a stable source of food through dairy and meat, serving as a transitional phase.

103. (4) A group of specialized coppersmiths and ancient metallurgists
The abundance of copper slag and specialized tools at Ahar confirms that the site was a major center for copper production. This evidence points to the existence of a dedicated community of coppersmiths and metallurgists. These skilled artisans were responsible for smelting copper ore and crafting various items, which were then traded across the region, making metallurgy a cornerstone of the economy.

NODIA

104. (1) A-ii, B-iii, C-i, D-iv
Ancient Rajasthan was divided into several regional Janapadas. The Matsya Janapada covered the Jaipur-Alwar area, while the Sursena influence was seen in the Bharatpur-Dholpur region. Jangaladesha refers to the arid northern region of Bikaner and Nagaur. The Sibi Janapada was centered in the southern Mewar region around Chittorgarh. These divisions reflect the early tribal and political geography of the state.

105. (1) Statement I is correct but Statement II is incorrect
The transition period in Rajasthan was marked by the crystallization of a new political identity among regional clans, leading to the rise of the Rajputs. This era was characterized by the formation of many independent regional principalities rather than the dominance of a single centralized pan-Indian empire. This shift toward local power centers and decentralized governance defined the early medieval landscape.

106. (1) I and II only
The varna system in ancient Rajasthan allowed some flexibility, especially for powerful foreign or tribal groups to be assimilated into the ruling class. Additionally, land grants to Brahmanas significantly bolstered their social and economic standing. However, it is incorrect to say Vaishyas abandoned trade to become the primary warrior class; their main social and economic role remained rooted in commerce.

107. (4) Socio-religious assimilation and syncretism
The process where mainstream Brahmanical traditions incorporated local tribal deities, such as regional mother goddesses, is a clear example of socio-religious assimilation. Rather than rejecting or suppressing these local beliefs, they were integrated and given a place within the wider Hindu pantheon. This syncretism helped create an inclusive religious culture and facilitated the social integration of diverse tribal and agrarian communities.

108. (1) Both A and R are true and R is the correct explanation of A.
In ancient Rajasthan, the joint family was the fundamental unit of society, governed by patriarchal norms. Legal texts and social customs dictated that lineage and property were traced through the male line, placing the senior male at the head of the household authority. This structure was designed to maintain family unity and provide a stable framework for social and economic life.

109. (3) A woman choosing her husband from an assembled group of suitors
Swayamvara was a specialized marriage custom primarily practiced among noble and royal Kshatriya families in ancient India. It allowed a woman of high status to choose her husband from a group of invited suitors who often had to complete a specific task or demonstrate their skills. This custom highlighted the agency of women in elite matrimonial alliances and significant social events.

110. (4) Tea
Excavations at Harappan and Chalcolithic sites in Rajasthan have provided evidence for the cultivation of various crops including barley, wheat, and mustard. These were the staple crops that supported early agricultural societies. Tea, however, was not known or cultivated in ancient India; it was introduced to the subcontinent much later during the colonial period, making it the odd one out.

111. (1) I, II and IV only
Rajasthan's trade was well-connected, with routes through Pushkar and Ajmer linking the north to western ports and participating in international networks. Local tribal coins also help facilitate this trade. However, it is incorrect to say the Luni River was used for year-round navigation; as a seasonal river in an arid region, it could not support continuous heavy boat traffic.

112. (2) Kalibangan's urban planning completely lacked any defensive fortification walls.
Urban centers in ancient Rajasthan like Rairh and Nagari were highly developed hubs. Bairath was a significant Mauryan center. However, the statement about Kalibangan is incorrect; like other major Harappan cities, Kalibangan was a fortified settlement with substantial defensive walls. These fortifications were a key feature of its urban planning, intended to protect the inhabitants and the administrative center from threats.

113. (1) Statement I is correct but Statement II is incorrect
In ancient Rajasthan, the worship of folk deities like Yakshas and Nagas was very popular among the common people and coexisted with Vedic traditions. This reflects a diverse religious life. However, the spread of Buddhism did not eradicate these folk cults; instead, Buddhism often incorporated these local spirits into its own mythology and art, showing a process of religious blending.

Click Here to Buy book on Amazon

STUDYING FROM PDFs?

THINK AGAIN.

If you are studying only from PDFs,
you are wasting valuable time.

Research shows that learning from

PRINTED BOOKS has up to

4× HIGHER RETENTION

than studying from screens.

PRINT BOOK = BETTER MEMORY

PDF = LOWER RETENTION

Those who study from **PRINTED BOOKS**
move **AHEAD.**

Others are left **BEHIND**
in competition.

In competitive exams,
being average is not enough.

STAY ONE STEP AHEAD.

114. (1) Ashoka
The structural remains of the circular stupa and monastery discovered at Bairath are historically associated with the Mauryan Emperor Ashoka. The presence of these Buddhist structures, along with the nearby Bhabru Rock Edict, proves that Ashoka took a personal interest in the region. This site serves as a vital piece of evidence for the state-sponsored spread of Buddhism and architecture.

115. (3) Mathura and Gandhara schools
The terracotta art of the Rangmahal culture is known for its high quality and detailed depictions. These artifacts show a significant artistic influence from both the Mathura and Gandhara schools of art. This blend of styles reflects the region's position as a cultural crossroads where different artistic traditions met and influenced local craft production during the early historical period in northern Rajasthan.

116. (1) I, II, III and IV only
Education in ancient Rajasthan was deeply tied to the varna system, with Gurukulas often located in serene, natural settings. Sanskrit was the primary medium for higher intellectual and philosophical studies, and Bhinmal emerged as a major post-Gupta educational hub. However, there is no evidence that the state heavily taxed these institutions; instead, kings typically provided grants to support learning.

117. (3) Practiced agriculture and likely offered produce in fire sacrifices
The discovery of a ploughed field and several fire altars at Kalibangan allows for important deductions about the local way of life. It shows that the people were sedentary farmers who grew their own food. Furthermore, the fire altars suggest they performed rituals, which likely involved offering agricultural produce to the gods. This combination was central to the social and religious life.

118. (2) Hired laborers, artisans, or craftsmen who worked for wages
In the context of the ancient Indian economy, the term 'Karmakara' generally referred to individuals who worked as hired laborers or artisans. Unlike wealthy merchants, they provided their labor or specialized skills in exchange for wages. They were a crucial part of the workforce in both urban and rural areas, supporting various industries such as construction, agriculture, and manufacturing of essential goods.

119. (4) The Malava republic coins invariably carried the legend 'Malavanam Jaya'.
Ancient coinage in Rajasthan was diverse. Punch-marked coins were primarily silver or copper. The barter system continued to exist alongside metallic currency. Indo-Greek coins were not minted in Kalibangan but entered through trade. However, it is a well-documented historical fact that Malava republic coins were inscribed with the legend 'Malavanam Jaya', meaning 'Victory to the Malavas', reflecting their political identity and autonomy.

120. (1) Granting land in lieu of services, leading to decentralized power
A fundamental feature of the Samanta or feudal system in early medieval Rajasthan was the granting of land by the king to subordinates in exchange for military or administrative services. This practice led to the creation of a hierarchy of local lords who exercised significant authority over their territories. Consequently, political power became decentralized, shifting away from a strong central monarchy toward regional principalities.

NODIA

CHAPTER 04

Major Dynasties : Political and Cultural Achievements

1. Which of the following historical texts first propounded the Agnikunda theory for the origin of Rajputs?
(1) Hammir Mahakavya
(2) Prithviraj Raso
(3) Nainsi Ri Khyat
(4) Suraj Prakash
(5) Question not attempted

2. The Gurjara-Pratihara ruler who successfully checked the Arab advances in the 8th century CE and is often mentioned in the Gwalior Prashasti was:
(1) Nagabhata I
(2) Vatsaraja
(3) Mihir Bhoja
(4) Mahendrapala I
(5) Question not attempted

3. Consider the following rulers of the Paramara dynasty:
I. Upendra
II. Munja
III. Sindhuraja
IV. Bhoja
Which of the following represents the correct chronological order of their reigns?
(1) I, II, III, IV
(2) II, I, IV, III
(3) I, III, II, IV
(4) III, I, II, IV
(5) Question not attempted

4. The Chahamana ruler who established the city of Ajayameru (Ajmer) and shifted his capital there from Shakambhari was:
(1) Arnoraja
(2) Vigraharaja IV
(3) Vasudeva
(4) Ajayaraja II
(5) Question not attempted

5. Match List I with List II and select the correct answer using the codes given below:
List I: Battles of Prithviraj III
A. Battle of Mahoba
B. First Battle of Tarain
C. Second Battle of Tarain
D. Battle against the Bhadanakas
List II: Opposing Rulers/Generals
i. Muhammad Ghori (Defeated)
ii. Muhammad Ghori (Victorious)
iii. Paramardi Deva
iv. A rebellious neighboring tribe
(1) A-iii, B-i, C-ii, D-iv
(2) A-i, B-ii, C-iii, D-iv
(3) A-iv, B-iii, C-i, D-ii
(4) A-ii, B-i, C-iv, D-iii
(5) Question not attempted

6. Bappa Rawal, the early ruler of the Guhila dynasty of Mewar, captured the fort of Chittor from which of the following rulers?
(1) Samant Singh
(2) Man Mori
(3) Kumarapala
(4) Nagabhata
(5) Question not attempted

7. Which of the following texts was not authored by Rana Kumbha?
(1) Rasik Priya
(2) Sudha Prabandh
(3) Sangit Raj
(4) Raj Vallabh
(5) Question not attempted

8. Consider the following statements regarding Rana Sanga:
I. He defeated the Malwa Sultan Mahmud Khalji II in the Battle of Gagron.
II. He defeated Ibrahim Lodi in the Battle of Khatoli.

Downloaded from www.pdf.tube

III. He lost the Battle of Bayana to Babur's forces.

Which of the above statement(s) is/are correct?

(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

9. Rao Jodha laid the foundation of the Mehrangarh Fort and the city of Jodhpur in which of the following years?

(1) 1438 CE
(2) 1459 CE
(3) 1488 CE
(4) 1515 CE
(5) Question not attempted

10. Man Singh I of Amber served as the Mughal Subahdar (Governor) for which of the following provinces during Akbar's reign?

(1) Bengal, Bihar, and Kabul
(2) Gujarat, Malwa, and Bengal
(3) Kabul, Deccan, and Awadh
(4) Punjab, Sind, and Gujarat
(5) Question not attempted

11. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R):

Assertion (A): Surjan Hada of Bundi surrendered the Ranthambore Fort to Akbar in 1569 CE.

Reason (R): The Hadas faced military pressure from the Mughals combined with the diplomatic efforts of Bhagwant Das and Man Singh.

Which of the following is correct?

(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

12. Which Kachwaha ruler is credited with the construction of the Jantar Mantar observatories and the founding of Jaipur?

(1) Mirza Raja Jai Singh
(2) Sawai Jai Singh II
(3) Sawai Madho Singh
(4) Sawai Pratap Singh
(5) Question not attempted

13. The famous treatise "Kavya Mimamsa" was authored by Rajashekhara, who was the court poet of which major Rajput dynasty?

(1) Paramaras of Malwa
(2) Chahamanas of Shakambhari
(3) Gurjara-Pratiharas
(4) Guhilas of Mewar
(5) Question not attempted

NODIA

14. The Delwara Temples at Mount Abu, a pinnacle of Jain temple architecture, were primarily constructed under the patronage of which dynasty's ministers?

(1) Paramaras of Mount Abu
(2) Chahamanas of Nadol
(3) Guhilas of the Mewar
(4) Solankis of Gujarat
(5) Question not attempted

15. The decline of major Rajput dynasties in the late 12th and early 13th centuries can be primarily attributed to:

(1) Lack of a centralized standing army and continuous inter-clan rivalries.
(2) Severe famines that destroyed the agrarian base of Rajasthan.
(3) Complete abandonment of martial traditions in favor of religious pursuits.
(4) Large-scale migration of Rajput clans to the Deccan.
(5) Question not attempted

16. Consider the following statements regarding the origin of Rajputs:

I. G.H. Ojha supports the Solar and Lunar origin theory.
II. V.A. Smith proposed the foreign origin theory linking them to Hunas and Scythians.
III. D.R. Bhandarkar proposed the Gurjara origin theory.
IV. Colonel James Tod completely rejected the foreign origin theory.

Which of the above statement(s) is/are incorrect?

(1) I and II only
(2) III and IV only
(3) IV only
(4) II and III only
(5) Question not attempted

17. The famous Tripartite Struggle for control over Kannauj involved the Gurjara-Pratiharas, the Palas, and the:
(1) Cholas
(2) Rashtrakutas
(3) Chalukyas
(4) Paramaras
(5) Question not attempted

18. Match List I with List II and select the correct answer using the codes given below:
List I: Paramara Rulers
A. Vakpati Munja
B. Sindhuraja
C. Bhoja
D. Udayaditya
List II: Key Achievements/Titles
i. Authored Samarangana Sutradhara
ii. Defeated by Tailapa II
iii. Built the Udayesvara Temple
iv. Assumed the title Navasahasanka
(1) A-ii, B-iv, C-i, D-iii
(2) A-i, B-ii, C-iii, D-iv
(3) A-iv, B-iii, C-ii, D-i
(4) A-ii, B-i, C-iv, D-iii
(5) Question not attempted

19. The Bijolia rock inscription, which provides genealogical information about the Chahamanas, dates back to:
(1) 1170 CE
(2) 1192 CE
(3) 1205 CE
(4) 1150 CE
(5) Question not attempted

20. Prithviraj III's campaign against the Chandelas of Mahoba in 1182 CE resulted in the death of which famous Chandela generals?
(1) Jaimal and Patta
(2) Gora and Badal
(3) Durgadas and Mukund
(4) Alha and Udal
(5) Question not attempted

21. Consider the following statements regarding the early Guhilas:
I. Guhadatta is considered the founder of the dynasty.
II. Bappa Rawal's original name was Kalbhoj.
III. Jaitra Singh successfully defended Mewar against Iltutmish.
IV. Rawal Ratan Singh was the last ruler of the Rawal branch.
V. The Guhilas claimed descent from the Lunar race (Chandravanshi).
Which of the above statement(s) is/are correct?
(1) I, II, III, and IV
(2) I, III, IV, and V
(3) II, III, IV, and V
(4) I, II, IV, and V
(5) Question not attempted

22. Rana Kumbha erected the Vijay Stambha (Tower of Victory) at Chittorgarh to commemorate his victory over:
(1) Sultan Qutbuddin of Gujarat
(2) Mahmud Khalji of Malwa
(3) Firoz Shah Tughlaq of Delhi
(4) Alauddin Khalji of Delhi
(5) Question not attempted

23. Consider the following military engagements of Rana Sanga:
I. Battle of Khatoli
II. Battle of Gagron
III. Battle of Bayana
IV. Battle of Khanwa
Which of the following represents the correct chronological sequence of these engagements?
(1) I, II, III, IV
(2) II, I, IV, III
(3) III, I, II, IV
(4) I, III, II, IV
(5) Question not attempted

24. Rao Maldeo of Marwar was defeated by Sher Shah Suri in 1544 CE in which of the following battles?
(1) Battle of Sammel (Giri-Sumel)
(2) Battle of Merta
(3) Battle of Jaitaran
(4) Battle of Pahoba
(5) Question not attempted

25. Man Singh I of Amber brought the famous idol of Shila Devi to Amer from which region?
(1) Malwa
(2) Gujarat
(3) Bengal (Jessore)
(4) Kabul
(5) Question not attempted

Click Here to Buy book on Amazon

26. The independent state of Kota was carved out of Bundi in 1631 CE by the decree of which Mughal Emperor?
(1) Shah Jahan
(2) Jahangir
(3) Akbar
(4) Aurangzeb
(5) Question not attempted

27. The Kachwaha ruler who signed the treaty of subordinate alliance with the British East India Company in 1818 was:
(1) Sawai Jai Singh II
(2) Sawai Madho Singh II
(3) Sawai Ram Singh II
(4) Sawai Jagat Singh II
(5) Question not attempted

28. The famous scholarly work "Kanhadade Prabandha," which details the resistance of the Jalore Chauhans against Alauddin Khalji, was written by:
(1) Nainsi
(2) Padmanabha
(3) Chand Bardai
(4) Jayanaka
(5) Question not attempted

29. The Someshwara Temple in Kiradu, representing the Maru-Gurjara style of architecture, was constructed during the reign of which dynasty?
(1) Chahamanas of Shakambhari
(2) Paramaras of Malwa
(3) Solankis of Gujarat
(4) Gurjara-Pratiharas
(5) Question not attempted

30. Which of the following was a primary political factor leading to the decline of independent Rajput states in the 16th-17th centuries?
(1) Rise of the decentralized Maratha military confederacy
(2) Frequent and highly devastating invasions by Huna tribes
(3) Severe financial bankruptcy caused by extensive temple building
(4) Submission to Mughal suzerainty via marriage and military alliances
(5) Question not attempted

31. Match List I with List II and select the correct answer using the codes given below:
List I: Scholars Proposing Rajput Origins
A. C.V. Vaidya
B. Col. James Tod
C. D.R. Bhandarkar
D. Chand Bardai
List II: Specific Theories
i. Agnikunda Theory
ii. Vedic Aryan descent
iii. Scythian/Foreign origin
iv. Gurjara/Brahmin origin
(1) A-ii, B-iii, C-iv, D-i
(2) A-i, B-iv, C-ii, D-iii
(3) A-iii, B-i, C-iv, D-ii
(4) A-ii, B-i, C-iii, D-iv
(5) Question not attempted

32. Who was the last prominent ruler of the Gurjara-Pratihara dynasty whose capital Kannauj was attacked by Mahmud of Ghazni in 1018 CE?
(1) Trilochanapala
(2) Rajyapala
(3) Mahipala I
(4) Yashpala
(5) Question not attempted

33. The Paramara king Bhoja established the Saraswati Kanthabharana Vidyapeeth at which of the following places?
(1) Ujjain
(2) Dhar
(3) Mandu
(4) Abu
(5) Question not attempted

34. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R):
Assertion (A): Vigraharaja IV (Bīsaldeva) is considered to have presided over the golden age of the Shakambhari Chahamanas.
Reason (R): He expanded the empire up to Delhi and authored the Sanskrit play Harikeli Nataka.
Which of the following is correct?
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

Downloaded from www.pdf.tube

35. What was the immediate political consequence of Prithviraj III's defeat in the Second Battle of Tarain (1192 CE)?
(1) Permanent end of Chauhan rule in all of Rajasthan
(2) The immediate rise of the Guhilas in Delhi
(3) The establishment of Turkic rule over Delhi and Ajmer
(4) The complete destruction of the Agnikunda clans
(5) Question not attempted

36. Consider the following statements regarding the early Guhila dynasty:
I. Bappa Rawal issued gold coins weighing 115 grains.
II. Allat established the second capital at Ahar and introduced a bureaucratic system.
III. Jaitra Singh shifted the capital to Chittor.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

37. The architectural text "Mandana," associated with Kumbhalgarh fort, was written by an architect who served under:
(1) Rana Sanga
(2) Rana Pratap
(3) Rana Kumbha
(4) Rana Raj Singh
(5) Question not attempted

38. Hasan Khan Mewati and Mahmud Lodi fought as allies of which Rajput ruler against Babur?
(1) Rana Kumbha
(2) Rana Sanga
(3) Rao Maldeo
(4) Maharana Pratap
(5) Question not attempted

39. Consider the following statements regarding the Rathores of Marwar:
I. Rao Chunda established his capital at Mandore after acquiring it in a dowry.
II. Rao Jodha defeated Maharana Kumbha to secure Marwar's independence.
III. Rao Maldeo was known as the 'Hashmat Wala Raja' by Persian historians.
IV. Mota Raja Udai Singh was the first Rathore ruler to enter into a matrimonial alliance with Akbar.
Which of the above statement(s) is/are incorrect?
(1) I and III only
(2) II only
(3) III and IV only
(4) IV only
(5) Question not attempted

40. Before assuming full control as the ruler of Amber, Man Singh I served as a military commander in which major battle in 1576?
(1) Battle of Haldighati
(2) Battle of Tukaroi
(3) Battle of Panipat (Second)
(4) Battle of Dewair
(5) Question not attempted

41. The Chaurasi Khambon Ki Chhatri (84-Pillared Cenotaph) is located in Bundi and was constructed to honor:
(1) The illustrious ruler Rao Surjan Hada
(2) The dynastic founder known as Deva Hada
(3) Deva, the son of Rao Anirudh Singh's wet nurse
(4) The prominent leader named Rao Chhatrasal
(5) Question not attempted

42. Which Kachwaha ruler of Amber gave refuge to Shivaji when he visited the Mughal court at Agra?
(1) Ram Singh I
(2) Mirza Raja Jai Singh
(3) Bishan Singh
(4) Sawai Jai Singh II
(5) Question not attempted

43. Consider the historical texts written under Rajput patronage. Which of the following is incorrectly matched?
(1) Nainsi Ri Khyat - Muhnot Nainsi
(2) Prithviraj Vijaya - Jayanaka
(3) Hammir Mahakavya - Nayanchandra Suri
(4) Vamsha Bhaskar - Dayaldas
(5) Question not attempted

44. Consider the following statements regarding temple architecture under Rajput dynasties:
I. The Osian temples were built predominantly

NODIA

in the Maha-Maru style.
II. The Sas-Bahu temple of Nagda is associated with the Guhila dynasty.
III. The Brahma Temple of Pushkar was constructed entirely by Rana Kumbha.
IV. The Jagdish Temple in Udaipur is a fine example of the Panchayatana style.
Which of the above statement(s) is/are correct?
(1) I, II and IV
(2) I, II and III
(3) II, III and IV
(4) I and IV only
(5) Question not attempted

45. In the context of the decline of Rajput political power in the 18th century, the term "Chauth" refers to:
(1) A succession tax paid to the Mughals
(2) Land revenue collected by the East India Company
(3) A protective tribute demanded by Marathas
(4) Tax collected for temple maintenance
(5) Question not attempted

46. Match List I with List II and select the correct answer using the codes given below:
List I: Origin Theories
A. Brahman origin theory
B. Solar/Lunar origin theory
C. Foreign origin theory
D. Agnikunda theory
List II: Key Proponents/Texts
i. G.H. Ojha
ii. Muhnot Nainsi
iii. D.R. Bhandarkar
iv. William Crooke
(1) A-iii, B-i, C-iv, D-ii
(2) A-i, B-ii, C-iii, D-iv
(3) A-iv, B-iii, C-i, D-ii
(4) A-iii, B-iv, C-ii, D-i
(5) Question not attempted

47. Which Gurjara-Pratihara ruler held the titles of "Adivaraha" and "Prabhasa"?
(1) Mihir Bhoja
(2) Vatsaraja
(3) Nagabhata II
(4) Ramabhadra
(5) Question not attempted

48. Consider the following statements regarding the Paramaras of Abu:
I. They served as feudatories of the Chalukyas (Solankis) of Gujarat.
II. Vimala Shah built the Vimal Vasahi temple at Mount Abu during their period.
III. Their capital was primarily located at Chandravati.
IV. Dharavarsha was one of the most powerful rulers of this branch.
V. They ultimately overthrew the Chalukyas and ruled Gujarat independently.
Which of the above statement(s) is/are correct?
(1) I, II, III and IV
(2) II, III, IV and V
(3) I, III and V
(4) I, II and IV
(5) Question not attempted

49. The Chauhan ruler who established his suzerainty over Delhi by defeating the Tomaras was:
(1) Arnoraja
(2) Vigraharaja IV
(3) Prithviraj I
(4) Someshvara
(5) Question not attempted

50. Consider the following Chahamana (Chauhan) rulers:
I. Ajayaraja II
II. Prithviraj III
III. Arnoraja
IV. Vigraharaja IV
Which of the following represents the correct chronological sequence of their reigns?
(1) I, III, IV, II
(2) III, I, IV, II
(3) I, IV, III, II
(4) I, III, II, IV
(5) Question not attempted

51. The title "Hindu Surtran" was historically associated with which ruler of the Guhila dynasty?
(1) Bappa Rawal
(2) Maharana Pratap
(3) Rana Kumbha
(4) Rana Sanga
(5) Question not attempted

Click Here to Buy book on Amazon

52. Match List I with List II and select the correct answer using the codes given below:
List I: Guhila Rulers
A. Rawal Ratan Singh
B. Rana Hammir
C. Rana Lakha
D. Rana Mokal
List II: Key Events
i. Discovery of silver mines at Jawar
ii. Re-capture of Chittor from the Tughlaqs
iii. First Saka of Chittor (1303)
iv. Assassinated by Chacha and Mera
(1) A-iii, B-ii, C-i, D-iv
(2) A-i, B-ii, C-iii, D-iv
(3) A-iii, B-i, C-iv, D-ii
(4) A-iv, B-iii, C-ii, D-i
(5) Question not attempted

53. The treaty of Champaner (1456 CE) was signed between the Sultans of Malwa and Gujarat to defeat which Rajput ruler?
(1) Rana Sanga
(2) Rao Jodha
(3) Rana Kumbha
(4) Prithviraj Chauhan
(5) Question not attempted

54. The Battle of Khanwa, a defining conflict for Rana Sanga, took place in which year?
(1) 1526 CE
(2) 1527 CE
(3) 1528 CE
(4) 1530 CE
(5) Question not attempted

55. The Rathore ruler of Bikaner who accepted Akbar's suzerainty at the Nagaur Darbar in 1570 CE was:
(1) Rao Bika
(2) Rao Lunkaran
(3) Rai Singh
(4) Rao Kalyanmal
(5) Question not attempted

56. Man Singh I was appointed as the mansabdar of what rank (Zat) by Akbar, making it the highest rank given to a Rajput noble?
(1) 4000
(2) 5000
(3) 6000
(4) 7000
(5) Question not attempted

57. The Hada rulers of Kota were associated with the development of the Kota school of painting. Which theme prominently distinguishes this school?
(1) Radha-Krishna Leela
(2) Courtly love
(3) Hunting scenes (Shikar)
(4) Portraits of Mughal emperors
(5) Question not attempted

NODIA

58. The famous "Hawa Mahal" in Jaipur was built in 1799 CE by which Kachwaha ruler?
(1) Sawai Pratap Singh
(2) Sawai Madho Singh I
(3) Sawai Jai Singh II
(4) Sawai Ram Singh II
(5) Question not attempted

59. The architectural marvel "Kirti Stambha" (Tower of Fame) at Chittorgarh is dedicated to:
(1) Lord Shiva
(2) Lord Vishnu
(3) Mahavira
(4) Adinatha (Rishabhanatha)
(5) Question not attempted

60. The Hurda Sammelan of 1734 CE was convened primarily to:
(1) Unite Rajput rulers against the Mughal Empire
(2) Prevent Maratha incursions into Rajasthan
(3) Settle border disputes among Rajput clans
(4) Establish trade relations with the British East India Company
(5) Question not attempted

61. The concept of "Rajputra" as a distinct martial community rather than merely meaning "son of a king" became socially codified primarily during which period?
(1) Maurya period
(2) Gupta period
(3) Post-Harsha period (7th-12th Century CE)
(4) Sultanate period
(5) Question not attempted

62. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R):
Assertion (A): The Gurjara-Pratiharas built

several magnificent temples in the Maha-Maru style.
Reason (R): Architecture flourished strictly to please the Arab invaders and secure peace treaties.
Which of the following is correct?
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

63. The Paramara dynasty's core territorial base in central India was historically known as:
(1) Malwa
(2) Sapadalaksha
(3) Mewar
(4) Marwar
(5) Question not attempted

64. Consider the following statements regarding the Chahamanas of Shakambhari:
I. Vasudeva is considered the founder of this dynasty around 551 CE.
II. They originally ruled as feudatories of the Gurjara-Pratiharas.
III. The construction of the Pushkar Lake is solely attributed to Arnoraja.
Which of the above statement(s) is/are incorrect?
(1) I and II only
(2) II and III only
(3) III only
(4) I, II and III
(5) Question not attempted

65. Prithviraj III belonged to which specific clan branch of the Chauhans?
(1) Nadol Chauhans
(2) Shakambhari (Ajmer) Chauhans
(3) Jalore Chauhans
(4) Hada Chauhans
(5) Question not attempted

66. The Sisodiya branch of the Guhilas, which resurrected Mewar's power after the sack of Chittor, was founded by:
(1) Rana Hammir
(2) Rawal Ratan Singh
(3) Rana Lakha
(4) Rana Kumbha
(5) Question not attempted

67. Consider the following texts written during the reign of Rana Kumbha:
I. Eklinga Mahatmya
II. Rasik Priya
III. Sangit Ratnakar
IV. Sangit Mimamsa
Which of the above statement(s) is/are correct?
(1) I, II and III
(2) I, II and IV
(3) II, III and IV
(4) I, III and IV
(5) Question not attempted

68. The Rajput custom of 'Saka' involves which two distinct actions?
(1) Payment of tribute and surrender of the fort
(2) Mass migration and guerilla warfare
(3) Diplomatic marriage and military alliance
(4) Jauhar by women and Kesariya by men
(5) Question not attempted

69. Match List I with List II and select the correct answer using the codes given below:
List I: Rathore Rulers
A. Rao Jodha
B. Rao Maldeo
C. Chandrasen
D. Mota Raja Udai Singh
List II: Key Events/Associations
i. Accepted Mughal suzerainty
ii. Founded Jodhpur
iii. Built the fort of Pokaran
iv. Known as the "Forgotten Hero of Marwar"
(1) A-ii, B-iii, C-iv, D-i
(2) A-i, B-iv, C-ii, D-iii
(3) A-ii, B-iv, C-iii, D-i
(4) A-iii, B-ii, C-i, D-iv
(5) Question not attempted

70. The military expedition to Kabul, where Man Singh I defeated the Roshaniyas, took place in the year:
(1) 1576 CE
(2) 1581 CE
(3) 1585 CE
(4) 1592 CE
(5) Question not attempted

Downloaded from www.pdf.tube

71. The fortification known as Taragarh Fort in Bundi was built by which Hada ruler?
(1) Rao Deva
(2) Rao Bairsal
(3) Rao Surjan
(4) Rao Bar Singh
(5) Question not attempted

72. During the reign of which Kachwaha ruler did the Jaipur school of painting reach its zenith, blending Mughal and indigenous techniques?
(1) Sawai Pratap Singh
(2) Sawai Jai Singh II
(3) Sawai Ram Singh II
(4) Mirza Raja Jai Singh
(5) Question not attempted

73. Which of the following literature details the genealogy and achievements of the Rathore dynasty?
(1) Dayaldas ri Khyat
(2) Hammir Raso
(3) Mundiyar ri Khyat
(4) Patal aur Pithal
(5) Question not attempted

74. The Ranakpur Jain Temple, famous for its 1444 intricately carved pillars, was built by Dharna Shah during the reign of:
(1) Rana Kumbha
(2) Rana Sanga
(3) Rana Pratap
(4) Rana Raj Singh
(5) Question not attempted

75. A major internal factor for the weakening and eventual decline of Rajput political hegemony in Rajasthan during the 18th century was:
(1) The complete destruction of agriculture due to the introduction of cash crops by Mughals
(2) The adoption of Jainism by majority of the ruling clans
(3) Total absence of any fortification systems
(4) The persistent dispute over the Jodhpur succession between Ram Singh and Bakht Singh
(5) Question not attempted

76. Consider the following statements regarding the Rajput origin theories:
I. The Agnikunda theory lists Chauhans, Chalukyas, Paramaras, and Pratiharas as the four clans born from the fire pit.
II. G.H. Ojha argued that Rajputs are descendants of Kshatriyas of the Vedic period.
III. Alexander Cunningham linked Rajputs to the Kushanas.
IV. The foreign origin theory is solely based on their worship of fire and weapons.
V. Colonel Tod's theory was opposed by several Indian nationalist historians.
Which of the above statement(s) is/are correct?
(1) I, II, III and V
(2) I, II, IV and V
(3) II, III, IV and V
(4) I, III, IV and V
(5) Question not attempted

NODIA

77. The Arab traveler Al-Masudi visited the court of which Gurjara-Pratihara ruler and referred to his kingdom as "Al-Juzr"?
(1) Vatsaraja
(2) Nagabhata II
(3) Mahipala I
(4) Rajyapala
(5) Question not attempted

78. Consider the following powers that controlled the region of Malwa:
I. Paramaras
II. Khalji Sultans of Malwa
III. Mughals
Which of the following represents the correct chronological sequence of their control over the region?
(1) I, II, III
(2) II, I, III
(3) III, I, II
(4) I, III, II
(5) Question not attempted

79. Which Chauhan ruler defeated the Tomaras and captured the city of Delhi (Dhillika)?
(1) Vigraharaja IV
(2) Prithviraj II
(3) Someshvara
(4) Prithviraj III
(5) Question not attempted

80. Match List I with List II and select the correct answer using the codes given below:

List I: Texts on Prithviraj III
A. Prithviraj Raso
B. Prithviraj Vijaya
C. Hammir Mahakavya
D. Surjan Charitra
List II: Authors
i. Nayanchandra Suri
ii. Jayanaka
iii. Chandika (Chand Bardai)
iv. Chandrashekhar
(1) A-iii, B-ii, C-i, D-iv
(2) A-i, B-iii, C-iv, D-ii
(3) A-iii, B-i, C-ii, D-iv
(4) A-ii, B-iv, C-i, D-iii
(5) Question not attempted

81. Which of the following is correct regarding the construction of the Pichola Lake in Udaipur during the reign of Rana Lakha?
(1) It was constructed by Rana Lakha himself
(2) It was built by a Banjara
(3) It was constructed by Maharana Udai Singh
(4) It was constructed by Rana Mokal
(5) Question not attempted

82. Rana Kumbha's treatise "Sangit Raj" is divided into how many parts (Ullasas/Ratnakoshas)?
(1) Three
(2) Four
(3) Five
(4) Seven
(5) Question not attempted

83. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R):
Assertion (A): Rana Sanga's defeat at Khanwa shifted the balance of power in North India towards the Mughals.
Reason (R): The battle exposed the technological superiority of Babur's artillery and tulughma tactics over traditional Rajput warfare.
Which of the following is correct?
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

84. The title of "Gaj Singh" was conferred upon the Rathore ruler by which Mughal Emperor?
(1) Akbar
(2) Shah Jahan
(3) Aurangzeb
(4) Jahangir
(5) Question not attempted

85. Who among the following was the court poet of Man Singh I and wrote "Man Charitra"?
(1) Pundarik Vitthal
(2) Jagnnath
(3) Muraridas
(4) Amrit Rai
(5) Question not attempted

86. Which Hada ruler of Bundi is famous for his resistance against Aurangzeb in the Battle of Dharmat (1658 CE)?
(1) Rao Ratan Singh
(2) Rao Chhatrasal
(3) Rao Bhao Singh
(4) Rao Anirudh Singh
(5) Question not attempted

87. The famous poet Bihari, who authored "Bihari Satsai", was patronized by which Kachwaha ruler?
(1) Man Singh I
(2) Sawai Jai Singh II
(3) Sawai Ishwari Singh
(4) Mirza Raja Jai Singh
(5) Question not attempted

88. The Phad painting tradition of Rajasthan belongs primarily to which school of painting?
(1) Mewar School
(2) Marwar School
(3) Hadoti School
(4) Dhundhar School
(5) Question not attempted

89. The architectural style of the Harshat Mata temple at Abhaneri reflects the influence of which dynasty?
(1) Guhilas
(2) Paramaras
(3) Gurjara-Pratiharas
(4) Chauhans
(5) Question not attempted

Click Here to Buy book on Amazon

90. The Subsidiary Alliance system, which formalized the subordination of major Rajput dynasties to the British East India Company, was initiated primarily during the tenure of:
(1) Lord Hastings
(2) Lord Wellesley
(3) Lord Cornwallis
(4) Lord Dalhousie
(5) Question not attempted

91. The "Nainsi ri Khyat" mentions how many branches of the Guhila dynasty?
(1) 24
(2) 36
(3) 12
(4) 18
(5) Question not attempted

92. Consider the following statements regarding the Gurjara-Pratihara dynasty:
I. Nagabhata I established his capital at Bhinmal.
II. Vatsaraja is often considered the real founder of the Pratihara empire.
III. Rajasekhara was the court poet of Vatsaraja.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

93. Which Paramara ruler is known for his literary contributions and is credited with writing works on medicine, architecture, and grammar?
(1) Vakpati Munja
(2) Sindhuraja
(3) Raja Bhoja
(4) Udayaditya
(5) Question not attempted

94. Consider the following events associated with the Chahamanas:
I. Foundation of Ajayameru (Ajmer).
II. Construction of Adhai Din Ka Jhonpra (originally a Sanskrit college).
III. Battle of Mahoba.
IV. First Battle of Tarain.
Which of the following represents the correct chronological order of these events?
(1) I, II, III, IV
(2) II, I, III, IV
(3) I, II, IV, III
(4) II, I, IV, III
(5) Question not attempted

95. The horse of Prithviraj III, famous in local folklore, was named:
(1) Natyarambha
(2) Chetak
(3) Hira
(4) Pavan
(5) Question not attempted

96. Match List I with List II and select the correct answer using the codes given below:
List I: Guhila Rulers of Mewar
A. Jaitra Singh
B. Rana Hammir
C. Rana Kumbha
D. Maharana Pratap
List II: Key Battles/Events
i. Battle of Singoli
ii. Battle of Bhutala
iii. Battle of Haldighati
iv. Battle of Sarangpur
(1) A-ii, B-i, C-iv, D-iii
(2) A-i, B-ii, C-iii, D-iv
(3) A-iv, B-iii, C-i, D-ii
(4) A-ii, B-iv, C-i, D-iii
(5) Question not attempted

97. The fort of Kumbhalgarh, designed by the architect Mandan, is situated in which present-day district of Rajasthan?
(1) Udaipur
(2) Rajsamand
(3) Chittorgarh
(4) Bhilwara
(5) Question not attempted

NODIA

98. Consider the following statements regarding Rana Sanga:
I. He was affectionately called "Hindupat".
II. He lost one eye, one arm, and was crippled in one leg due to battlefield injuries.
III. The Rajput confederacy united under him before the Battle of Khanwa.
IV. He was betrayed by Salhadi of Raisen during the Battle of Khanwa.
Which of the above statement(s) is/are correct?
(1) I, II and III only

(2) II, III and IV only
(3) I, III and IV only
(4) I, II, III and IV
(5) Question not attempted

99. The famous mystic poetess Meerabai was married into which royal family?
(1) Rathores of Marwar
(2) Kachwahas of Amber
(3) Guhilas (Sisodias) of Mewar
(4) Hadas of Bundi
(5) Question not attempted

100. Which Rathore ruler is celebrated for successfully defending Jodhpur against the siege of the Mughal emperor Aurangzeb and aiding Ajit Singh's claim to the throne?
(1) Jaswant Singh
(2) Chandrasen
(3) Mota Raja Udai Singh
(4) Durgadas Rathore
(5) Question not attempted

101. Man Singh I constructed the famous Govind Dev Ji temple in which city during his tenure as a Mughal governor?
(1) Amber
(2) Varanasi
(3) Vrindavan
(4) Mathura
(5) Question not attempted

102. The region of Hadoti, historically ruled by the Hadas, primarily comprises which present-day districts?
(1) Udaipur, Rajsamand, Bhilwara, Chittorgarh
(2) Kota, Bundi, Baran, Jhalawar
(3) Jodhpur, Pali, Nagaur, Barmer
(4) Jaipur, Dausa, Tonk, Alwar
(5) Question not attempted

103. Which Kachwaha ruler performed the Ashvamedha Yajna, considered the last such grand Vedic sacrifice performed by a Hindu king?
(1) Mirza Raja Jai Singh
(2) Sawai Madho Singh
(3) Sawai Ishwari Singh
(4) Sawai Jai Singh II
(5) Question not attempted

104. Consider the following historical texts:
I. Prithviraj Raso
II. Padmavat
III. Nainsi ri Khyat
IV. Vamsha Bhaskar
Which of the following represents the correct chronological order of their composition?
(1) I, II, III, IV
(2) II, I, IV, III
(3) I, III, II, IV
(4) II, III, I, IV
(5) Question not attempted

105. The architectural form known as 'Chhatri' (cenotaph) prevalent in Rajasthan is a structural synthesis of:
(1) Ancient Buddhist stupas and Islamic domes
(2) Dravidian gopurams and Maru-Gurjara shikharas
(3) Rajput pavilion architecture and Mughal domes
(4) Persian minarets and Jain mandapas
(5) Question not attempted

106. Consider the following statements regarding the decline of major Rajput dynasties:
I. The rigid clan structure prevented the formation of a unified Rajput empire.
II. Continuous warfare severely drained the economic resources of the states.
III. Internal successions disputes were frequently exploited by external powers.
IV. Strategic reliance on forts proved ineffective against Mughal artillery.
Which of the above statement(s) is/are correct?
(1) I, II and III only
(2) I, II, III and IV
(3) II, III and IV only
(4) I and IV only
(5) Question not attempted

107. Which Rajput clan claims their descent from Lakshmana, the brother of Lord Rama?
(1) Guhilas
(2) Rathores
(3) Chauhans
(4) Gurjara-Pratiharas
(5) Question not attempted

108. Match List I with List II and select the correct answer using the codes given below:

NODIA

List I: Rajput Dynasties
A. Guhilas
B. Chauhans
C. Rathores
D. Kachwahas
List II: Ancient Capitals
i. Shakambhari
ii. Nagda
iii. Dausa
iv. Mandore
(1) A-ii, B-i, C-iv, D-iii
(2) A-i, B-ii, C-iii, D-iv
(3) A-iv, B-iii, C-i, D-ii
(4) A-ii, B-iv, C-i, D-iii
(5) Question not attempted

109. The inscription which describes the Chauhans as "Vatsa Gotra Brahmins" is:
(1) Chirwa Inscription
(2) Kumbhalgarh Inscription
(3) Bijolia Inscription
(4) Shringi Rishi Inscription
(5) Question not attempted

110. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R):
Assertion (A): Prithviraj III could not consolidate his victory after the First Battle of Tarain.
Reason (R): He allowed Muhammad Ghori's forces to retreat rather than pursuing and destroying them.
Which of the following is correct?
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

111. The Guhila ruler who successfully resisted the invasion of the Gujarat Sultan Qutbuddin Ahmad Shah and was known as a great builder was:
(1) Rana Kumbha
(2) Rana Mokal
(3) Rana Lakha
(4) Rana Sanga
(5) Question not attempted

112. Consider the following texts:
I. Kamraj Ratisar
II. Sudha Prabandh
III. Raj Ratnakar
Which of the above text(s) is/are correctly attributed to Rana Kumbha?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

113. During the reign of Rana Sanga, which river formed the eastern boundary of the Mewar empire?
(1) Narmada
(2) Chambal
(3) Yamuna
(4) Sindh
(5) Question not attempted

114. Consider the following statements regarding Rao Chandrasen of Marwar:
I. He participated in the Nagaur Darbar of 1570 CE but refused to submit to Akbar.
II. He is considered the precursor to Maharana Pratap in anti-Mughal resistance.
III. He successfully recaptured Jodhpur and ruled it until his death.
IV. He faced the military opposition of his own brothers, Ram Singh and Udai Singh.
Which of the above statement(s) is/are correct?
(1) I, II and III
(2) I, II and IV
(3) II, III and IV
(4) I, III and IV
(5) Question not attempted

115. Man Singh I was associated with the promotion of which specific art form in Amber, originally brought from Persia via Lahore?
(1) Thewa Art
(2) Usta Art
(3) Meenakari and Blue Pottery
(4) Pichhwai Paintings
(5) Question not attempted

116. Match List I with List II and select the correct answer using the codes given below:
List I: Rulers of Bundi/Kota
A. Rao Surjan Hada
B. Madho Singh

Downloaded from www.pdf.tube

C. Umed Singh
D. Zalim Singh (Dewan)

List II: Key Contributions/Events

i. First independent ruler of Kota
ii. Signed the treaty with the British for Kota
iii. Surrendered Ranthambore to Akbar
iv. Constructed the Chitrashala in Bundi

(1) A-iii, B-i, C-iv, D-ii
(2) A-i, B-ii, C-iii, D-iv
(3) A-iii, B-iv, C-i, D-ii
(4) A-iv, B-iii, C-ii, D-i
(5) Question not attempted

117. Which Kachwaha ruler committed suicide due to pressure from Maratha invasions and internal conflicts in 1750 CE?
(1) Sawai Madho Singh I
(2) Sawai Pratap Singh
(3) Sawai Ishwari Singh
(4) Sawai Jagat Singh
(5) Question not attempted

118. Consider the following statements regarding cultural patronage under Rajput rulers:

I. Maharana Jagat Singh I established the 'Chiteron Ki Ovari' (school of art) in Udaipur.
II. Sawai Pratap Singh of Jaipur maintained a guild of 22 scholars known as 'Gunijan Khana'.
III. Raja Savant Singh of Kishangarh was a patron of the Bani-Thani painting style.
IV. Dingal literature represents the bardic poetry primarily patronized in Western Rajasthan.

Which of the above statement(s) is/are correct?
(1) I, II, III and IV
(2) I, II and IV only
(3) II, III and IV only
(4) I and III only
(5) Question not attempted

119. The Sun Temple of Jhalrapatan heavily borrows its architectural elements from which regional style?
(1) Kalinga Style
(2) Dravidian Style
(3) Indo-Islamic Style
(4) Maru-Gurjara Style
(5) Question not attempted

120. Which event marked the political decline of the independent Rajput states, leading them into subordinate treaties with the British?
(1) Military defeat of the Rajput confederacy by Marathas at Merta
(2) Failure of the 1857 Revolt against the East India Company
(3) Intense succession disputes occurring after Aurangzeb's death
(4) Destructive invasions led by Nadir Shah in the year 1739
(5) Question not attempted

NODIA
www.nodia.in

ANSWERS

1. (2) Prithviraj Raso
The Agnikunda theory proposes that four Rajput clans—the Chahamanas, Chalukyas, Paramaras, and Pratiharas—emerged from a sacrificial fire pit. This theory was first mentioned in the epic poem Prithviraj Raso, written by Chand Bardai. It suggests a ritualistic purification or rebirth of these warriors to protect the Vedic religion from foreign invasions and internal chaos.

2. (1) Nagabhata I
Nagabhata I was the founder of the imperial Gurjara-Pratihara dynasty. He is celebrated for successfully defending Western India against the Umayyad Caliphate's Arab invasions during the eighth century. The Gwalior Prashasti, an inscription from the reign of Mihir Bhoja, specifically credits him with defeating the Mlechchhas, thereby preserving the territorial and cultural integrity of the region.

3. (1) I, II, III, IV
The Paramara dynasty of Malwa began with Upendra, the founder who established the lineage in the early ninth century. He was followed much later by Vakpati Munja, known for his military prowess and literary patronage. Sindhuraja succeeded Munja and continued the expansion. The most famous ruler, Raja Bhoja, reigned last among these four, bringing the dynasty to its cultural zenith.

4. (4) Ajayaraja II
Ajayaraja II was a significant ruler of the Chahamana dynasty of Shakambhari. He is credited with founding the city of Ajayameru, modern-day Ajmer, in the early twelfth century. By shifting the capital from Shakambhari to Ajmer, he established a more strategically defensible and central administrative base, which allowed the Chauhans to expand their influence across the Rajasthan region.

5. (1) A-iii, B-i, C-ii, D-iv
Prithviraj III engaged in several decisive conflicts during his reign. In 1182, he defeated the Chandela ruler Paramardi Deva in the Battle of Mahoba. He later faced Muhammad Ghori twice at Tarain, winning the first encounter in 1191 but losing the second in 1192. Additionally, he successfully suppressed the Bhadanakas, a rebellious tribe threatening the northern borders of his kingdom.

6. (2) Man Mori
Bappa Rawal is regarded as the first significant ruler of the Guhila dynasty in Mewar. Historical accounts and traditions state that he captured the strategic fort of Chittor from the Mori Rajput ruler, Man Mori, in the eighth century. This conquest laid the foundation for the long-standing Guhila and later Sisodia rule over Mewar, making Chittor their primary stronghold.

7. (4) Raj Vallabh
Rana Kumbha was a prolific scholar and patron of the arts, credited with writing works like Rasik Priya, Sudha Prabandh, and Sangit Raj. However, the text Raj Vallabh was actually authored by his chief architect, Mandana. While Mandana served under Kumbha's patronage and designed several forts, the literary credit for this specific architectural treatise belongs to the architect himself.

8. (1) I and II only
Rana Sanga was a powerful Rajput monarch who achieved significant military successes before his final defeat. He defeated Mahmud Khalji II of Malwa at the Battle of Gagron and overcame Ibrahim Lodi at the Battle of Khatoli. Although he eventually lost to Babur at Khanwa, he was actually victorious in the earlier Battle of Bayana against the Mughal forces.

9. (2) 1459 CE
Rao Jodha, a prominent Rathore ruler, sought a more secure location for his capital than the older seat at Mandore. In 1459, he laid the foundation of the Mehrangarh Fort on a high hill known as Chidiyatunk. The surrounding city was named Jodhpur after him. This move provided a strategic military advantage and facilitated the consolidation of Rathore power in Marwar.

Click Here to Buy book on Amazon

10. (1) Bengal, Bihar, and Kabul
Man Singh I of Amber was one of Emperor Akbar's most trusted and high-ranking generals. He served extensively as the Subahdar or Governor of several key provinces, including Kabul in the northwest, and Bihar and Bengal in the east. His administrative and military skills were instrumental in expanding and stabilizing the Mughal Empire across these diverse and often rebellious regions.

11. (1) Both A and R are true and R is the correct explanation of A.
Surjan Hada of Bundi surrendered the Ranthambore Fort to Akbar in 1569 after a prolonged siege. The surrender was not merely a result of military pressure but was facilitated by the diplomatic mediation of Bhagwant Das and Man Singh of Amber. These Kachwaha nobles persuaded the Hada ruler to accept Mughal suzerainty in exchange for favorable terms.

12. (2) Sawai Jai Singh II
Sawai Jai Singh II was a distinguished statesman, mathematician, and astronomer of the Kachwaha dynasty. He is renowned for founding the city of Jaipur in 1727, planned according to Vastu Shastra. Furthermore, he constructed five astronomical observatories, known as Jantar Mantars, across North India. His contributions represent a unique blend of traditional Indian scientific knowledge and contemporary architectural planning.

13. (3) Gurjara-Pratiharas
Rajashekhara was an eminent Sanskrit poet and dramatist who graced the courts of the Gurjara-Pratihara emperors, specifically Mahendrapala I and Mahipala I. His works, such as Kavya Mimamsa and Karpuramanjari, provide valuable insights into the literary and cultural life of the ninth and tenth centuries. His presence at the court highlights the Pratihara dynasty's role as major patrons.

14. (4) Solankis of Gujarat
The Delwara Temples at Mount Abu are world-renowned for their extraordinary marble carvings and Jain architectural style. They were built between the eleventh and thirteenth centuries under the patronage of Vimala Shah and the brothers Vastupala and Tejapala. These individuals served as ministers to the Solanki rulers of Gujarat, who exercised political control over the Mount Abu region during that period.

15. (1) Lack of a centralized standing army and continuous inter-clan rivalries.
The decline of major Rajput powers in the late twelfth century was primarily driven by political fragmentation and a lack of military unity. Continuous inter-clan rivalries prevented the formation of a cohesive defensive front against external threats. Additionally, the reliance on feudal levies rather than a centralized standing army made it difficult for them to counter mobile Turkic forces.

16. (3) IV only
Historical theories regarding Rajput origins are diverse. G.H. Ojha argued for indigenous Vedic descent, while V.A. Smith and D.R. Bhandarkar proposed foreign or Gurjara links. However, the claim that Colonel James Tod rejected the foreign origin theory is incorrect. In fact, Tod was a leading proponent of the Scythian origin theory, suggesting that Rajputs descended from Central Asian tribes.

17. (2) Rashtrakutas
The Tripartite Struggle was a century-long conflict for the control of Kannauj, the symbol of imperial sovereignty in North India. This competition involved the Gurjara-Pratiharas of Western India, the Palas of Bengal, and the Rashtrakutas of the Deccan. Each dynasty sought to establish hegemony over the fertile Gangetic plains, leading to a series of battles that eventually weakened all powers.

18. (1) A-ii, B-iv, C-i, D-iii
The Paramara rulers are distinguished by various achievements. Vakpati Munja was famously defeated and executed by the Western Chalukya king Tailapa II. His successor Sindhuraja assumed the title Navasahasanka. The polymath king Bhoja authored several significant works, including the Samarangana Sutradhara on architecture. Later, Udayaditya built the magnificent Udayesvara Temple in Udaipur, Madhya Pradesh, marking a high point in architecture.

NODIA

19. (1) 1170 CE
The Bijolia rock inscription, located in the Bhilwara district of Rajasthan, is a crucial historical document dating back to 1170 CE. It was issued during the reign of the Chahamana ruler Someshvara. The inscription provides a detailed genealogy of the Chauhan dynasty and mentions that they were Vatsa Gotra Brahmins originating from Ahichhatrapur, offering significant insights into their early history.

20. (4) Alha and Udal
During Prithviraj III's military expansion, he invaded the Chandela kingdom in 1182. The ensuing Battle of Mahoba is famous in folk tradition for the heroic resistance of the Chandela generals Alha and Udal. Although they fought valiantly to protect their land and the honor of King Paramardi Deva, both brothers were killed in the conflict, becoming immortalized in ballads.

21. (1) I, II, III, and IV
The early Guhila dynasty of Mewar was founded by Guhadatta. Bappa Rawal, whose original name was Kalbhoj, later consolidated the kingdom. Jaitra Singh is noted for defending Mewar against Iltutmish, while Rawal Ratan Singh was the last ruler of the Rawal branch before the Sisodia transition. Notably, the Guhilas claimed descent from the Sun, not the Moon.

22. (2) Mahmud Khalji of Malwa
Rana Kumbha constructed the Vijay Stambha, or Tower of Victory, between 1440 and 1448 at Chittorgarh. This nine-story monument was built to commemorate his decisive victory over the combined forces of Mahmud Khalji of Malwa and the Sultan of Gujarat at the Battle of Sarangpur in 1437. The tower is dedicated to Lord Vishnu and features intricate carvings of deities.

23. (1) I, II, III, IV
Rana Sanga's military career was marked by several significant battles. He first defeated Ibrahim Lodi at the Battle of Khatoli in 1517. This was followed by his victory over Mahmud Khalji II at Gagron in 1519. In 1527, he fought the Mughals twice, winning at the Battle of Bayana in February before his final defeat at Khanwa in March.

24. (1) Battle of Sammel (Giri-Sumel)
The Battle of Sammel, also known as the Battle of Giri-Sumel, took place in 1544 near Ajmer. Sher Shah Suri faced the powerful forces of Rao Maldeo of Marwar. Although Maldeo withdrew due to a forged letter, his generals Jaita and Kumpa fought with immense bravery. Sher Shah narrowly won, famously remarking that he almost lost his empire for a handful of millet.

25. (3) Bengal (Jessore)
Man Singh I of Amber, while serving as the Mughal Governor of Bengal, defeated King Pratapaditya of Jessore. From this campaign, he brought back the idol of Shila Devi, which he installed in the Amer Fort. Shila Devi became the family deity of the Kachwaha rulers, and the temple remains a significant site of worship within the palace complex.

26. (1) Shah Jahan
The princely state of Kota was originally a part of the Hada-ruled kingdom of Bundi. In 1631, Mughal Emperor Shah Jahan issued a decree granting independence to Kota. He appointed Madho Singh, the second son of Rao Ratan Singh of Bundi, as its first independent ruler. This administrative separation was intended to reward Madho Singh for his loyal military service.

27. (4) Sawai Jagat Singh II
Sawai Jagat Singh II of Jaipur signed the Treaty of Subordinate Alliance with the British East India Company in April 1818. This treaty was part of a broader British strategy to establish paramountcy over Rajput states. Under the agreement, the state of Jaipur came under British protection in exchange for tribute, effectively ending its era of independent political sovereignty.

28. (2) Padmanabha
Kanhadade Prabandha is a celebrated historical epic written in the fifteenth century by the poet Padmanabha. The work provides a detailed account of the resistance of Kanhadade, the Chauhan ruler of Jalore, against the invading forces of Alauddin Khalji in the early fourteenth century. It is a vital source for understanding the cultural and martial values of the Rajput clans.

Downloaded from www.pdf.tube

29. (3) Solankis of Gujarat
The Someshwara Temple at Kiradu is a masterpiece of the Maru-Gurjara architectural style, dating back to the eleventh century. Although located in the Barmer district of Rajasthan, it was constructed during the period when the region was under the political and cultural influence of the Solanki rulers of Gujarat. The temple is renowned for its intricate carvings and structural elegance.

30. (4) Submission to Mughal suzerainty via marriage and military alliances
During the sixteenth and seventeenth centuries, many Rajput states lost their independent political status by entering into the Mughal system. This transition was facilitated through matrimonial alliances and military service in the Mughal army. While this provided stability and high administrative ranks to Rajput nobles, it shifted the ultimate sovereignty from the local clans to the Mughal imperial authority.

31. (1) A-ii, B-iii, C-iv, D-i
Various scholars have proposed different theories regarding Rajput origins. C.V. Vaidya argued for Vedic Aryan descent, while Colonel James Tod famously proposed a Scythian or foreign origin. D.R. Bhandarkar suggested a Gurjara or Brahmin origin based on inscriptions. Finally, the Agnikunda theory, which describes their emergence from a fire pit, is found in the works of Chand Bardai.

32. (2) Rajyapala
Rajyapala was a ruler of the Gurjara-Pratihara dynasty when the capital, Kannauj, was attacked by Mahmud of Ghazni in 1018 CE. Rather than defending the city, Rajyapala fled, leading to its sack and the eventual collapse of Pratihara power. His cowardice angered other Rajput rulers, resulting in his assassination by the Chandela king Vidyadhara and his allies shortly thereafter.

33. (2) Dhar
King Bhoja of the Paramara dynasty was a renowned scholar and polymath who ruled from his capital at Dhar. He established the Saraswati Kanthabharana Vidyapeeth, a major center for higher learning and Sanskrit studies. The institution included a temple dedicated to Goddess Saraswati. Bhoja's patronage of literature and science made Dhar one of the most significant cultural centers of medieval India.

34. (1) Both A and R are true and R is the correct explanation of A.
Vigraharaja IV, also known as Bisaldev, is celebrated for bringing the Chahamana dynasty to its peak. He captured Delhi from the Tomaras, extending the kingdom's reach into the heart of North India. Beyond his military success, he was a distinguished man of letters who authored the Harikeli Nataka, a Sanskrit play, reflecting the cultural prosperity during his prosperous reign.

NODIA

35. (3) The establishment of Turkic rule over Delhi and Ajmer
The defeat of Prithviraj III in the Second Battle of Tarain in 1192 CE was a watershed event in Indian history. It led to the immediate collapse of the Chauhan power base in North India and enabled Muhammad Ghori to establish Turkic control over Delhi and Ajmer. This victory laid the foundation for the Sultanate period and significantly altered India's political landscape.

36. (4) I, II and III
The early Guhila dynasty witnessed several foundational developments. Bappa Rawal issued gold coins, signifying economic stability. Allat established a second capital at Ahar and introduced an organized bureaucratic system to manage the growing state. Later, Jaitra Singh shifted the primary capital to the fort of Chittor, which remained the central seat of Mewar's power for several centuries to follow.

37. (3) Rana Kumbha
Mandana was the chief architect of Rana Kumbha of Mewar and is credited with designing several formidable forts, including Kumbhalgarh. He authored several influential architectural treatises, collectively referred to as the Mandana texts, which detail the principles of temple and fort construction. His work reflects the flourishing of Rajput architecture under the enlightened patronage of the scholar-king Rana Kumbha.

38. (2) Rana Sanga
In the Battle of Khanwa in 1527, Rana Sanga led a massive confederacy of Rajput and Muslim rulers against Babur. Hasan Khan Mewati, the

ruler of Mewat, and Mahmud Lodi, the brother of the late Ibrahim Lodi, joined Sanga to expel the Mughals. This alliance represented a final attempt by regional powers to preserve North India's traditional political order against Babur.

39. (2) II only
The history of the Rathores of Marwar involves several key figures. Rao Chunda acquired Mandore through a dowry, and Rao Maldeo was highly respected by Persian historians. Mota Raja Udai Singh initiated matrimonial alliances with Akbar. However, the claim that Rao Jodha defeated Maharana Kumbha to secure independence is incorrect; they eventually reached a peace agreement known as the Aonla-Baonla treaty.

40. (1) Battle of Haldighati
In 1576, Man Singh I of Amber led the Mughal imperial forces as their chief commander in the Battle of Haldighati. He faced the army of Maharana Pratap of Mewar. This battle was a significant military engagement in Akbar's campaign to bring the Rajput states under Mughal suzerainty. Man Singh's role underscored the high level of trust the Emperor placed in him.

41. (3) Deva, the son of Rao Anirudh Singh's wet nurse
The Chaurasi Khambon Ki Chhatri, or 84-Pillared Cenotaph, is a prominent architectural landmark in Bundi. It was constructed in 1683 by Rao Raja Anirudh Singh of Bundi. The monument was built to honor Deva, who was the son of the king's wet nurse and a highly respected figure. The cenotaph is renowned for its intricate carvings and unique structural design.

42. (1) Ram Singh I
When the Maratha leader Shivaji visited the Mughal court at Agra in 1666, he was placed under house arrest following a confrontation with Aurangzeb. During this period, Ram Singh I, the son of Mirza Raja Jai Singh, was entrusted with his custody. Ram Singh provided Shivaji with refuge and eventually played a role in facilitating his daring escape from the Mughal capital.

43. (4) Vamsha Bhaskar - Dayaldas
Several historical texts were produced under Rajput patronage. Nainsi ri Khyat was written by Muhnot Nainsi, and Prithviraj Vijaya by Jayanaka. Nayanchandra Suri authored the Hammir Mahakavya. However, the Vamsha Bhaskar is incorrectly matched with Dayaldas; it was actually written by the famous poet Surajmal Misran of Bundi. Dayaldas is instead known for his work, the Dayaldas ri Khyat about Bikaner.

44. (1) I, II and IV
Temple architecture in Rajasthan flourished under various dynasties. The Osian temples exhibit the Maha-Maru style, and the Sas-Bahu temple at Nagda is a Guhila masterpiece. The Jagdish Temple in Udaipur follows the Panchayatana style. However, the Brahma Temple at Pushkar was not built entirely by Rana Kumbha, as the site has ancient origins and has undergone several historical renovations.

45. (3) A protective tribute demanded by Marathas
In the eighteenth century, as the Mughal Empire weakened, the Marathas expanded their influence into Rajasthan. They demanded a tribute known as Chauth, which was theoretically one-fourth of the land revenue. In exchange for this payment, the Marathas promised protection from external invasions and agreed not to plunder the territory themselves, placing a heavy financial burden on the Rajput states.

46. (1) A-iii, B-i, C-iv, D-ii
The origins of the Rajputs have been explained through multiple lenses. D.R. Bhandarkar proposed a Brahmin or Gurjara origin, while G.H. Ojha championed the Solar and Lunar descent theory. William Crooke was a prominent supporter of the foreign origin theory, linking them to Central Asian tribes. The Agnikunda theory is a legendary account found in various traditional texts, including those by Nainsi.

47. (1) Mihir Bhoja
Mihir Bhoja was the most powerful ruler of the Gurjara-Pratihara dynasty, reigning in the ninth century. He was a devout follower of Lord Vishnu and adopted titles such as "Adivaraha" and "Prabhasa," which appeared on his silver and copper coins. His reign marked the zenith of Pratihara power, with an empire extending from the foothills of the Himalayas to the Narmada.

Click Here to Buy book on Amazon

48. (1) I, II, III and IV
The Paramaras of Abu functioned as feudatories of the Solankis of Gujarat and maintained their capital at Chandravati. During their rule, Vimala Shah, a minister, constructed the famous Vimal Vasahi Jain temple. Dharavarsha was their most prominent leader. However, they did not overthrow the Solankis to rule Gujarat independently; rather, they remained a localized power until their eventual decline.

49. (2) Vigraharaja IV
Vigraharaja IV, also known as Bisaldev, was a powerful Chahamana ruler who significantly expanded his kingdom. His most notable achievement was the conquest of Delhi from the Tomara dynasty. This victory established the Chauhans as the dominant power in North India and made them the primary defenders of the region against incoming Turkic invasions from the northwest during the twelfth century.

50. (1) I, III, IV, II
The chronological sequence of major Chahamana rulers begins with Ajayaraja II, who founded Ajmer. He was followed by his son Arnoraja, who built the Ana Sagar lake. Next was Vigraharaja IV, celebrated for capturing Delhi and for his literary works. The final prominent ruler in this line was Prithviraj III, who famously fought Muhammad Ghori at the Battles of Tarain.

51. (3) Rana Kumbha
The title "Hindu Surtran" or "Hindu Sultan" was historically used for Rana Kumbha of Mewar. This title reflected his status as a powerful Hindu sovereign who successfully defended his kingdom against the surrounding Sultans of Malwa and Gujarat. It also signified his military dominance and his role as a protector of Hindu culture and religious institutions during the fifteenth century.

52. (1) A-iii, B-ii, C-i, D-iv
The Guhila rulers are associated with several key historical events. Rawal Ratan Singh witnessed the first sack of Chittor in 1303. Rana Hammir later recaptured the fort from the Tughlaqs. Under Rana Lakha, silver mines were discovered at Jawar, boosting the economy. Finally, Rana Mokal was assassinated by the brothers Chacha and Mera, leading to a period of internal instability.

53. (3) Rana Kumbha
The Treaty of Champaner was signed in 1456 between Mahmud Khalji of Malwa and Qutbuddin Ahmad Shah of Gujarat. This alliance was specifically formed to defeat and partition the kingdom of Rana Kumbha of Mewar, who had become a major regional threat. Despite their combined military efforts, Rana Kumbha successfully defended his territories and maintained the independence of the Mewar state.

54. (2) 1527 CE
The Battle of Khanwa took place on March 17, 1527. It was a decisive conflict between the Mughal Emperor Babur and a massive Rajput confederacy led by Rana Sanga of Mewar. Babur's victory, achieved through the use of superior artillery and tactical formations, effectively ended the Rajput attempt to re-establish a Hindu empire in North India and consolidated Mughal rule.

55. (4) Rao Kalyanmal
In 1570, Emperor Akbar held a grand assembly at Nagaur to consolidate his authority over the Rajput states. Rao Kalyanmal, the Rathore ruler of Bikaner, was among the prominent chiefs who attended and voluntarily accepted Mughal suzerainty. This alliance was further strengthened by a matrimonial link, establishing a long-term cooperative relationship between the house of Bikaner and the Mughal Empire.

56. (4) 7000
Man Singh I of Amber reached the pinnacle of the Mughal administrative hierarchy during the reign of Akbar. He was granted a mansab rank of 7000 Zat, which was the highest rank ever given to a non-royal and a Rajput noble. This exceptional honor reflected his immense military contributions, administrative loyalty, and his status as one of the Emperor's "Nine Jewels".

57. (3) Hunting scenes (Shikar)
The Kota school of painting is a distinct branch of the Hadoti style, reaching its peak in the eighteenth and nineteenth centuries. It is most famous for its detailed and dynamic depictions

Downloaded from www.pdf.tube

of hunting scenes, known as "Shikar". Unlike other schools that focused on religious or courtly themes, Kota artists excelled in capturing the movement of animals and the dense forest landscape.

58. (1) Sawai Pratap Singh
The Hawa Mahal, or "Palace of Winds," was built in 1799 by Sawai Pratap Singh of Jaipur. Designed by Lal Chand Usta, this five-story structure features nearly 953 small windows known as jharokhas. It was primarily constructed to allow the royal women to observe daily street life and processions in the city below without being seen themselves, following the purdah tradition.

59. (4) Adinatha (Rishabhanatha)
The Kirti Stambha, or "Tower of Fame," is a seven-story monument located within the Chittorgarh Fort. It was built in the twelfth century by a wealthy Jain merchant named Jijak Bagherwal. The tower is dedicated to Adinatha, the first Jain Tirthankara, also known as Rishabhanatha. It is a significant example of Jain architecture and is adorned with numerous figures of Jain deities.

60. (2) Prevent Maratha incursions into Rajasthan
The Hurda Sammelan was a conference of Rajput rulers convened in 1734 at Hurda, Bhilwara. Initiated by Sawai Jai Singh II of Jaipur and Maharana Jagat Singh II of Mewar, its primary goal was to forge a united front against the increasing and destructive Maratha raids in Rajasthan. Although a joint military plan was formulated, it ultimately failed due to internal jealousies.

61. (3) Post-Harsha period (7th-12th Century CE)
The term "Rajputra" evolved from meaning "son of a king" to identifying a specific social and martial group during the post-Harsha period. Between the seventh and twelfth centuries, various clans consolidated their power across North India, developing a shared code of conduct and genealogical traditions. This era saw the emergence of the Rajputs as the dominant political and military elite of the region.

62. (3) A is true but R is false.
The Gurjara-Pratiharas were prolific builders who developed the sophisticated Maha-Maru style of temple architecture, seen at sites like Osian. However, the reason provided is false; their architectural endeavors were not driven by a desire to please Arab invaders. On the contrary, they were fierce opponents of the Arabs, and their artistic achievements were expressions of their own cultural and religious vitality.

63. (1) Malwa
The Paramara dynasty was a major power in central India, with its core territory centered in the region of Malwa. They initially ruled as feudatories before asserting independence in the tenth century. Their famous capitals, Ujjain and later Dhar, became renowned centers of learning and culture. The fertile plains of Malwa provided the economic base that supported their extensive military and architectural activities.

64. (3) III only
The Chahamanas of Shakambhari were founded by Vasudeva in the mid-sixth century and initially served as Gurjara-Pratihara feudatories. While Arnoraja was a significant builder who constructed the Ana Sagar lake in Ajmer, the claim that he was solely responsible for the construction of Pushkar Lake is incorrect. Pushkar is an ancient sacred site with origins predating the historical Chahamana dynasty by many centuries.

65. (2) Shakambhari (Ajmer) Chauhans
Prithviraj III, the most famous Chauhan ruler, belonged to the Shakambhari branch of the dynasty. This lineage established its power in the Sapadalaksha region, with its original capital at Shakambhari before moving to Ajmer. From this base, Prithviraj III expanded his empire to include Delhi, becoming the most prominent leader of the Rajput resistance against Turkic invasions in the late twelfth century.

66. (1) Rana Hammir
After the sack of Chittor by Alauddin Khalji in 1303 and the subsequent Tughlaq occupation, the Sisodiya branch of the Guhilas rose to power. Rana Hammir, from the village of Sisoda, successfully recaptured the fort of Chittor in the early fourteenth century. He took the title of "Rana" and established the Sisodia dynasty, which would rule Mewar with great distinction for centuries.

NODIA

67. (2) I, II and IV
Rana Kumbha was a prolific scholar whose court produced significant literary works. He authored Rasik Priya, a commentary on the Gitagovinda, and Sangit Mimamsa. The Eklinga Mahatmya, which details the history and religious significance of Mewar's patron deity, was also written during his reign. However, Sangit Ratnakar is an older thirteenth-century work by Sarngadeva, though Kumbha wrote a commentary on it.

68. (4) Jauhar by women and Kesariya by men
The ritual of 'Saka' was a desperate and final act of Rajput resistance when facing certain defeat during a siege. It consisted of two parts: 'Jauhar', where women committed mass self-immolation to protect their honor, and 'Kesariya', where men donned saffron robes and rushed into the battlefield to fight until death. This tradition emphasized the Rajput values of honor over surrender or capture.

69. (1) A-ii, B-iii, C-iv, D-i
The Rathore rulers of Marwar each left a distinct legacy. Rao Jodha founded the city of Jodhpur, while Rao Maldeo expanded the kingdom and built the fort at Pokaran. Rao Chandrasen is remembered as the "Forgotten Hero" for his resistance against Akbar. Finally, Mota Raja Udai Singh was the first in his line to accept Mughal suzerainty and enter a matrimonial alliance.

70. (3) 1585 CE
In 1585, Akbar dispatched a major military expedition to Kabul to suppress the rebellion of the Roshaniyas and stabilize the northwestern frontier. Man Singh I of Amber led this campaign with great success, defeating the local tribes and securing the region for the Mughal Empire. His victory in this difficult terrain further cemented his reputation as one of the empire's greatest military commanders.

71. (4) Rao Bar Singh
The Taragarh Fort, also known as the Star Fort, is a massive fortification overlooking the city of Bundi. It was constructed in 1354 CE during the reign of Rao Bar Singh Hada. The fort is noted for its formidable walls, large water reservoirs, and its lack of Mughal architectural influence, representing a pure example of Rajput military architecture designed for strategic defense.

72. (1) Sawai Pratap Singh
The Jaipur school of painting reached its artistic zenith during the reign of Sawai Pratap Singh in the late eighteenth century. He was a great patron of the arts and maintained a large studio of painters. Under his influence, the style became more vibrant, focusing on religious themes like the Radha-Krishna Leela, while successfully integrating Mughal technical finesse with indigenous folk traditions.

73. (3) Mundiyar ri Khyat
Mundiyar ri Khyat is an important historical work that provides a detailed genealogy and record of the achievements of the Rathore dynasty of Marwar. This khyat, or traditional chronicle, is a primary source for understanding the early history, territorial expansions, and internal politics of the Rathore rulers. It serves as a vital tool for historians researching the medieval period of Western Rajasthan.

74. (1) Rana Kumbha
The Ranakpur Jain Temple is an architectural masterpiece located in the Pali district. It was constructed in the fifteenth century by Dharna Shah, a wealthy Jain merchant, who received land and support from Rana Kumbha of Mewar. The temple is dedicated to Adinatha and is famous for its intricate marble carvings and its 1444 unique pillars, reflecting the era's religious and artistic flourishing.

75. (4) The persistent dispute over the Jodhpur succession between Ram Singh and Bakht Singh
The decline of Rajput political power in the eighteenth century was accelerated by internal instability. A prime example was the prolonged succession war in Marwar between Ram Singh and Bakht Singh following the death of Maharaja Abhai Singh. This conflict drained the state's resources and forced both factions to invite Maratha intervention, leading to increased external control and the eventual erosion of Rajput independence.

76. (1) I, II, III and V
Theories on Rajput origins are complex and varied. The Agnikunda theory identifies four specific clans, while G.H. Ojha argued for Vedic Kshatriya descent. Alexander Cunningham proposed a link to the Kushanas. Furthermore,

Click Here to Buy book on Amazon

Colonel Tod's foreign origin theories were frequently challenged by nationalist historians seeking indigenous roots. However, the foreign origin theory is based on various cultural parallels, not solely on fire and weapons.

77. (3) Mahipala I
The Arab traveler and historian Al-Masudi visited North India during the early tenth century. He spent time at the court of the Gurjara-Pratihara ruler Mahipala I. In his writings, Al-Masudi referred to the Pratihara kingdom as "Al-Juzr" and praised the king for his vast army and efficient administration. His account provides a valuable external perspective on the power and prosperity of the dynasty.

78. (1) I, II, III
The Malwa region saw a succession of powerful rulers over the centuries. It was first a stronghold of the Rajput Paramara dynasty until the early fourteenth century. Following their decline, the region came under the control of the independent Khalji Sultans of Malwa. Finally, in the sixteenth century, Malwa was integrated into the Mughal Empire, representing a transition from Rajput to regional and then imperial rule.

79. (1) Vigraharaja IV
Vigraharaja IV was a formidable Chahamana ruler who significantly expanded the kingdom's northern borders. He is most famous for defeating the Tomara Rajputs and capturing the city of Dhillika, which is modern-day Delhi. This conquest shifted the political center of gravity and placed the Chauhans in a position of supreme authority in North India, just prior to the decisive conflicts with the Ghorid invaders.

80. (1) A-iii, B-ii, C-i, D-iv
Several contemporary and later texts document the life of Prithviraj III. Chand Bardai (Chandika) wrote the epic Prithviraj Raso, while Jayanaka authored the Prithviraj Vijaya. Nayanchandra Suri wrote the Hammir Mahakavya, which deals with his descendants, and Chandrashekhar authored the Surjan Charitra. These works offer various perspectives, blending historical facts with legendary accounts of the most famous Chahamana ruler and his lineage.

81. (2) It was built by a Banjara
Pichola Lake, one of the most picturesque sites in Udaipur, was actually constructed during the fourteenth century during the reign of Maharana Lakha. Historical records indicate that the lake was built by a Banjara merchant to facilitate the transport of grain. It was later expanded by Maharana Udai Singh II when he founded the city of Udaipur, becoming an integral part of the palace landscape.

82. (3) Five
Rana Kumbha was an expert in music and authored the monumental treatise "Sangit Raj," which is considered one of the most comprehensive works on Indian music and dance. The text is systematically divided into five distinct sections or "Ratnakoshas": Pathya, Gita, Vadya, Nritya, and Rasa. This work demonstrates Kumbha's deep intellectual engagement with the classical arts and his role as a scholar-king.

83. (1) Both A and R are true and R is the correct explanation of A.
Rana Sanga's defeat at the Battle of Khanwa in 1527 was a turning point for North India. While the Rajputs were numerically superior and fought with traditional valor, they could not match Babur's advanced military technology. The Mughal use of field artillery and the "tulughma" flanking tactic effectively neutralized the Rajput cavalry charges, leading to a decisive Mughal victory and shifting the regional balance of power.

84. (4) Jahangir
Maharaja Gaj Singh I of Marwar was a prominent Rathore ruler who served the Mughal Empire with distinction. In recognition of his military prowess and loyalty, Emperor Jahangir conferred upon him the title of "Gaj Singh" and "Dal Thambhan," meaning 'the withholder of armies'. This title reflected his status as a leading general and the high regard in which he was held at the Mughal court.

85. (4) Amrit Rai
Man Singh I of Amber was a great patron of literature and the arts. His court attracted many scholars and poets, among whom Amrit Rai was a notable figure. Amrit Rai authored "Man Charitra," a biographical work that details the life, military conquests, and administrative

NODIA

achievements of Man Singh I. This text is an important contemporary source for the history of the Kachwaha dynasty.

86. (2) Rao Chhatrasal
Rao Chhatrasal Hada of Bundi was a valiant military leader who played a significant role during the Mughal war of succession. In 1658, he fought for the imperial cause under Prince Dara Shikoh at the Battle of Samugarh against Aurangzeb. Despite his fierce resistance and personal bravery on the battlefield, he was killed in action, and his sacrifice is still remembered in Bundi's history.

87. (4) Mirza Raja Jai Singh
The renowned Hindi poet Bihari was the court poet of Mirza Raja Jai Singh of Amber. He is most famous for the "Bihari Satsai," a collection of seven hundred couplets primarily focused on themes of love and devotion. Mirza Raja Jai Singh was such an admirer of Bihari's poetry that he reportedly rewarded him with a gold coin for every couplet he composed.

88. (1) Mewar School
Phad painting is a unique scroll painting tradition from Rajasthan, traditionally used to narrate the stories of folk deities like Pabuji and Devnarayan. This art form belongs to the Shahpura sub-school of the broader Mewar School of painting. It is characterized by vibrant colors and a crowded composition, where the entire life story of the deity is depicted on a long piece of cloth.

89. (3) Gurjara-Pratiharas
The Harshat Mata temple at Abhaneri, located in the Dausa district, is a significant example of early medieval architecture. Built in the eighth or ninth century, it reflects the stylistic influences of the Gurjara-Pratihara dynasty. Although much of the original structure was destroyed, the remaining carvings and plinth exhibit the intricate Maha-Maru style, characterized by detailed sculptural work and grand proportions.

90. (1) Lord Hastings
The system of Subsidiary Alliances was expanded and formalized in Rajasthan during the governor-generalship of Lord Hastings between 1817 and 1818. Through his representative Charles Metcalfe, the British East India Company signed treaties with almost all major Rajput states. These agreements brought the Rajput rulers under British protection and control, effectively ending their independent political and military role in Indian history.

91. (1) 24
"Nainsi ri Khyat," written by the seventeenth-century scholar Muhnot Nainsi, is a comprehensive record of the various Rajput clans. In his work, Nainsi mentions that the Guhila dynasty of Mewar had 24 different branches. This detailed classification provides insights into the historical migration and fragmentation of the clan as it established various small principalities across Rajasthan and neighboring regions over several centuries.

92. (1) I and II only
The Gurjara-Pratihara dynasty's rise began with Nagabhata I, who established his base at Bhinmal. However, Vatsaraja is often considered the real architect of the empire as he successfully participated in the Tripartite Struggle for Kannauj. While Rajashekhara was indeed a famous court poet, he served much later rulers like Mahendrapala I and Mahipala I, rather than Vatsaraja himself, during the dynasty's cultural peak.

93. (3) Raja Bhoja
Raja Bhoja of the Paramara dynasty was a true polymath and a prolific writer. He is credited with authoring over eighty works on a vast range of subjects, including the "Samarangana Sutradhara" on architecture and the "Saraswatikanthabharana" on grammar. His immense literary and scientific contributions earned him the title "Kaviraja," making him one of the most celebrated intellectual figures in the history of medieval India.

94. (1) I, II, III, IV
The history of the Chahamanas followed a distinct chronological progression. It began with the foundation of Ajmer by Ajayaraja II. Later, Vigraharaja IV constructed a Sanskrit college in Ajmer, which was later converted into the Adhai Din Ka Jhonpra. Prithviraj III then expanded the empire, defeating the Chandelas at Mahoba in 1182, before his famous encounter with Muhammad Ghori at Tarain in 1191.

Downloaded from www.pdf.tube

95. (1) Natyarambha
In local Rajasthani folklore and traditional accounts, the horse of Prithviraj III is named Natyarambha. According to legends, this horse was exceptionally skilled and was said to have 'danced' to the beat of drums. The bond between the warrior and his steed is a common theme in Rajput heroic poetry, symbolizing the martial culture and the personal valor associated with the great Chauhan king.

96. (1) A-ii, B-i, C-iv, D-iii
The Guhila rulers of Mewar were involved in several transformative battles. Jaitra Singh defeated Iltutmish at the Battle of Bhutala. Rana Hammir secured Mewar's independence at the Battle of Singoli. Rana Kumbha defeated the Sultan of Malwa at the Battle of Sarangpur in 1437. Finally, Maharana Pratap fought the famous Battle of Haldighati in 1576, which became a symbol of Rajput resistance.

97. (2) Rajsamand
The Kumbhalgarh Fort, a UNESCO World Heritage site, is located in the Rajsamand district of Rajasthan. Built by Rana Kumbha in the fifteenth century, it was designed by the architect Mandan. The fort is famous for its massive wall, which is the second longest in the world after the Great Wall of China, and its strategic location in the rugged Aravalli hills.

98. (4) I, II, III and IV
Rana Sanga was a formidable warrior-king of Mewar, known as "Hindupat". He bore numerous scars from his many battles, including the loss of an eye and a limb. Before the Battle of Khanwa, he successfully united the major Rajput clans into a powerful confederacy. However, during the decisive battle against Babur, he was betrayed by his ally Salhadi, which contributed to his defeat.

99. (3) Guhilas (Sisodias) of Mewar
Meerabai, the famous saint-poetess and devotee of Lord Krishna, was born into the Rathore family of Merta. However, she was married into the royal house of Mewar to Prince Bhojraj, the eldest son of Rana Sanga. After her husband's early death, she faced difficulties at the Mewar court and eventually left to spend her life in devotion, becoming an iconic figure in Indian mysticism.

100. (4) Durgadas Rathore
Durgadas Rathore is a legendary figure in Marwar's history, celebrated for his unwavering loyalty to the Rathore throne. After the death of Maharaja Jaswant Singh, he successfully protected the infant prince Ajit Singh from Aurangzeb's attempts to annex Jodhpur. For nearly thirty years, he led a persistent guerrilla war against the Mughals, eventually restoring Ajit Singh to his ancestral kingdom in 1707.

101. (3) Vrindavan
During his tenure as the Mughal Governor of the region, Man Singh I of Amber constructed the magnificent Govind Dev Ji Temple in Vrindavan in 1590. This massive red sandstone structure was one of the largest Hindu temples built in North India during the Mughal period. It reflects a unique blend of Rajput and Mughal architectural styles and remains a major center of Krishna worship.

NODIA

102. (2) Kota, Bundi, Baran, Jhalawar
The Hadoti region, located in the southeastern part of Rajasthan, was historically the domain of the Hada branch of the Chauhan Rajputs. This fertile region primarily comprises the modern-day districts of Kota, Bundi, Baran, and Jhalawar. Hadoti is known for its distinct cultural identity, including its own dialect and unique styles of painting and architecture, developed under the patronage of its Hada rulers.

103. (4) Sawai Jai Singh II
Sawai Jai Singh II of Jaipur was a unique ruler who sought to revive ancient Vedic traditions. In 1742, he performed the Ashvamedha Yajna, or horse sacrifice, which is considered the last major performance of this grand Vedic ritual by an Indian king. This act was intended to proclaim his sovereignty and religious authority, marking a significant moment in the late medieval history of Rajasthan.

104. (1) I, II, III, IV
The literary history of Rajasthan follows a clear timeline. The Prithviraj Raso was composed in the late twelfth century. Malik Muhammad Jayasi wrote the Padmavat in 1540 during the Sur dynasty. Muhnot Nainsi authored his famous Khyat in the mid-seventeenth century. Finally, the Vamsha Bhaskar was written by Surajmal

Misran in the nineteenth century, representing a late example of the grand bardic tradition.

105. (3) Rajput pavilion architecture and Mughal domes
The 'Chhatri' is a quintessential feature of Rajasthani funerary architecture, serving as a memorial for royals and nobles. Structurally, it represents a synthesis of traditional Rajput open pavilion designs, characterized by pillars and lintels, and the rounded domes introduced by Mughal architecture. These cenotaphs are often intricately carved and placed on elevated platforms, creating a striking silhouette in the desert landscape.

106. (2) I, II, III and IV
Several factors contributed to the decline of Rajput political power. Their rigid clan-based structure made it nearly impossible to form a unified, lasting empire. Constant internal warfare drained their economic resources, while frequent succession disputes allowed external powers like the Mughals to intervene. Finally, their traditional reliance on hilltop forts became a strategic disadvantage when faced with the modern artillery of the Mughal army.

107. (4) Gurjara-Pratiharas
The Gurjara-Pratihara dynasty claimed descent from Lakshmana, the brother of Lord Rama. According to their inscriptions, Lakshmana served as the 'door-keeper' or 'Pratihara' for his brother, and the clan adopted this name to signify their role as the protectors of the land. This legendary origin provided them with a high status in the traditional social hierarchy and linked them to the Solar race.

108. (1) A-ii, B-i, C-iv, D-iii
The ancient capitals of the major Rajput dynasties highlight their early centers of power. The Guhilas initially established themselves at Nagda. The Chauhans were associated with Shakambhari, from where they later moved to Ajmer. The Rathores first rose to prominence at Mandore before founding Jodhpur. The Kachwahas began their rule in the Dhundhar region, with Dausa serving as one of their earliest administrative seats.

109. (3) Bijolia Inscription
The Bijolia rock inscription of 1170 CE is a vital historical source for the Chahamana dynasty. It specifically describes the Chauhans as "Vatsa Gotra Brahmins," suggesting a priestly origin that later transitioned into a martial one. This inscription also lists the genealogy of the dynasty and mentions numerous ancient place names, providing essential data for reconstructing the early political geography of medieval Rajasthan.

110. (1) Both A and R are true and R is the correct explanation of A.
After defeating Muhammad Ghori in the First Battle of Tarain in 1191, Prithviraj III failed to capitalize on his success. Rather than pursuing the retreating Ghorid army and permanently eliminating the threat, he allowed them to return to Ghazni. This strategic error gave Ghori the time to regroup and return with a more organized force the following year, leading to Prithviraj's final defeat.

111. (1) Rana Kumbha
Rana Kumbha of Mewar was a brilliant military strategist and a prolific builder who successfully defended his kingdom against multiple invasions. He famously repelled the forces of Qutbuddin Ahmad Shah of Gujarat and Mahmud Khalji of Malwa. His reign is also celebrated for the construction of thirty-two forts, including the formidable Kumbhalgarh, and for his immense contributions to the arts and literature of Mewar.

112. (1) I and II only
Rana Kumbha was a prolific author whose literary works are central to the cultural history of Mewar. He authored Kamraj Ratisar, a work on erotics, and Sudha Prabandh, which is a commentary on the Gitagovinda. However, Raj Ratnakar is not his work; it was written by the scholar Sada Shiva during the reign of a much later ruler, Maharana Raj Singh, in the seventeenth century.

113. (4) Sindh
During the peak of Rana Sanga's power in the early sixteenth century, the Mewar Empire reached its greatest territorial extent. His influence was so vast that historical records indicate the Sindh River in Central India served as the eastern boundary of his domain. This expansion made him the most powerful Hindu

Click Here to Buy book on Amazon

sovereign in North India, capable of challenging both the Lodi Sultanate and the rising Mughals.

114. (2) I, II and IV
Rao Chandrasen of Marwar is renowned for his resistance against Mughal authority. Although he attended the Nagaur Darbar in 1570, he refused to submit to Akbar, earning him the title of the 'Forgotten Hero'. He faced internal opposition from his brothers and fought from the hills, setting a precedent for future Rajput resistance against centralized imperial power, even though he never permanently recaptured Jodhpur.

115. (3) Meenakari and Blue Pottery
Man Singh I of Amber is credited with introducing several Persian-influenced art forms to Rajasthan. While serving in the Mughal administration, he brought skilled craftsmen from Lahore to Amber to promote the arts of Meenakari, which is enamel work on metal, and Blue Pottery. These crafts flourished under royal patronage and eventually became world-famous hallmarks of Jaipur's rich and vibrant artistic and cultural heritage.

116. (1) A-iii, B-i, C-iv, D-ii
The Hada rulers of Bundi and Kota each contributed significantly to their history. Rao Surjan Hada surrendered Ranthambore to Akbar, initiating a long alliance. Madho Singh became the first independent ruler of Kota in 1631. Umed Singh of Bundi is famous for building the Chitrashala, a masterpiece of painting. Finally, Zalim Singh, the powerful Dewan of Kota, negotiated the state's treaty with the British.

117. (3) Sawai Ishwari Singh
Sawai Ishwari Singh of Jaipur faced a tumultuous reign marked by constant Maratha invasions and a bitter succession dispute with his brother, Madho Singh. In 1750, under immense pressure from the Marathas who were demanding heavy tribute and the looming threat of military defeat, he chose to commit suicide by consuming poison. This tragic event highlighted the increasing vulnerability of Rajput states to Maratha military power.

118. (1) I, II, III and IV
Cultural patronage was a hallmark of Rajput royalty. Maharana Jagat Singh I established a major school of art in Udaipur, while Sawai Pratap Singh supported a guild of scholars in Jaipur. Raja Savant Singh of Kishangarh famously patronized the unique Bani-Thani style. Additionally, Dingal literature, the heroic poetry of the bards, was extensively patronized across the states, preserving the martial traditions and genealogies of the various clans.

NODIA

119. (4) Maru-Gurjara Style
The Sun Temple at Jhalrapatan, also known as the Padmanabha Temple, is a tenth-century structure that showcases the architectural transition in Rajasthan. It heavily utilizes elements of the Maru-Gurjara style, which was prevalent in the region during that era. The temple is famous for its towering shikhara and its intricate carvings, which reflect the sophisticated religious and artistic sensibilities of the medieval Rajput dynasties.

120. (1) Military defeat of the Rajput confederacy by Marathas at Merta
The defeat of the Rajput confederacy by the Marathas at the Battle of Merta in 1790 significantly weakened the military and financial standing of the states. This vulnerability, coupled with persistent internal strife and the withdrawal of Mughal protection, forced the major Rajput rulers to enter into subordinate alliances with the British East India Company by 1818 to ensure their survival.

CHAPTER 05

Cooperation and Resistance with Central Power

NODIA

1. Who among the following Gurjara-Pratihara rulers is primarily credited with checking the advance of the Arab armies into Rajasthan and Malwa during the 8th century?
(1) Vatsaraja
(2) Nagabhata I
(3) Mihira Bhoja
(4) Mahendrapala I
(5) Question not attempted

2. Match List I: (Invader/Ruler) with List II: (Associated Battle/Event) and select the correct answer.
List I: (Invader/Ruler)
A. Mahmud Ghaznavi
B. Muhammad Ghori
C. Arnoraja
D. Bappa Rawal
List II: (Associated Battle/Event)
i. Defeat of Ghaznavid forces near Ajmer
ii. Resistance against Arab commander Junaid
iii. Plunder of Somnath temple
iv. Defeat of Prithviraj Chauhan
(1) A-iii, B-iv, C-i, D-ii
(2) A-iv, B-iii, C-ii, D-i
(3) A-iii, B-i, C-iv, D-ii
(4) A-ii, B-iv, C-i, D-iii
(5) Question not attempted

3. Consider the following statements regarding the First Battle of Tarain (1191):
I. The battle was fought between Prithviraj Chauhan and Muhammad Ghori.
II. Govind Rai of Delhi commanded the vanguard of the Rajput army.
III. Muhammad Ghori achieved a decisive victory and captured Ajmer.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

4. What was the most significant direct consequence of the Second Battle of Tarain (1192) on the political landscape of Northern India?
(1) It prompted the immediate establishment of the Mughal Empire under Babur's leadership.
(2) It effectively ended the Chandel dynasty's rule in central India during the 12th century.
(3) It resulted in a permanent peace treaty between the Rajput confederacy and the Ghurids.
(4) It facilitated the establishment of Turkish rule after breaking Chauhan power.
(5) Question not attempted

5. Which of the following Rajput strongholds was NOT subjected to a major siege and conquest by Alauddin Khilji during his campaigns in Rajasthan?
(1) Ranthambore
(2) Chittorgarh
(3) Amer
(4) Jalore
(5) Question not attempted

6. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Rana Hammir is known as the savior of Mewar.
Reason (R): He recaptured Chittor from the Tughlaq forces and re-established the Guhila dynasty's control over Mewar.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.

(4) A is false but R is true.
(5) Question not attempted

7. Which of the following statements about Rana Kumbha is incorrect?
(1) He constructed the Vijay Stambha at Chittor to commemorate his victory over Malwa.
(2) He authored several treatises on music, including Sangit Raj and Sangit Mimansa.
(3) He fortified Mewar by building numerous forts, including Kumbhalgarh.
(4) He was defeated by the joint forces of Malwa and Gujarat at the Battle of Champaner.
(5) Question not attempted

8. Consider the following events related to the conflict between Rana Sanga and Babur:
I. Battle of Khanwa
II. Battle of Bayana
III. Babur's declaration of Jihad
Arrange them in correct chronological order.
(1) II, III, I
(2) I, II, III
(3) III, II, I
(4) II, I, III
(5) Question not attempted

9. Akbar's Rajput policy was fundamentally driven by which of the following primary motives?
(1) To force mass conversions of Rajput rulers to Islam.
(2) To completely annihilate the Rajput martial class.
(3) To secure loyal allies for the Mughal Empire's expansion.
(4) To annex all Rajput kingdoms directly under Agra's control.
(5) Question not attempted

10. Which of the following pairs regarding the Battle of Haldighati is correctly matched?
(1) Jhala Bida - Donned Maharana Pratap's royal insignia to save him
(2) Hakim Khan Sur - Commander of Maharana Pratap's artillery
(3) Asaf Khan - Commander of the Bhil archers
(4) Man Singh - Ruler of Mewar who negotiated with Akbar
(5) Question not attempted

11. Maharana Pratap's strategic shift to guerrilla warfare after the Battle of Haldighati heavily relied on the topography of which specific region?
(1) The desert plains of the Marwar region.
(2) The fertile plains of the Chambal valley.
(3) The plateau region of the Hadoti belt.
(4) The Aravalli hills of southern Mewar.
(5) Question not attempted

12. Consider the following statements regarding the cooperation of Amber and Marwar with the Mughals:
I. Raja Bharmal of Amber was the first Rajput ruler to enter into a matrimonial alliance with Akbar.
II. Mirza Raja Jai Singh served as a key military commander under Aurangzeb against Shivaji.
III. Maharaja Jaswant Singh of Marwar consistently supported Aurangzeb during the Mughal war of succession.
IV. The Kachwahas of Amber were granted high mansabs in the Mughal court.
Which of the above statement(s) is/are incorrect?
(1) I and IV only
(2) III only
(3) II and III only
(4) I, II and IV only
(5) Question not attempted

13. Read the following statements and select the correct option.
Statement I: Aurangzeb's imposition of the Jizya tax in 1679 was peacefully accepted by all Rajput states.
Statement II: Maharana Raj Singh of Mewar strongly protested against the reimposition of Jizya by writing a letter to Aurangzeb.
(1) Statement I is correct but Statement II is incorrect.
(2) Statement I is incorrect but Statement II is correct.
(3) Both Statement I and Statement II are correct.
(4) Both Statement I and Statement II are incorrect.
(5) Question not attempted

Downloaded from www.pdf.tube

14. Match List I: (Rajput Ruler) with List II: (Role/Event during Maratha Incursions) and select the correct answer.
List I: (Rajput Ruler)
A. Sawai Jai Singh
B. Ishwari Singh
C. Madho Singh I
D. Jagat Singh II
List II: (Role/Event during Maratha Incursions)
i. Chaired the Hurda Conference
ii. Defeated by Marathas and committed suicide
iii. Initiator of the Hurda Conference
iv. Massacred Marathas in Jaipur city
(1) A-iii, B-ii, C-iv, D-i
(2) A-i, B-iii, C-ii, D-iv
(3) A-iv, B-i, C-iii, D-ii
(4) A-ii, B-iv, C-i, D-iii
(5) Question not attempted

15. Which of the following Rajput states was the last to sign the Subsidiary Alliance treaty with the British East India Company in 1823?
(1) Sirohi
(2) Karauli
(3) Kota
(4) Mewar
(5) Question not attempted

16. Identify the incorrect pair regarding early resistance to Arab invasions:
(1) Bappa Rawal - Mewar
(2) Dadda III - Rathore ruler of Bikaner
(3) Nagabhata I - Avanti (Ujjain)
(4) Pulakesin II - Chalukya resistance in South Gujarat
(5) Question not attempted

17. Read the following statements and select the correct option.
Statement I: Mahmud Ghaznavi's primary objective in attacking Indian territories, including passing through Rajasthan, was territorial annexation.
Statement II: The sack of Somnath in 1025 AD by Mahmud Ghaznavi created widespread devastation but did not result in permanent Ghaznavid rule in Rajputana.
(1) Statement I is correct but Statement II is incorrect.
(2) Statement I is incorrect but Statement II is correct.
(3) Both Statement I and Statement II are correct.
(4) Both Statement I and Statement II are incorrect.
(5) Question not attempted

18. Select the correct chronological sequence of the following battles fought during the 12th century:
(1) First Battle of Tarain, Second Battle of Tarain, Battle of Chandawar
(2) Battle of Chandawar, First Battle of Tarain, Second Battle of Tarain
(3) Second Battle of Tarain, First Battle of Tarain, Battle of Chandawar
(4) First Battle of Tarain, Battle of Chandawar, Second Battle of Tarain
(5) Question not attempted

19. The tactical advantage that allowed Muhammad Ghori to defeat Prithviraj Chauhan in the Second Battle of Tarain was primarily his use of:
(1) Heavy field artillery and matchlocks.
(2) War elephants imported from Bengal.
(3) Light cavalry using feigned retreats.
(4) Naval blockade of the Yamuna river.
(5) Question not attempted

20. Consider the following statements about Alauddin Khilji's campaigns in Rajasthan:
I. He attacked Ranthambore because Hammir Deva sheltered Mongol rebels.
II. The siege of Chittor took place in 1303.
III. Jalore was ruled by Kanhad Dev Sonigara during Khilji's invasion.
IV. Siwana was captured and renamed Khairabad.
V. Khizr Khan was appointed as the governor of Chittor after its conquest.
Which of the above statement(s) is/are correct?
(1) I, II and III only
(2) II, III, IV and V only
(3) I, III and V only
(4) I, II, III, IV and V
(5) Question not attempted

21. Rana Hammir Singh of Mewar is praised with the title "Visham Ghati Panchanan" (a lion in difficult passes) in which of the following historical sources?
(1) Ekling Mahatmya

NODIA

(2) Hammir Mahakavya
(3) Kumbhalgarh Prashasti
(4) Raj Prashasti
(5) Question not attempted

22. Match List I: (Texts/Architecture) with List II: (Associated with Rana Kumbha) and select the correct answer.
List I: (Texts/Architecture)
A. Rasik Priya
B. Kirti Stambha Prashasti
C. Achalgarh Fort
D. Sangit Ratnakar
List II: (Associated with Rana Kumbha)
i. Reconstructed by Kumbha in Mount Abu
ii. Commentary authored by Kumbha on Gita Govinda
iii. Inscription detailing Kumbha's victories
iv. Kumbha wrote a commentary on this musical text
(1) A-ii, B-iii, C-i, D-iv
(2) A-iii, B-ii, C-iv, D-i
(3) A-i, B-iv, C-ii, D-iii
(4) A-ii, B-i, C-iii, D-iv
(5) Question not attempted

23. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Rana Sanga was defeated by Babur at the Battle of Khanwa in 1527.
Reason (R): Babur possessed a superior cavalry force and used artillery along with the Tulughma formation effectively.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

24. Which among the following best describes the principle of "Sulh-i-Kul" as applied in Akbar's Rajput policy?
(1) Universal peace and religious tolerance leading to political integration.
(2) Complete military subjugation of all resistant forces.
(3) Extraction of maximum tribute from defeated Hindu kings.
(4) Forced matrimonial alliances without religious freedom.
(5) Question not attempted

25. Which of the following statements regarding the Battle of Haldighati is incorrect?
(1) It was fought on 18 June 1576.
(2) The Mughal forces were commanded by Kunwar Man Singh of Amber.
(3) Maharana Pratap was captured alive by the Mughal forces at the end of the battle.
(4) Maharana Pratap's famous horse Chetak was killed in this battle.
(5) Question not attempted

26. Consider the following statements regarding Maharana Pratap's actions after the Battle of Haldighati:
I. He successfully defeated the Mughal garrison at Dewair in 1582.
II. He established his new capital at Chawand.
III. He surrendered to Akbar in 1597 out of exhaustion.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

27. The death of Maharaja Jaswant Singh of Marwar at Jamrud in 1678 directly led to which of the following events?
(1) The immediate annexation of Mewar by Aurangzeb.
(2) The signing of a peace treaty between the Marathas and the Mughals.
(3) The permanent loss of Kabul from the Mughal Empire.
(4) The start of the 30-year Rathore rebellion against the Mughal Empire.
(5) Question not attempted

28. Consider the following events related to the Rathore resistance against Aurangzeb:
I. Death of Maharaja Jaswant Singh
II. Escape of Ajit Singh from Delhi with the help of Durgadas Rathore
III. Imposition of Jizya by Aurangzeb
Arrange them in correct chronological order.
(1) I, II, III
(2) I, III, II

Click Here to Buy book on Amazon

(3) II, I, III
(4) III, I, II
(5) Question not attempted

29. The Hurda Conference (1734) was convened primarily with the objective of:
(1) Forming a joint Rajput front to expel the British from Rajputana.
(2) Resolving the boundary dispute between Mewar and Marwar.
(3) Uniting Rajput rulers to check the expanding Maratha incursions.
(4) Supporting the Mughal Emperor against the invasion of Nadir Shah.
(5) Question not attempted

30. Match List I: (British Official/Governor General) with List II: (Policy/Event in Rajasthan) and select the correct answer.
List I: (British Official/Governor General)
A. Lord Wellesley
B. Charles Metcalfe
C. Lord Hastings
D. Colonel James Tod
List II: (Policy/Event in Rajasthan)
i. Negotiated the Subsidiary Alliances with Rajput States in 1817-18
ii. First Political Agent to Western Rajput States
iii. Initiated the policy of Subordinate Isolation
iv. Attempted early treaties with Alwar and Bharatpur
(1) A-iv, B-i, C-iii, D-ii
(2) A-i, B-ii, C-iv, D-iii
(3) A-iv, B-iii, C-i, D-ii
(4) A-iii, B-i, C-iv, D-ii
(5) Question not attempted

31. Consider the following statements about the resistance of Gurjara-Pratiharas against Arab invasions:
I. Nagabhata I defeated a large Arab army sent by Junaid.
II. The Gwalior Inscription provides details of Nagabhata's victory over the 'Mlechchas'.
III. Mihira Bhoja was easily defeated by the Arabs of Sindh.
IV. The strong Pratihara empire acted as a bulwark against Islamic expansion in India for nearly 300 years.
Which of the above statement(s) is/are incorrect?
(1) I and II only
(2) III only
(3) II and IV only
(4) I, III and IV only
(5) Question not attempted

32. Who among the following was the ambitious ruler of the Ghurid dynasty who sought to expand his empire into India, eventually clashing with the Chauhans?
(1) Sabuktigin
(2) Mu'izz al-Din Muhammad Ghori
(3) Mahmud Ghaznavi
(4) Qutb-ud-din Aibak
(5) Question not attempted

NODIA

33. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Prithviraj Chauhan is often criticized by historians for his actions following the First Battle of Tarain.
Reason (R): He allowed Muhammad Ghori's defeated army to retreat freely and did not consolidate his frontier defenses.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

34. The military concept of the "Tulughma" tactic, which proved devastating to Rajput armies, is best described as:
(1) A maneuver where the wings encircle the enemy's rear.
(2) Utilizing heavy armored elephants to break infantry lines.
(3) Constructing rapid pontoon bridges to cross rivers stealthily.
(4) Poisoning the water supply of a besieged fort.
(5) Question not attempted

35. Match List I: (Rajput Fort) with List II: (New Name given by Alauddin Khilji) and select the correct answer.
List I: (Rajput Fort)
A. Chittorgarh
B. Siwana

C. Jalore
D. Ranthambore

List II: (New Name given by Alauddin Khilji)
i. Khairabad
ii. Khizrabad
iii. Jalalabad
iv. Not renamed

(1) A-ii, B-i, C-iii, D-iv
(2) A-i, B-ii, C-iv, D-iii
(3) A-ii, B-iii, C-i, D-iv
(4) A-iii, B-i, C-ii, D-iv
(5) Question not attempted

36. Which of the following statements about Rana Hammir of Mewar is incorrect?
(1) He belonged to the Sisodia branch of the Guhila dynasty.
(2) He defeated the Delhi Sultanate army at the Battle of Singoli.
(3) He built the Annapurna Mata temple at Chittorgarh.
(4) He was decisively defeated by Alauddin Khilji and died defending Chittor.
(5) Question not attempted

37. Consider the following statements regarding the reign of Rana Kumbha:
I. He defeated Mahmud Khalji of Malwa.
II. He suppressed the rebellion of his brother Khemkaran.
III. He successfully defended Mewar against the joint invasion by Malwa and Gujarat under the Treaty of Champaner.
IV. He was an accomplished veena player.
V. He was assassinated by his own son, Uda.

Which of the above statement(s) is/are correct?
(1) I, II, III and V only
(2) I, II, IV and V only
(3) I, III, IV and V only
(4) I, II, III, IV and V
(5) Question not attempted

38. Which of the following leaders was NOT a part of the confederacy led by Rana Sanga at the Battle of Khanwa?
(1) Hasan Khan Mewati
(2) Sikandar Lodi
(3) Mahmud Lodi
(4) Medini Rai of Chanderi
(5) Question not attempted

39. Read the following statements and select the correct option.
Statement I: The ruler of Amber, Bharmal, voluntarily submitted to Akbar in 1562 at Sanganer.
Statement II: This submission was heavily criticized by all other Rajput states, leading to an immediate united Rajput war against Amber.
(1) Statement I is correct but Statement II is incorrect.
(2) Statement I is incorrect but Statement II is correct.
(3) Both Statement I and Statement II are correct.
(4) Both Statement I and Statement II are incorrect.
(5) Question not attempted

40. Select the correct sequence of the traditional Rajput battle formation deployed by Maharana Pratap at Haldighati (from front to rear):
(1) Harawal, Chandawal, Vam Parshva
(2) Harawal, Dholam, Chandawal
(3) Vanguard (Harawal), Center (Ghol), Rearguard (Chandawal)
(4) Center (Ghol), Harawal, Chandawal
(5) Question not attempted

41. Identify the correctly matched pair regarding the allies of Maharana Pratap:
(1) Bhamashah - Prime Minister who betrayed Pratap to Akbar
(2) Rao Chandrasen - Marwar ruler who fought against Pratap
(3) Poonja Bhil - Commander of the Bhil militia at Haldighati
(4) Tarachand - Mughal spy in Pratap's court
(5) Question not attempted

42. Match List I: (Rajput Noble) with List II: (Highest Mansab granted by a Mughal Emperor) and select the correct answer.
List I: (Rajput Noble)
A. Raja Man Singh of Amber
B. Mirza Raja Jai Singh
C. Maharaja Jaswant Singh
D. Sawai Jai Singh

List II: (Highest Mansab granted by a Mughal Emperor)
i. 7000 zat and 7000 sawar
ii. Granted title of 'Sawai'

Downloaded from www.pdf.tube

iii. Commander of Mughal forces in the Deccan against Shivaji
iv. Appointed Governor of Kabul, Malwa, and Gujarat at different times
(1) A-i, B-iii, C-iv, D-ii
(2) A-i, B-iv, C-iii, D-ii
(3) A-iii, B-i, C-2, D-iv
(4) A-iv, B-iii, C-i, D-ii
(5) Question not attempted

43. Consider the following statements regarding Durgadas Rathore:
I. He successfully protected infant Ajit Singh from Aurangzeb's captivity.
II. He forged an alliance with Mewar's Maharana Raj Singh against the Mughals.
III. He rebelled against Maharaja Ajit Singh and joined the Mughal court eventually.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

44. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R).
Assertion (A): In the mid-18th century, Maratha interference in the internal politics of Rajputana increased significantly.
Reason (R): Rajput states were frequently engaging in succession disputes and actively invited Maratha generals for military assistance against their rivals.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

45. Which of the following was the most direct negative consequence of the Subsidiary Alliances (1817-1818) on the internal dynamics of the Rajput states?
(1) The rulers lost absolute control over their internal administration to the Marathas.
(2) The British mandated the abolition of Hinduism in royal courts.
(3) The breakdown of traditional feudal checks and balances.
(4) Rapid industrialization caused severe peasant revolts.
(5) Question not attempted

46. The famous "Battle of Rajasthan" in 738 AD, which halted the Arab expansion, was fought between the Arab forces and a confederacy primarily led by:
(1) Prithviraj Chauhan and Jai Chandra
(2) Rana Sanga and Medini Rai
(3) Durgadas Rathore and Ajit Singh
(4) Bappa Rawal and Nagabhata I
(5) Question not attempted

47. Which of the following statements about Ghaznavid incursions into Rajasthan is correct?
(1) He passed through the Thar desert during the sack of Somnath.
(2) The rulers of Rajasthan formed a unified national army that successfully killed Mahmud Ghaznavi.
(3) Mahmud Ghaznavi established a permanent capital at Nadol in Rajasthan.
(4) The Chauhans of Shakambhari voluntarily accepted Ghaznavid suzerainty without a fight.
(5) Question not attempted

NODIA

48. Match List I: (Contemporaries of Prithviraj Chauhan) with List II: (Their Kingdom) and select the correct answer.
List I: (Contemporaries of Prithviraj Chauhan)
A. Jai Chandra
B. Paramardi Deva
C. Bhima II
D. Muhammad Ghori
List II: (Their Kingdom)
i. Chalukyas of Gujarat
ii. Gahadavalas of Kannauj
iii. Chandelas of Jejakabhukti
iv. Ghurid Empire
(1) A-ii, B-iii, C-i, D-iv
(2) A-iii, B-ii, C-iv, D-i
(3) A-ii, B-i, C-iii, D-iv
(4) A-i, B-ii, C-iii, D-iv
(5) Question not attempted

49. Consider the following statements about Govind Rai during the battles of Tarain:
I. He was the Tomar ruler of Delhi and a vassal

of Prithviraj Chauhan.
II. In the First Battle of Tarain, he wounded Muhammad Ghori with a spear.
III. In the Second Battle of Tarain, he was killed in action.
IV. He successfully escaped to Gujarat after the Chauhan defeat.
Which of the above statement(s) is/are incorrect?
(1) I and II only
(2) IV only
(3) III and IV only
(4) I, II and III only
(5) Question not attempted

50. Consider the following conquests made by Alauddin Khilji in Rajasthan:
I. Conquest of Chittor
II. Conquest of Jalore
III. Conquest of Ranthambore
IV. Conquest of Siwana
Arrange them in chronological order.
(1) III, I, IV, II
(2) I, III, II, IV
(3) III, I, II, IV
(4) I, II, III, IV
(5) Question not attempted

51. At the Battle of Singoli, Rana Hammir decisively defeated the army of which Delhi Sultan?
(1) Ghiyasuddin Tughlaq
(2) Firuz Shah Tughlaq
(3) Muhammad bin Tughlaq
(4) Alauddin Khilji
(5) Question not attempted

52. Read the following statements and select the correct option.
Statement I: The Battle of Sarangpur (1437) was fought between Rana Kumbha and Sultan Mahmud Khalji of Malwa.
Statement II: Rana Kumbha built the Vijay Stambha (Tower of Victory) at Chittorgarh to commemorate his victory in this battle.
(1) Statement I is correct but Statement II is incorrect.
(2) Statement I is incorrect but Statement II is correct.
(3) Both Statement I and Statement II are correct.
(4) Both Statement I and Statement II are incorrect.
(5) Question not attempted

53. Consider the following statements regarding the aftermath of the Battle of Khanwa:
I. The Rajput confederacy completely disintegrated.
II. Rana Sanga was poisoned by his own nobles who opposed resuming the war against Babur.
III. Babur assumed the title of 'Ghazi'.
IV. The Mughal empire established unquestioned dominance over Northern India.
V. Mewar immediately accepted Mughal suzerainty.
Which of the above statement(s) is/are correct?
(1) I, II, III and IV only
(2) II, III, IV and V only
(3) I, III, IV and V only
(4) I, II, III, IV and V
(5) Question not attempted

54. Find the odd one out among the following Rajput states that accepted Akbar's suzerainty at the Nagaur Darbar in 1570:
(1) Bikaner
(2) Mewar
(3) Jaisalmer
(4) Jodhpur
(5) Question not attempted

55. What was the primary reason Maharana Pratap was compelled to leave the battlefield of Haldighati?
(1) He was mortally wounded by a musket shot.
(2) His commander, Hakim Khan Sur, betrayed him and joined Man Singh.
(3) A heavy rainstorm made fighting impossible.
(4) His nobles urged him to retreat when he was surrounded.
(5) Question not attempted

56. Match List I: (Place related to Maharana Pratap) with List II: (Significance) and select the correct answer.
List I: (Place related to Maharana Pratap)
A. Gogunda
B. Dewair
C. Chawand
D. Kumbhalgarh
List II: (Significance)

Click Here to Buy book on Amazon

i. Site of his coronation
ii. The "Marathon of Mewar"
iii. His final capital where he died
iv. Birthplace of Maharana Pratap
(1) A-i, B-ii, C-iii, D-iv
(2) A-iv, B-iii, C-ii, D-i
(3) A-ii, B-i, C-iv, D-iii
(4) A-i, B-iv, C-iii, D-ii
(5) Question not attempted

57. Which of the following statements about Mirza Raja Jai Singh's service to the Mughals is incorrect?
(1) He served under three Mughal Emperors: Jahangir, Shah Jahan, and Aurangzeb.
(2) He successfully defeated Shivaji and forced him to sign the Treaty of Purandar (1665).
(3) He rebelled against Aurangzeb and declared the independence of Amber.
(4) He died at Burhanpur in 1667.
(5) Question not attempted

58. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Maharana Raj Singh of Mewar provided shelter to Ajit Singh of Marwar.
Reason (R): Raj Singh wanted to forge a united Rajput alliance against the religious bigotry and expansionist policies of Aurangzeb.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

59. Consider the following statements about the Battle of Rajmahal (1747):
I. It was fought between Ishwari Singh and Madho Singh for the throne of Jaipur.
II. Madho Singh was supported by a coalition including Mewar, Kota, and the Marathas.
III. Ishwari Singh lost the battle and was killed in action.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

60. Which Rajput state was the first to conclude a comprehensive Subsidiary Alliance treaty with the British in 1817?
(1) Jaipur
(2) Karauli
(3) Jodhpur
(4) Kota
(5) Question not attempted

61. The Gurjara-Pratiharas are often described by medieval Arab historians as the greatest barrier to Islamic expansion. Which Arab traveler's account explicitly notes the strength of the Pratihara cavalry and their hostility towards the Arabs?
(1) Ibn Battuta
(2) Al-Biruni
(3) Sulaiman
(4) Al-Masudi
(5) Question not attempted

62. Which of the following pairs of historical text and author detailing early Rajput resistance is correctly matched?
(1) Prithviraj Raso - Jayanaka
(2) Prithviraj Vijaya - Chand Bardai
(3) Kanhadade Prabandha - Somdeva
(4) Hammir Mahakavya - Nayanchandra Suri
(5) Question not attempted

63. The immediate trigger for the First Battle of Tarain (1191) was the capture of which strategic fortress by Muhammad Ghori?
(1) Tabarhind (Bhatinda)
(2) Lahore
(3) Sirhind
(4) Hansi
(5) Question not attempted

64. Consider the following factors attributed to the Rajput defeat in the Second Battle of Tarain:
I. Lack of a centralized standing army.
II. Disunity and lack of support from neighboring Hindu kingdoms like Kannauj.
III. Muhammad Ghori's deceptive diplomatic maneuvers proposing a truce before attacking.
IV. The Rajput reliance on elephants against fast-moving Turkish cavalry.
V. Treachery by Prithviraj's general, Skanda.
Which of the above statement(s) is/are correct?

Downloaded from www.pdf.tube

(1) I, II, III and IV only
(2) II, III, IV and V only
(3) I, III, IV and V only
(4) I, II, III, IV and V
(5) Question not attempted

65. Match List I: (Rajput Ruler) with List II: (Kingdom defended against Alauddin Khilji) and select the correct answer.
List I: (Rajput Ruler)
A. Hammir Deva
B. Rawal Ratan Singh
C. Kanhad Dev
D. Sital Dev
List II: (Kingdom defended against Alauddin Khilji)
i. Jalore
ii. Chittor
iii. Siwana
iv. Ranthambore
(1) A-iv, B-ii, C-i, D-iii
(2) A-iv, B-iii, C-ii, D-i
(3) A-ii, B-i, C-iv, D-iii
(4) A-iii, B-iv, C-i, D-ii
(5) Question not attempted

66. Which of the following statements correctly describes the legacy of Rana Hammir of Mewar?
(1) He established the Sisodia branch of the Guhila dynasty.
(2) He surrendered Chittor to the Tughlaqs without a fight.
(3) He was the founder of the Guhilot dynasty.
(4) He entered into a matrimonial alliance with the Delhi Sultanate.
(5) Question not attempted

67. The assassination of Rana Kumbha by his son Uda in 1468 had which immediate effect on Mewar?
(1) It resulted in the immediate annexation of Mewar by the Malwa Sultanate.
(2) It caused the shifting of the capital from Chittor to Udaipur.
(3) It led to a period of political instability and a brief usurpation by Uda.
(4) It led to a peaceful transition of power to Rana Sanga.
(5) Question not attempted

68. Consider the following statements regarding the Rajput-Afghan alliance at the Battle of Khanwa:
I. Hasan Khan Mewati commanded a significant contingent supporting Rana Sanga.
II. Mahmud Lodi sought Rana Sanga's help to reclaim the Delhi throne from Babur.
III. The alliance successfully destroyed Babur's artillery.
IV. This was a rare instance of a combined Hindu-Muslim confederacy against a foreign invader.
Which of the above statement(s) is/are incorrect?
(1) I and II only
(2) III only
(3) II and IV only
(4) I and IV only
(5) Question not attempted

69. Akbar's policy of incorporating Rajput chiefs into the Mughal administrative machinery primarily utilized which system?
(1) Iqta system
(2) Dahsala system
(3) Mansabdari system
(4) Chauth and Sardeshmukhi
(5) Question not attempted

70. Consider the following statements about the Battle of Haldighati:
I. It is often referred to as the "Thermopylae of Mewar" by Colonel James Tod.
II. The Imperial Mughal army outnumbered the forces of Maharana Pratap.
III. Maharana Pratap killed Kunwar Man Singh in personal combat during the battle.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

71. Maharana Pratap's "scorched earth" policy during his resistance against the Mughals involved:
(1) Burning all Mughal administrative records captured in battles.
(2) Setting fire to the Aravalli forests to trap Mughal soldiers.
(3) Using Greek fire in siege warfare against

NODIA

Mughal forts.
(4) Destroying crops and depopulating plains to deny invader resources.
(5) Question not attempted

72. Match List I: (Mughal Emperor) with List II: (Rajput Ruler who served as a prominent general/ally) and select the correct answer.
List I: (Mughal Emperor)
A. Akbar
B. Shah Jahan
C. Aurangzeb
D. Jahangir
List II: (Rajput Ruler who served as a prominent general/ally)
i. Mirza Raja Jai Singh (early campaigns)
ii. Raja Man Singh
iii. Maharaja Jaswant Singh (initial part of reign)
iv. Raja Sur Singh of Marwar
(1) A-ii, B-i, C-iii, D-iv
(2) A-i, B-ii, C-iv, D-iii
(3) A-ii, B-iv, C-i, D-iii
(4) A-iv, B-i, C-ii, D-iii
(5) Question not attempted

73. Read the following statements and select the correct option.
Statement I: Upon the death of Maharaja Jaswant Singh, Aurangzeb immediately recognized his infant son Ajit Singh as the legitimate ruler of Marwar.
Statement II: Aurangzeb brought Marwar under 'Khalisa' (direct crown land) administration, triggering the Rathore rebellion.
(1) Statement I is correct but Statement II is incorrect.
(2) Statement I is incorrect but Statement II is correct.
(3) Both Statement I and Statement II are correct.
(4) Both Statement I and Statement II are incorrect.
(5) Question not attempted

74. Which of the following Rajput states was NOT represented at the Hurda Conference of 1734?
(1) Jaisalmer
(2) Mewar
(3) Jaipur
(4) Jodhpur
(5) Question not attempted

75. Consider the following features of the Subsidiary Alliances signed by the Rajput states with the British:
I. The British promised to protect the states from external enemies.
II. The rulers were allowed to independently negotiate with other foreign powers.
III. The states had to pay tribute (khiraj) to the British.
IV. A British political agent was stationed at the Rajput courts.
V. Internal autonomy of the rulers was theoretically guaranteed.
Which of the above statement(s) is/are correct?
(1) I, III, IV and V only
(2) II, III, IV and V only
(3) I, II, III and IV only
(4) I, II, III, IV and V
(5) Question not attempted

76. Consider the following statements regarding Bappa Rawal of Mewar:
I. He is considered the real founder of the Guhila state of Mewar.
II. He captured Chittor from the Mauryas (Moris).
III. He successfully repelled Arab invasions.
IV. He issued gold coins bearing Shaivite symbols.
Which of the above statement(s) is/are incorrect?
(1) I and II only
(2) III and IV only
(3) None of the above
(4) I, II and III only
(5) Question not attempted

77. Which Rajput ruler is credited with defeating the Ghaznavid army near Ajmer and subsequently constructing the Anasagar Lake to cleanse the land of their blood?
(1) Prithviraj III
(2) Vigraharaja IV
(3) Arnoraja
(4) Ajayaraja
(5) Question not attempted

78. Which of the following statements accurately characterizes the geopolitical situation in

Click Here to Buy book on Amazon

Northern India just before the First Battle of Tarain?
(1) The Chauhan empire was rapidly declining and losing territory to the Chandelas.
(2) Prithviraj Chauhan had successfully united all major North Indian Hindu kingdoms under one banner.
(3) The Delhi Sultanate was already firmly established under Qutb-ud-din Aibak.
(4) The Ghurid and Chauhan empires shared a volatile Punjab border.
(5) Question not attempted

79. Which of the following details regarding the Second Battle of Tarain is historically incorrect?
(1) Prithviraj Chauhan managed to retreat successfully and ruled Ajmer for another two decades.
(2) The battle took place in 1192 AD.
(3) Muhammad Ghori divided his cavalry into four divisions to attack from all sides.
(4) The defeat led to the destruction of the Chauhan imperial power.
(5) Question not attempted

80. Identify the correctly matched pair regarding Rajput resistance against the Delhi Sultanate:
(1) Jalore - Rawal Ratan Singh
(2) Ranthambore - Hammir Deva Chauhan
(3) Chittor - Kanhad Dev Sonigara
(4) Siwana - Vagbhatta
(5) Question not attempted

81. All of the following were military achievements of Rana Hammir EXCEPT:
(1) Recapture of Chittor from the Delhi Sultanate.
(2) Establishing permanent rule over the Malwa region.
(3) Defeating the army of Muhammad bin Tughlaq at Singoli.
(4) Expanding the boundaries of Mewar to include parts of Malwa.
(5) Question not attempted

82. What was the most appropriate reason for the constant military conflict between Rana Kumbha of Mewar and the Sultans of Malwa and Gujarat?
(1) Strategic disputes over Hadoti and border territory control.
(2) Religious zeal to spread Hinduism in Islamic territories.
(3) The Sultans' refusal to pay the Jizya tax demanded by Rana Kumbha.
(4) Direct orders from the Delhi Sultanate to crush Mewar.
(5) Question not attempted

NODIA

83. Read the following statements and select the correct option.
Statement I: The Battle of Khanwa is considered more decisive than the First Battle of Panipat.
Statement II: At Khanwa, Babur faced a formidable coalition of Rajput and Afghan forces which posed a much greater threat to his nascent empire than Ibrahim Lodi did.
(1) Statement I is correct but Statement II is incorrect.
(2) Statement I is incorrect but Statement II is correct.
(3) Both Statement I and Statement II are correct.
(4) Both Statement I and Statement II are incorrect.
(5) Question not attempted

84. The concept of "Watan Jagir" introduced during Akbar's reign for Rajput chiefs meant:
(1) Lands granted to them in non-Rajput territories which were frequently transferred.
(2) A military tax extracted from Rajput states.
(3) A purely religious endowment given to Hindu temples in Rajputana.
(4) Hereditary grant of ancestral kingdoms as non-transferable jagirs.
(5) Question not attempted

85. Find the odd one out in the context of commanders who fought on behalf of Maharana Pratap at Haldighati:
(1) Hakim Khan Sur
(2) Ramshah Tomar
(3) Asaf Khan
(4) Poonja Bhil
(5) Question not attempted

86. What was the effect of Maharana Pratap's victory at the Battle of Dewair (1582)?
(1) It forced Akbar to personally lead a campaign into Mewar and capture Pratap.

(2) The rapid recovery of most lost Mewar territories.
(3) It led to the immediate signing of a peace treaty between Pratap and Jahangir.
(4) It resulted in the loss of Kumbhalgarh to the Mughals.
(5) Question not attempted

87. In the context of the Mughal-Rajput relations, the term "Mansab" is best defined as:
(1) A diplomatic marriage proposal.
(2) A specific tax levied on Rajput kingdoms.
(3) A secret intelligence report.
(4) A rank in the Mughal administrative and military hierarchy.
(5) Question not attempted

88. Who among the following Marwar rulers was popularly known as the 'Saviour of Marwar' for his lifelong struggle against Aurangzeb?
(1) Durgadas Rathore
(2) Maharaja Jaswant Singh
(3) Maharaja Ajit Singh
(4) Rao Chandrasen
(5) Question not attempted

89. The Maratha practice of exacting a quarter of the land revenue from neighboring territories, which severely impacted the economy of Rajput states in the 18th century, was called:
(1) Sardeshmukhi
(2) Jizya
(3) Chauth
(4) Zakat
(5) Question not attempted

90. Which of the following statements about the treaties signed between the British and Rajput states (1817-18) is correct?
(1) Rulers acknowledged British supremacy while retaining internal powers.
(2) The British annexed all the Rajput states and ended their monarchies.
(3) The Rajput states formed a collective military alliance against the British.
(4) The treaties allowed Rajput states to maintain diplomatic relations with the French.
(5) Question not attempted

91. Which of the following statements regarding early Arab incursions is incorrect?
(1) The Gurjara-Pratiharas played a leading role in defending Western India.
(2) Junaid was the Arab governor of Sindh who led campaigns into Rajasthan.
(3) Bappa Rawal united several local clans to push back the Arab armies.
(4) The permanent Islamization of the entire Rajasthan region.
(5) Question not attempted

92. Identify the correctly matched pair of the Rajput dynasty and its core territory during the Ghaznavid/Ghurid invasions:
(1) Guhilas - Kannauj
(2) Chauhans - Ajmer and Sambhar
(3) Gahadavalas - Mewar
(4) Tomars - Malwa
(5) Question not attempted

93. All of the following were advantages possessed by Prithviraj Chauhan at the First Battle of Tarain EXCEPT:
(1) A massive and numerically superior army.
(2) Strong support from local vassal chieftains.
(3) Superior mobility of his elephant corps over Ghurid cavalry.
(4) High morale fighting on familiar terrain.
(5) Question not attempted

94. The most significant administrative change in North India immediately following the Ghurid victories at Tarain and Chandawar was:
(1) The total eradication of the zamindari system.
(2) The shift of the capital from Delhi to Lahore permanently.
(3) The immediate forced conversion of the entire agrarian population.
(4) The establishment of the iqta system by the Turkish conquerors.
(5) Question not attempted

95. Read the following statements and select the correct option.
Statement I: Alauddin Khilji's conquest of Ranthambore in 1301 was facilitated by the betrayal of Hammir's generals, Ranmal and Ratipal.
Statement II: After the conquest, Alauddin

Downloaded from www.pdf.tube

Khilji generously rewarded Ranmal and Ratipal with the governorship of Ranthambore.
(1) Statement I is correct but Statement II is incorrect.
(2) Statement I is incorrect but Statement II is correct.
(3) Both Statement I and Statement II are correct.
(4) Both Statement I and Statement II are incorrect.
(5) Question not attempted

96. The concept of "Jauhar," frequently observed during the Delhi Sultanate sieges of Rajput forts, was primarily enacted:
(1) By Rajput kings to formalize surrender treaties.
(2) Mass self-immolation by women to avoid capture and enslavement.
(3) By Rajput soldiers charging into the enemy camp for a final suicidal attack.
(4) To invoke divine intervention during a prolonged drought.
(5) Question not attempted

97. Find the odd one out among the texts associated with Rana Kumbha's intellectual legacy:
(1) Sangit Raj
(2) Padmavat
(3) Sangit Mimansa
(4) Sudha Prabandh
(5) Question not attempted

98. What was a major tactical error committed by Rana Sanga at the Battle of Khanwa that contributed to his defeat?
(1) Allowing Babur time to establish defensive field fortifications.
(2) He chose to attack at night when his troops were unprepared.
(3) He refused to deploy any cavalry, relying entirely on infantry.
(4) He attacked Babur's forces while crossing the river Yamuna.
(5) Question not attempted

99. The Mughal administrative policy of forming "Matrimonial Alliances" with Rajput states is best defined academically as a tool of:
(1) Cultural assimilation leading to the erasure of Rajput identity.
(2) Economic exploitation to drain Rajput treasuries through dowries.
(3) Securing military loyalty and stabilizing frontier regions.
(4) Religious syncretism aimed at creating a single Indian religion.
(5) Question not attempted

100. During the Battle of Haldighati, the famous elephant of Maharana Pratap, which caused severe destruction in the Mughal ranks before being captured, was named:
(1) Chetak
(2) Mardana
(3) Gajmukta
(4) Ramprasad
(5) Question not attempted

101. Which of the following statements regarding the legacy of Maharana Pratap is correct?
(1) He is celebrated merely as a regional chieftain who fought for personal glory.
(2) His legacy was heavily criticized by later Mewar rulers who willingly submitted to the British.
(3) A symbol of unyielding independence and patriotic resistance.
(4) He successfully captured Agra and Delhi briefly before his death.
(5) Question not attempted

102. Which of the following statements about the alliance between Marwar (Jodhpur) and the Mughals is incorrect?
(1) Mota Raja Udai Singh was the first Marwar ruler to submit to Akbar.
(2) Maharaja Jaswant Singh never commanded a Mughal army as he constantly rebelled against Shah Jahan.
(3) Matrimonial alliances were formed between the Rathores of Marwar and the Mughal royal family.
(4) The alliance broke down completely after the death of Jaswant Singh in 1678.
(5) Question not attempted

103. Identify the correctly matched pair regarding Rajput resistance to Aurangzeb:
(1) Maharana Raj Singh - Supported Aurangzeb's temple destruction policy
(2) Sawai Jai Singh - Led the Mewar uprising

NODIA

(3) Ajit Singh - Surrendered to Aurangzeb willingly
(4) Durgadas Rathore - Led the Rathore rebellion for 30 years
(5) Question not attempted

104. Which of the following was NOT a reason for the increasing Maratha incursions into Rajasthan during the 18th century?
(1) A firm military alliance formed between the British and Marathas to conquer Rajputana.
(2) The steady decline of the Mughal central authority.
(3) The rich economic potential of the Rajput states for exacting chauth.
(4) The invitation by conflicting Rajput factions to intervene in succession disputes.
(5) Question not attempted

105. Which is the most appropriate description of the political status of Rajput states immediately after signing the treaties of 1817-18 with the British?
(1) Sovereign and independent nations.
(2) Directly administered provinces of British India.
(3) Semi-autonomous princely states under British paramountcy.
(4) Vassal states of the Maratha Empire paying tribute to the British.
(5) Question not attempted

106. Read the following statements and select the correct option.
Statement I: The Gurjara-Pratihara empire successfully protected the frontiers of India against Arab invasions for several centuries.
Statement II: The decline of the Gurjara-Pratiharas created a power vacuum in North India, making it vulnerable to later Turkish invasions.
(1) Statement I is correct but Statement II is incorrect.
(2) Statement I is incorrect but Statement II is correct.
(3) Both Statement I and Statement II are correct.
(4) Both Statement I and Statement II are incorrect.
(5) Question not attempted

107. The concept of a "Ghazi" was utilized by which invader to motivate his troops during a decisive battle against the Rajputs?
(1) Mahmud Ghaznavi at Somnath
(2) Muhammad Ghori at Tarain
(3) Alauddin Khilji at Chittor
(4) Babur at Khanwa
(5) Question not attempted

108. Find the odd one out among the Rajput chieftains who participated in the First Battle of Tarain alongside Prithviraj Chauhan:
(1) Govind Rai of Delhi
(2) Jayachandra of Kannauj
(3) Skanda
(4) Bhuvanamalla
(5) Question not attempted

109. What was the direct effect of the defeat of Prithviraj Chauhan in the Second Battle of Tarain on the region of Ajmer?
(1) It was permanently annexed to the Ghurid empire, with no Rajput allowed to rule.
(2) It was captured by the Chandelas of Mahoba.
(3) It was briefly ruled by Govindaraja as a subordinate leader.
(4) It became the capital of the newly formed Delhi Sultanate.
(5) Question not attempted

110. The famous siege of Chittorgarh by Alauddin Khilji is vividly described in which of the following historical literary works authored later in 1540?
(1) Tarikh-i-Firoz Shahi
(2) Khazain-ul-Futuh
(3) Baburnama
(4) Padmavat
(5) Question not attempted

111. During Rana Hammir's reign, the Mewar army captured the prominent military outpost of Idar. Which modern-day state does Idar belong to?
(1) Gujarat
(2) Rajasthan
(3) Madhya Pradesh
(4) Maharashtra
(5) Question not attempted

112. Which of the following statements is correct regarding Rana Kumbha's fortification strategy?

Click Here to Buy book on Amazon

(1) He built only one fort, Kumbhalgarh, and neglected the rest of his kingdom.
(2) He is credited with building 32 of the 84 Mewar fortresses.
(3) He destroyed older forts to build palaces instead.
(4) He heavily relied on French engineers for his fort designs.
(5) Question not attempted

113. Which of the following statements about the Battle of Khanwa is incorrect?
(1) It was fought in the Bharatpur district of modern Rajasthan.
(2) Babur's forces were entirely composed of infantry, lacking both cavalry and artillery.
(3) Rana Sanga received a severe wound and fell unconscious during the battle.
(4) The defection of Silhadi of Raisen severely impacted the Rajput forces.
(5) Question not attempted

114. Identify the correctly matched pair regarding Akbar's interactions with Rajputana:
(1) Surjan Hada - Surrendered Ranthambore to Akbar
(2) Rao Chandrasen - Accepted Akbar's suzerainty at Nagaur Darbar
(3) Maharana Uday Singh - Defeated Akbar at the siege of Chittor
(4) Raja Bharmal - Led the Mughal army against Maharana Pratap
(5) Question not attempted

115. All of the following were military commanders involved in the Battle of Haldighati EXCEPT:
(1) Asaf Khan
(2) Syed Hashim
(3) Mahabat Khan
(4) Ramdas Rathore
(5) Question not attempted

116. Which of the following is the most appropriate characterization of Maharana Pratap's military strategy in the decades following Haldighati?
(1) Relying on massive pitched battles on plains to defeat Mughals.
(2) Initiating a naval blockade of Mughal trade routes in Gujarat.
(3) Allying with Portuguese forces to acquire advanced artillery.
(4) Using Aravalli terrain to wage relentless guerrilla warfare.
(5) Question not attempted

117. Read the following statements and select the correct option.
Statement I: The Kachwaha rulers of Amber maintained a deeply antagonistic relationship with the Mughal Empire throughout the 16th and 17th centuries.
Statement II: Raja Man Singh of Amber was a trusted general of Akbar and served as the governor of Bengal, Bihar, and Kabul.
(1) Statement I is correct but Statement II is incorrect.
(2) Statement I is incorrect but Statement II is correct.
(3) Both Statement I and Statement II are correct.
(4) Both Statement I and Statement II are incorrect.
(5) Question not attempted

NODIA

118. The concept of "Paramountcy," established by the British over the Rajput states in the early 19th century, legally meant that:
(1) The British Crown assumed the title of Emperor of India, and Rajput states became mere districts.
(2) Controlling external affairs while recognizing internal ruler sovereignty.
(3) Rajput states were completely equal partners in a federal union with the British.
(4) The British were obligated to pay tribute to the Rajput kings for trading rights.
(5) Question not attempted

119. What was the primary cause of the failure of the Hurda Conference (1734)?
(1) The sudden invasion of Nadir Shah distracted the participants.
(2) The Marathas intercepted and assassinated key kings on their way.
(3) The British actively sabotaged the conference via diplomatic means.
(4) Mutual suspicions and conflicting interests prevented unified action.
(5) Question not attempted

120. In the context of British-Rajput relations, who was Charles Metcalfe?

(1) The official who negotiated the 1817-18 Subordinate Alliance treaties.
(2) The British general who defeated the Rajput confederacy at the Battle of Merta.
(3) The Governor-General of India who formulated the Doctrine of Lapse.
(4) The author of "Annals and Antiquities of Rajasthan."
(5) Question not attempted

www.nodia.in

NODIA

ANSWERS

1. (2) Nagabhata I
Nagabhata I is recognized for halting Arab advances led by Junaid in the eighth century. His military success in Rajasthan and Malwa solidified Gurjara-Pratihara authority and shielded North India from further expansion. Historical records like the Gwalior inscription commemorate his role in defeating these invaders, marking the beginning of a powerful era of Rajput resistance and political dominance.

2. (1) A-iii, B-iv, C-i, D-ii
Mahmud Ghaznavi is associated with the 1025 AD plunder of the Somnath temple, while Muhammad Ghori achieved victory over Prithviraj Chauhan at the Second Battle of Tarain. Arnoraja successfully repelled Ghaznavid forces near Ajmer, leading to the creation of Anasagar Lake. Bappa Rawal is credited with providing significant resistance against the Arab commander Junaid during the eighth-century campaigns.

3. (1) I and II only
The First Battle of Tarain occurred in 1191 between the Rajput confederacy led by Prithviraj Chauhan and the Ghurid forces of Muhammad Ghori. Govind Rai, the ruler of Delhi, played a crucial role by commanding the vanguard and wounding Ghori during the conflict. The Rajput victory forced the Ghurid army to retreat, though it did not permanently end the threat.

4. (4) It facilitated the establishment of Turkish rule after breaking Chauhan power.
The Second Battle of Tarain in 1192 marked a turning point by dismantling the imperial power of the Chauhans. This decisive victory by Muhammad Ghori over Prithviraj Chauhan opened the gateway for Turkish expansion into Northern India. It directly facilitated the establishment of the Delhi Sultanate, ending the era of regional Rajput dominance and introducing a new political order.

5. (3) Amer
Alauddin Khilji conducted extensive military campaigns in Rajasthan, capturing strategic strongholds like Ranthambore in 1301 and Chittorgarh in 1303. He later conquered Siwana and Jalore to consolidate his control. However, the kingdom of Amer remained outside his direct military conquest during this period. The Kachwaha rulers of Amer faced major expansionist pressure only later during the Mughal era of administration.

6. (1) Both A and R are true and R is the correct explanation of A.
Rana Hammir is celebrated as the savior of Mewar because he successfully reclaimed Chittorgarh from the Tughlaq forces. After the devastating siege by Alauddin Khilji, Mewar was under external control until Hammir's military efforts restored the Guhila dynasty through the Sisodia branch. His victory at the Battle of Singoli solidified his authority and re-established the kingdom's sovereignty and pride.

7. (4) He was defeated by the joint forces of Malwa and Gujarat at the Battle of Champaner.
Rana Kumbha was a remarkable ruler known for his military prowess, architectural contributions, and intellectual achievements. While he built the Vijay Stambha and authored music treatises like Sangit Raj, he was not defeated at the Battle of Champaner. Instead, the Treaty of Champaner was a failed attempt by the Sultans of Malwa and Gujarat to jointly defeat his formidable military forces.

8. (1) II, III, I
The conflict between Rana Sanga and Babur involved several key historical events. In early 1527, the Battle of Bayana resulted in a victory for Rana Sanga's forces against the Mughals. Following this setback, Babur declared Jihad to motivate his demoralized troops before the final showdown. The decisive Battle of Khanwa then took place, where Babur's artillery and tactics defeated the confederacy.

Downloaded from www.pdf.tube

9. (3) To secure loyal allies for the Mughal Empire's expansion.
Akbar's Rajput policy was a strategic shift aimed at building a stable empire through collaboration rather than mere subjugation. By offering high administrative ranks and religious autonomy, he turned the martial Rajput clans into loyal allies. This cooperation was vital for the Mughal Empire's territorial expansion and helped secure internal stability by incorporating indigenous elites into the central imperial framework.

10. (1) Jhala Bida - Donned Maharana Pratap's royal insignia to save him
During the Battle of Haldighati, Jhala Bida displayed extraordinary loyalty by taking the royal insignia of Maharana Pratap onto himself. This selfless act distracted the Mughal forces, allowing the wounded Maharana to retreat safely from the battlefield. Such instances of sacrifice were common in Rajput history, emphasizing the deep bond between the ruler and his most trusted noble commanders.

11. (4) The Aravalli hills of southern Mewar.
Following the retreat from Haldighati, Maharana Pratap utilized the rugged topography of the Aravalli hills in southern Mewar to continue his resistance. This mountainous terrain was ideal for guerrilla warfare, allowing his forces to ambush Mughal supply lines and garrisons. The geography provided a natural defense, making it nearly impossible for the larger imperial army to achieve a total victory.

12. (2) III only
While several Rajput states cooperated with the Mughals, Maharaja Jaswant Singh of Marwar had a complex relationship with the imperial throne. During the war of succession, he initially supported Dara Shikoh against Aurangzeb at the Battle of Dharmat. This inconsistent support highlights the political friction between the Rathores and Aurangzeb, unlike the more stable alliances maintained by the Amber rulers.

13. (2) Statement I is incorrect but Statement II is correct.
The imposition of the Jizya tax by Aurangzeb in 1679 was met with significant resistance from various Rajput rulers. Maharana Raj Singh of Mewar notably sent a strongly worded letter of protest, arguing that the tax was discriminatory and contrary to the principles of fair governance. This act of defiance signaled a major breakdown in the long-standing Mughal-Rajput political cooperation.

14. (1) A-iii, B-ii, C-iv, D-i
Sawai Jai Singh initiated the Hurda Conference in 1734 to unite Rajputs against Marathas, though Jagat Singh II eventually chaired the meeting. Ishwari Singh's reign was marked by severe Maratha pressure, eventually leading him to commit suicide. Madho Singh I retaliated against Maratha interference by ordering a massacre in Jaipur, reflecting the violent nature of eighteenth-century politics in the northern region.

15. (1) Sirohi
The state of Sirohi was the final major Rajput principality to sign a Subsidiary Alliance treaty with the British East India Company in 1823. Most other states, including Mewar and Jodhpur, had already entered into these agreements by 1818. Disputes regarding Sirohi's sovereign status and claims of suzerainty by Jodhpur delayed the finalization of its treaty with the British.

16. (2) Dadda III - Rathore ruler of Bikaner
Early resistance to Arab expansion involved various dynasties across Western India. Bappa Rawal of Mewar and Nagabhata I of the Gurjara-Pratiharas were key leaders who pushed back Islamic forces. However, Dadda III was not a Rathore ruler of Bikaner but belonged to the Gurjara dynasty of Broach. This mismatch highlights the distinct regional powers involved in early defensive battles.

17. (2) Statement I is incorrect but Statement II is correct.
Mahmud Ghaznavi's invasions into India were primarily motivated by the desire to plunder wealth rather than territorial annexation. His sack of the Somnath temple in 1025 AD caused immense destruction as he passed through the desert regions of Rajasthan. While these raids were devastating, they did not lead to the establishment of permanent Ghaznavid administrative rule in the Rajputana region.

NODIA

18. (1) First Battle of Tarain, Second Battle of Tarain, Battle of Chandawar
The late twelfth century witnessed several critical battles that shaped Indian history. The First Battle of Tarain in 1191 resulted in a Rajput victory. This was followed by the Second Battle of Tarain in 1192, where the Ghurid forces defeated Prithviraj Chauhan. Finally, the Battle of Chandawar in 1194 saw the defeat of Jai Chandra, consolidating Turkish power in North India.

19. (3) Light cavalry using feigned retreats.
At the Second Battle of Tarain, Muhammad Ghori employed light cavalry and the tactic of feigned retreats to disrupt the Rajput battle lines. By pretending to flee, his troops lured the Rajput forces into a disorganized pursuit. Once the Rajput formation was broken, the mobile Turkish archers encircled and exhausted them, proving the superiority of mobile tactics over traditional heavy formations.

20. (4) I, II, III, IV and V
Alauddin Khilji's campaigns in Rajasthan were comprehensive and strategic. He targeted Ranthambore due to the asylum granted to Mongol rebels and later captured Chittor in 1303. Jalore fell after the resistance of Kanhad Dev, and Siwana was renamed Khairabad following its conquest. These victories, including the appointment of Khizr Khan at Chittor, established short-term Sultanate dominance over the strategic Rajput forts.

21. (3) Kumbhalgarh Prashasti
The Kumbhalgarh Prashasti is a significant historical inscription that provides detailed information about the rulers of Mewar. It specifically honors Rana Hammir with the title "Visham Ghati Panchanan," comparing his bravery in difficult mountain passes to that of a lion. This source highlights his military resilience and his role in restoring the prestige of the Guhila dynasty after a period of crisis.

22. (1) A-ii, B-iii, C-i, D-iv
Rana Kumbha was a prolific patron of arts and architecture. He wrote Rasik Priya, a commentary on Gita Govinda, and another commentary on Sangit Ratnakar. The Kirti Stambha Prashasti records his various military triumphs, while the Achalgarh Fort on Mount Abu was one of many structures he reconstructed. These works collectively illustrate the intellectual and defensive heights achieved during his long reign.

23. (1) Both A and R are true and R is the correct explanation of A.
Babur's victory at the Battle of Khanwa was largely due to his superior military technology and tactical innovations. He effectively used field artillery and matchlocks, which were unfamiliar to the Rajput forces. Additionally, the Tulughma formation allowed his cavalry to encircle the enemy from the flanks. These elements combined to overcome the numerical superiority of Rana Sanga's traditional Rajput and Afghan confederacy.

24. (1) Universal peace and religious tolerance leading to political integration.
The principle of Sulh-i-Kul, meaning universal peace, was the cornerstone of Akbar's religious and political policy. It promoted tolerance and integration by treating all subjects equally, regardless of their faith. In the context of Rajputana, this allowed Rajput rulers to maintain their religious traditions while serving as high-ranking officials. This inclusive approach fostered a sense of loyalty and helped stabilize the empire.

25. (3) Maharana Pratap was captured alive by the Mughal forces at the end of the battle.
The Battle of Haldighati, fought in June 1576, was a fierce engagement between the Mughal forces and the army of Mewar. Although the Mughal army led by Man Singh technically held the field, Maharana Pratap was not captured. He successfully retreated into the Aravalli hills to continue his resistance. The battle is also famous for the sacrifice of his legendary horse, Chetak.

26. (1) I and II only
After the Battle of Haldighati, Maharana Pratap reorganized his forces and shifted to guerrilla warfare. His victory at the Battle of Dewair in 1582 marked a significant resurgence, allowing him to reclaim much of Mewar. He eventually established a new capital at Chawand, where he spent his final years. He never surrendered to Akbar, maintaining his independence until his death in 1597.

Click Here to Buy book on Amazon

27. (4) The start of the 30-year Rathore rebellion against the Mughal Empire.
The death of Maharaja Jaswant Singh in 1678 triggered a major political crisis when Aurangzeb attempted to bring Marwar under direct Mughal control. This move ignored the claims of Jaswant Singh's infant son, Ajit Singh, and led to the 30-year Rathore rebellion. Led by Durgadas Rathore, this prolonged conflict significantly drained Mughal resources and permanently damaged the relationship between the two powers.

28. (2) I, III, II
The Rathore resistance followed a specific timeline starting with the death of Maharaja Jaswant Singh in November 1678. Following this, Aurangzeb imposed the Jizya tax in April 1679, further alienating the Rajputs. The crisis escalated when Durgadas Rathore successfully helped the infant Ajit Singh escape from Delhi in July 1679. These events together fueled a long period of intense anti-Mughal struggle in Marwar.

29. (3) Uniting Rajput rulers to check the expanding Maratha incursions.
The Hurda Conference was organized in July 1734 by prominent Rajput rulers to address the growing threat of Maratha incursions. As the Mughal Empire weakened, Maratha forces increasingly raided Rajput territories for tribute. The conference aimed to create a unified military front among states like Mewar, Jaipur, and Marwar to drive out the Marathas and protect the sovereignty of the Rajputana region.

30. (1) A-iv, B-i, C-iii, D-ii
Lord Wellesley initiated early defensive treaties with states like Alwar, while Charles Metcalfe was the primary negotiator for the extensive Subsidiary Alliances of 1817-18. Lord Hastings formalised the policy of Subordinate Isolation to bring Rajputana under British protection. Colonel James Tod served as the first Political Agent, meticulously documenting the history and geography of the Western Rajput states during his tenure.

31. (2) III only
The Gurjara-Pratihara dynasty was instrumental in defending India against early Islamic expansion. While Nagabhata I and later rulers like Mihira Bhoja successfully resisted Arab forces, historical accounts do not support the idea that Mihira Bhoja was easily defeated by the Arabs of Sindh. On the contrary, Arab travelers like Sulaiman noted the Pratihara Empire's formidable military strength and its role as a barrier.

32. (2) Mu'izz al-Din Muhammad Ghori
Mu'izz al-Din Muhammad Ghori was the ambitious Ghurid ruler who aimed to establish a permanent Islamic empire in India. Unlike earlier raiders who focused on plunder, Ghori sought territorial conquest. His expansionist drive led to direct conflict with Prithviraj Chauhan, the powerful ruler of the Shakambhari Chauhan dynasty, eventually resulting in the decisive battles at Tarain that changed Indian political history.

NODIA

33. (1) Both A and R are true and R is the correct explanation of A.
Historians often argue that Prithviraj Chauhan's failure to pursue Muhammad Ghori's defeated army after the First Battle of Tarain was a strategic blunder. By allowing the Ghurid forces to retreat safely to Ghazni, he gave Ghori time to reorganize and return with a more effective strategy. This lack of military foresight and failure to strengthen border defenses directly contributed to the subsequent defeat.

34. (1) A maneuver where the wings encircle the enemy's rear.
The Tulughma tactic was a sophisticated military maneuver used by Central Asian commanders like Babur. It involved dividing the army into different units, where the flanking wings would sweep around the enemy's main body to attack from the rear and sides. This encirclement, combined with the use of mobile archers and artillery, proved highly effective against the traditional frontal charges of Rajput armies.

35. (1) A-ii, B-i, C-iii, D-iv
After his successful sieges, Alauddin Khilji often renamed the conquered Rajput strongholds to mark his authority. Chittorgarh was renamed Khizrabad after his son, Khizr Khan, while Siwana became Khairabad. Jalore was designated as Jalalabad following its fall. These name changes symbolized the integration of

90. (1) Rulers acknowledged British supremacy while retaining internal powers.
The treaties signed between the British and Rajput states in 1817-18 established a relationship of subordinate cooperation. While the Rajput rulers acknowledged the absolute supremacy and paramountcy of the British Crown, they were generally allowed to retain control over their internal administration. These agreements ended the era of Maratha dominance and brought Rajputana into the British imperial system as a collection of princely states.

91. (4) The permanent Islamization of the entire Rajasthan region.
While the Gurjara-Pratiharas and other local clans like those led by Bappa Rawal successfully defended Western India against early Arab incursions, these events did not lead to the permanent Islamization of the Rajasthan region. Instead, the Rajput resistance was highly effective in preserving indigenous political and religious structures. The Arab presence remained largely confined to Sindh, failing to penetrate deep into the heartland.

92. (2) Chauhans - Ajmer and Sambhar
During the period of Ghaznavid and Ghurid invasions, the Chauhans were the dominant power in the region of Ajmer and Sambhar. Under rulers like Prithviraj III, they established an extensive empire in North India. This strategic location made them the primary obstacle for Turkish invaders moving toward Delhi, leading to the decisive battles that eventually determined the course of Indian medieval history.

93. (3) Superior mobility of his elephant corps over Ghurid cavalry.
At the First Battle of Tarain, Prithviraj Chauhan benefited from a numerically superior army and strong support from his local vassals. However, his elephant corps did not provide a mobility advantage over the highly mobile Ghurid cavalry. In fact, the slow-moving elephants were often vulnerable to the fast-paced tactics and horse archery of the Turkish forces, which would be exploited in subsequent encounters.

94. (4) The establishment of the iqta system by the Turkish conquerors.
Following the Ghurid victories at Tarain and Chandawar, the Turkish conquerors introduced the "Iqta" system to North India. This administrative innovation involved granting the right to collect land revenue from specific territories to military officers in exchange for their service. This system was fundamental in consolidating Sultanate rule, as it allowed the new rulers to maintain a large standing army and centralize authority.

95. (1) Statement I is correct but Statement II is incorrect.
The conquest of Ranthambore by Alauddin Khilji in 1301 was indeed aided by the betrayal of Hammir's generals, Ranmal and Ratipal. They defected to the Sultan's side during the critical siege. However, rather than rewarding them with high positions, Alauddin Khilji reportedly executed them after his victory, famously stating that those who were not loyal to their own master could never be trusted.

96. (2) Mass self-immolation by women to avoid capture and enslavement.
Jauhar was a traditional practice among Rajput women during medieval sieges, particularly when the fall of a fort appeared inevitable. It involved mass self-immolation to protect their honor and avoid capture and enslavement by invading forces. This act was usually accompanied by "Saka," where the Rajput men performed a final, suicidal charge against the enemy, choosing death in battle over surrender or humiliation.

97. (2) Padmavat
Rana Kumbha was a renowned scholar who authored works such as Sangit Raj, Sangit Mimansa, and Sudha Prabandh, which are essential texts on Indian music and literature. However, the famous epic poem Padmavat was not written by him. It was composed much later, in 1540, by the Sufi poet Malik Muhammad Jayasi, focusing on the legendary siege of Chittor by Alauddin Khilji.

98. (1) Allowing Babur time to establish defensive field fortifications.
A significant tactical error by Rana Sanga at the Battle of Khanwa was giving Babur nearly a

Downloaded from www.pdf.tube

STUDYING FROM PDFs?

THINK AGAIN.

If you are studying only from PDFs,
you are wasting valuable time.

Research shows that learning from

PRINTED BOOKS has up to

4× HIGHER RETENTION

than studying from screens.

PRINT BOOK = BETTER MEMORY

PDF = LOWER RETENTION

Those who study from **PRINTED BOOKS**
move **AHEAD.**

Others are left **BEHIND**
in competition.

In competitive exams,
being average is not enough.

STAY ONE STEP AHEAD.

45. (3) The breakdown of traditional feudal checks and balances.
The Subsidiary Alliances with the British led to the breakdown of traditional feudal structures within Rajput states. Rulers, now protected by British military power, no longer depended on the loyalty and military support of their feudal nobles. This shifted the internal balance of power, often leading to autocracy by the rulers and resentment among the nobility, ultimately weakening the indigenous political system.

46. (4) Bappa Rawal and Nagabhata I
The Battle of Rajasthan in 738 AD was a critical conflict where a confederacy of Indian rulers halted the eastward expansion of the Umayyad Caliphate. This alliance was primarily led by Bappa Rawal of Mewar and Nagabhata I of the Gurjara-Pratihara dynasty. Their combined forces decisively defeated the Arab armies, securing the Indian frontiers from further major Islamic incursions for several centuries.

47. (1) He passed through the Thar desert during the sack of Somnath.
During his campaign to sack the Somnath temple in 1025 AD, Mahmud Ghaznavi chose a route that took his army through the difficult Thar desert of Rajasthan. This move was intended to bypass major resistance and strike the target quickly. Although his raids were highly destructive and caused widespread panic, they did not result in the establishment of permanent Ghaznavid political rule.

48. (1) A-ii, B-iii, C-i, D-iv
Prithviraj Chauhan's era was marked by complex regional rivalries in North India. Jai Chandra ruled the Gahadavala kingdom of Kannauj, while Paramardi Deva led the Chandelas of Jejakabhukti. Bhima II was the Chalukya ruler of Gujarat, and Muhammad Ghori commanded the expanding Ghurid Empire. These rulers were often at odds with each other, which prevented a unified defense against the Turkish invasions.

49. (2) IV only
Govind Rai was the Tomar ruler of Delhi and a key vassal who fought alongside Prithviraj Chauhan. In the First Battle of Tarain, he famously wounded Muhammad Ghori with a spear, nearly killing him. However, in the Second Battle of Tarain, Govind Rai was killed during the intense fighting. Historical records do not support the claim that he escaped to Gujarat after the defeat.

50. (1) III, I, IV, II
Alauddin Khilji's expansion into Rajasthan followed a specific chronological order of conquests. He first captured Ranthambore in 1301 after a prolonged siege. This was followed by the conquest of Chittor in 1303. Later, his forces took the fort of Siwana in 1308 and finally conquered Jalore in 1311. These victories systematically removed major Rajput obstacles to his dominance over the Western trade routes.

51. (3) Muhammad bin Tughlaq
At the Battle of Singoli, Rana Hammir of Mewar faced the forces of the Delhi Sultanate led by Muhammad bin Tughlaq. Hammir's military skill resulted in a decisive victory, during which the Sultan was reportedly taken prisoner and later released after ceding several territories. This victory was crucial in re-establishing Mewar's independence and confirming Hammir's status as a powerful sovereign ruler in Rajasthan.

52. (3) Both Statement I and Statement II are correct.
The Battle of Sarangpur in 1437 was a major military engagement where Rana Kumbha defeated the forces of Sultan Mahmud Khalji of Malwa. To celebrate this significant victory and demonstrate the power of Mewar, Rana Kumbha commissioned the construction of the Vijay Stambha, or Tower of Victory, at Chittorgarh. This architectural masterpiece remains a symbol of Rajput military prowess and artistic excellence.

53. (1) I, II, III and IV only
After the Battle of Khanwa, the Rajput confederacy led by Rana Sanga disintegrated as a major political force. Babur consolidated his power and assumed the title of 'Ghazi' to mark his victory over the non-Muslim coalition. While Mewar did not immediately submit to the Mughals, the death of Rana Sanga shortly after the battle removed the most significant internal threat to Babur.

54. (2) Mewar
In 1570, Akbar held a grand darbar at Nagaur to assert his suzerainty over the Rajput states. Rulers

NODIA

campaigns during the early years of Aurangzeb's reign. Maharaja Jaswant Singh served Aurangzeb initially before relations soured. Under Jahangir, Raja Sur Singh of Marwar was a key ally who contributed to the empire's stability.

73. (2) Statement I is incorrect but Statement II is correct.
Following the death of Maharaja Jaswant Singh in 1678, Aurangzeb refused to recognize his infant son Ajit Singh as the ruler of Marwar. Instead, he placed the state under 'Khalisa' administration, meaning it was directly controlled by the Mughal crown. This provocative move was a primary cause of the long-standing Rathore rebellion, as the local nobility fought to restore their dynasty.

74. (1) Jaisalmer
The Hurda Conference of 1734 saw the participation of several major Rajput states, including Mewar, Jaipur, and Jodhpur, who sought to unite against Maratha expansion. However, the desert kingdom of Jaisalmer was not represented at this gathering. The absence of certain states and the internal rivalries among the participants eventually hampered the conference's goal of creating a truly effective and unified front.

75. (1) I, III, IV and V only
The Subsidiary Alliances signed between the British and Rajput states typically included several key features. The British provided external protection and a guarantee of internal autonomy, while the states agreed to pay an annual tribute. A British political agent was stationed at each court to oversee relations. Rulers were prohibited from entering into independent negotiations with other foreign powers, effectively surrendering their external sovereignty.

76. (3) None of the above
Bappa Rawal is historically recognized as the true founder of the Guhila state in Mewar. He is credited with capturing the strategic fort of Chittor from the Mauryas and successfully repelling early Arab invasions into the region. His religious devotion is reflected in the gold coins he issued, which featured Shaivite symbols, underscoring the long-standing connection between the Mewar dynasty and Shaivism.

77. (3) Arnoraja
Arnoraja, the Chauhan ruler of Ajmer, is celebrated for his military victory over a Ghaznavid army in the early twelfth century. To commemorate this event and to purify the site where the battle occurred, he commissioned the construction of the Anasagar Lake. This architectural landmark in modern-day Ajmer stands as a testament to his success in defending the kingdom against foreign incursions.

78. (4) The Ghurid and Chauhan empires shared a volatile Punjab border.
Prior to the First Battle of Tarain, the geopolitical landscape was tense as the Ghurid and Chauhan empires shared a volatile border in the Punjab region. Muhammad Ghori's expansion into the Indian subcontinent directly threatened the territories of Prithviraj Chauhan. This proximity made conflict inevitable, as both powers sought to assert their dominance over the strategic gateways leading into the heart of North India.

79. (1) Prithviraj Chauhan managed to retreat successfully and ruled Ajmer for another two decades.
Historical accounts confirm that the Second Battle of Tarain in 1192 resulted in a catastrophic defeat for the Chauhans. Contrary to some myths, Prithviraj Chauhan was captured and executed shortly after the battle, and his imperial power was permanently destroyed. The Ghurid victory ended the era of Chauhan dominance and paved the way for the establishment of the first Islamic sultanate in Delhi.

80. (2) Ranthambore - Hammir Deva Chauhan
Hammir Deva Chauhan was the legendary ruler of Ranthambore who led a heroic resistance against the forces of Alauddin Khilji. His refusal to surrender Mongol refugees led to a famous siege that ended in 1301. Hammir Deva is remembered in Rajput history for his unwavering commitment to his word and his brave defense, which ultimately ended in the first recorded Jauhar at Ranthambore.

81. (2) Establishing permanent rule over the Malwa region.
Rana Hammir is celebrated for reclaiming Chittorgarh from the Delhi Sultanate and defeating the forces of Muhammad bin Tughlaq.

Click Here to Buy book on Amazon

outpost within the Chauhan Empire. Prithviraj Chauhan responded swiftly to this provocation by marching his forces to confront the Ghurid army, leading to their first major encounter on the plains of Tarain.

64. (1) I, II, III and IV only
Several fireball-related factors contributed to the Rajput defeat at the Second Battle of Tarain, including the lack of a unified command and the absence of support from rival kingdoms like Kannauj. Muhammad Ghori also used deceptive diplomacy by feigning a desire for peace to catch the Rajputs off guard. Furthermore, the Rajput reliance on slow-moving elephants proved a disadvantage against the mobile Turkish cavalry.

65. (1) A-iv, B-ii, C-i, D-iii
During Alauddin Khilji's campaigns, various Rajput rulers defended their respective kingdoms with great valor. Hammir Deva led the defense of Ranthambore, while Rawal Ratan Singh headed the resistance at Chittor. Kanhad Dev Sonigara defended Jalore against the Sultan's forces, and Sital Dev was the ruler of Siwana during its siege. Each of these sieges ended in the fall of the forts after intense struggles.

66. (1) He established the Sisodia branch of the Guhila dynasty.
Rana Hammir of Mewar left a lasting legacy by establishing the Sisodia branch of the Guhila dynasty. His successful reclamation of Chittorgarh from the Delhi Sultanate marked the beginning of Mewar's resurgence as a major power in North India. He is remembered as a heroic figure who restored Rajput pride and sovereign authority through his military victories and administrative capabilities.

67. (3) It led to a period of political instability and a brief usurpation by Uda.
The assassination of Rana Kumbha by his son Uda in 1468 led to a period of significant political instability in Mewar. Uda briefly usurped the throne but faced strong opposition from the nobility, who eventually supported Kumbha's other son, Raimal. This internal strife weakened the kingdom's defenses for a short time, although it did not lead to immediate conquest by external enemies.

68. (2) III only
At the Battle of Khanwa, a unique coalition of Rajput and Afghan forces united under Rana Sanga to oppose Babur. This alliance, which included Hasan Khan Mewati and Mahmud Lodi, demonstrated a common front against the Mughal invader. However, contrary to some expectations, the alliance did not succeed in destroying Babur's artillery, which ultimately played a decisive role in the Rajput defeat.

69. (3) Mansabdari system
Akbar effectively integrated Rajput chiefs into the Mughal state through the Mansabdari system. By assigning them specific military ranks and administrative roles, he ensured their loyalty and utilized their martial skills for the empire's benefit. This system allowed Rajput rulers to maintain their status and internal autonomy while becoming integral components of the imperial hierarchy, contributing to the empire's long-term stability.

70. (1) I and II only
Colonel James Tod famously referred to the Battle of Haldighati as the "Thermopylae of Mewar," highlighting the heroic but vastly outnumbered defense by Maharana Pratap's forces. The imperial Mughal army, commanded by Man Singh, possessed a significant numerical and technological advantage. Despite the strategic importance of the battle, Maharana Pratap was not killed or captured, allowing the spirit of Mewar's resistance to survive.

71. (4) Destroying crops and depopulating plains to deny invader resources.
Maharana Pratap's scorched earth policy was a strategic defensive measure aimed at weakening the invading Mughal armies. By destroying crops, poisoning wells, and relocating the civilian population from the fertile plains to the safety of the Aravalli hills, he denied the enemy essential resources. This forced the Mughals to rely on long and vulnerable supply lines, which were frequently ambushed by his forces.

72. (1) A-ii, B-i, C-iii, D-iv
Rajput rulers played vital roles as generals and allies under different Mughal emperors. Raja Man Singh was a prominent commander for Akbar, while Mirza Raja Jai Singh led major

Downloaded from www.pdf.tube

However, the eventual decline and fragmentation of the empire created a significant power vacuum, which left the region vulnerable to the subsequent waves of Turkish invasions in the late eleventh century.

107. (4) Babur at Khanwa
Babur used the religious concept of "Ghazi," meaning a warrior for the faith, to inspire his demoralized troops before the Battle of Khanwa. Facing a massive Rajput confederacy, he declared Jihad and ceremonially broke his wine cups to demonstrate his piety. This psychological tactic successfully unified his soldiers and gave them a renewed sense of purpose, contributing to their victory over the forces of Rana Sanga.

108. (2) Jayachandra of Kannauj
At the First Battle of Tarain, Prithviraj Chauhan was supported by several prominent Rajput chieftains, such as Govind Rai of Delhi and the general Skanda. These allies were instrumental in the Rajput victory. Jayachandra, the Gahadavala ruler of Kannauj, is the odd one out because he remained neutral and did not participate in the conflict due to his long-standing rivalry with the Chauhan ruler.

109. (3) It was briefly ruled by Govindaraja as a subordinate leader.
Following the defeat of Prithviraj Chauhan at the Second Battle of Tarain, the region of Ajmer did not immediately lose its Rajput character. Muhammad Ghori briefly allowed Govindaraja, the son of Prithviraj, to rule as a subordinate leader. This arrangement was short-lived, as internal rebellions and subsequent Turkish campaigns eventually led to the direct annexation of Ajmer and the establishment of Turkish administrative control.

110. (4) Padmavat
The epic poem Padmavat, written by Malik Muhammad Jayasi in 1540, provides a vivid and legendary account of Alauddin Khilji's siege of Chittorgarh. Although it was composed over two centuries after the actual event, the work popularized the story of Queen Padmini and the sacrifice of the Rajput defenders. It remains a major literary source that blends historical facts with cultural folklore and romantic themes.

111. (1) Gujarat
During the reign of Rana Hammir, Mewar's military influence expanded beyond its immediate borders. The capture of Idar, a prominent military outpost, was part of this expansion. Today, Idar is located in the modern state of Gujarat. This historical connection highlights the regional power dynamics of the fourteenth century, where Mewar's rulers actively engaged with neighboring territories to secure their frontiers and assert their authority.

NODIA

112. (2) He is credited with building 32 of the 84 Mewar fortresses.
Rana Kumbha is famous for his extensive fortification projects, which were central to Mewar's defense strategy. He is credited with constructing or significantly rebuilding thirty-two of the eighty-four fortresses in the kingdom. His most notable achievement was the fort of Kumbhalgarh, which featured massive walls and a strategic location in the Aravallis, making it one of the most impregnable strongholds in all of India.

113. (2) Babur's forces were entirely composed of infantry, lacking both cavalry and artillery.
Contrary to the idea that Babur's forces were ill-equipped, his victory at the Battle of Khanwa was largely due to his effective use of cavalry and modern artillery. Rana Sanga, the Rajput leader, was indeed severely wounded and carried from the field, which caused panic among his troops. The defection of key allies like Silhadi further weakened the Rajput side, illustrating the internal divisions within the confederacy.

114. (1) Surjan Hada - Surrendered Ranthambore to Akbar
Surjan Hada was the ruler of Ranthambore who eventually surrendered the fort to Akbar in 1569 after a brief siege. His decision followed negotiations that allowed him to maintain his dignity and serve in the Mughal hierarchy. This event was a significant success for Akbar, as it brought one of the most famous Rajput strongholds under imperial control without the need for total destruction.

115. (3) Mahabat Khan
The Battle of Haldighati involved several prominent Mughal commanders, including Asaf

While he expanded Mewar's influence and incorporated parts of Malwa into his sphere of control, he did not establish permanent administrative rule over the entire Malwa region. His primary achievement remained the restoration and consolidation of the Mewar kingdom's sovereignty after a crisis.

82. (1) Strategic disputes over Hadoti and border territory control.
The persistent military conflicts between Rana Kumbha and the neighboring Sultanates of Malwa and Gujarat were primarily driven by strategic interests. Control over the Hadoti region and other border territories was essential for maintaining regional dominance and securing trade routes. These geopolitical rivalries, rather than purely religious motivations, fueled the frequent campaigns and the eventual formation of alliances against the powerful kingdom of Mewar.

83. (3) Both Statement I and Statement II are correct.
The Battle of Khanwa is often viewed as more historically significant than the First Battle of Panipat. While Panipat saw the defeat of a single sultan, Khanwa involved a large confederacy of Rajputs and Afghans led by Rana Sanga. This coalition posed a much greater existential threat to Babur's new empire, and his victory at Khanwa effectively removed the last major organized opposition.

84. (4) Hereditary grant of ancestral kingdoms as non-transferable jagirs.
The "Watan Jagir" was a unique administrative concept introduced by Akbar to integrate Rajput rulers into the Mughal system. It allowed these chiefs to hold their ancestral territories as hereditary, non-transferable jagirs. This ensured that while they served the empire and received ranks, their core kingdom remained under their family's control. This policy was essential for maintaining Rajput loyalty and internal stability.

85. (3) Asaf Khan
During the Battle of Haldighati, Maharana Pratap's army was supported by several dedicated commanders, including Hakim Khan Sur and the Bhil leader Poonja. These individuals represented the diverse coalition fighting for Mewar's independence. Asaf Khan, however, was a prominent general on the opposing Mughal side, serving under the command of Man Singh, making him the odd one out in this particular context.

86. (2) The rapid recovery of most lost Mewar territories.
Maharana Pratap's victory at the Battle of Dewair in 1582 was a pivotal moment in his resistance. It successfully dismantled the network of Mughal garrisons in the region and led to the rapid recovery of most of Mewar's lost territories. This resurgence demonstrated the effectiveness of his guerrilla tactics and forced the Mughals onto the defensive, significantly boosting the morale of the Rajput forces.

87. (4) A rank in the Mughal administrative and military hierarchy.
In the Mughal-Rajput administrative context, a "Mansab" was a specific rank that determined an individual's status, salary, and military obligations within the imperial hierarchy. This system allowed the emperors to incorporate diverse elites, including Rajput rulers, into a centralized bureaucracy. By holding a mansab, a Rajput chief became a formal official of the empire, contributing to both its civil and military operations.

88. (1) Durgadas Rathore
Durgadas Rathore is widely revered as the 'Saviour of Marwar' due to his tireless three-decade struggle against Aurangzeb. His mission was to protect the legitimate claim of Ajit Singh to the Jodhpur throne after the death of Maharaja Jaswant Singh. His leadership and strategic brilliance kept the spirit of Rathore independence alive against the full might of the Mughal Empire during its peak.

89. (3) Chauth
In the eighteenth century, Maratha forces frequently raided Rajputana and demanded "Chauth," which was a payment equal to one-fourth of the land revenue. This practice was essentially a protection tax to prevent further raids. The constant financial burden of Chauth severely weakened the economies of various Rajput states, leading to widespread poverty and making them vulnerable to later British diplomatic interventions and alliances.

Click Here to Buy book on Amazon

these strategic forts into the Delhi Sultanate's administrative structure, although the original names eventually regained common usage.

36. (4) He was decisively defeated by Alauddin Khilji and died defending Chittor.
Rana Hammir of Mewar is known for restoring the Guhila dynasty through the Sisodia branch after the fall of Chittor. He is celebrated for defeating the forces of the Delhi Sultanate at the Battle of Singoli. He was not defeated by Alauddin Khilji; rather, it was Rawal Ratan Singh who lost Chittor to Khilji in 1303, decades before Hammir's successful reconquest.

37. (4) I, II, III, IV and V
Rana Kumbha's reign was a golden era for Mewar, marked by military victories and cultural growth. He defeated the Sultan of Malwa and successfully defended his kingdom against joint invasions from Malwa and Gujarat. A multifaceted individual, he was a skilled musician and a prolific builder of forts. His tragic end came through assassination by his own son, Uda, in 1468.

38. (2) Sikandar Lodi
Rana Sanga led a formidable confederacy of various Indian rulers at the Battle of Khanwa in 1527. This alliance included prominent figures like Hasan Khan Mewati, Mahmud Lodi, and Medini Rai of Chanderi, who all aimed to stop Babur's expansion. Sikandar Lodi, however, was not part of this coalition as he had died years earlier, in 1517, before Babur's major Indian campaigns.

39. (1) Statement I is correct but Statement II is incorrect.
In 1562, Raja Bharmal of Amber became the first Rajput ruler to voluntarily submit to Akbar, sealing the alliance with a matrimonial bond. While this move was a strategic decision to protect his kingdom from local rivals and Mughal pressure, it did not lead to an immediate united war by other Rajput states against Amber. Over time, many other states followed similar paths.

40. (3) Vanguard (Harawal), Center (Ghol), Rearguard (Chandawal)
Traditional Rajput battle formations were organized into specific sections to maximize defensive and offensive capabilities. The Harawal served as the vanguard, bearing the initial brunt of the attack. The Ghol represented the central core where the main body of troops and the leader were positioned. The Chandawal acted as the rearguard, providing support and protecting the army's rear during the engagement.

41. (3) Poonja Bhil - Commander of the Bhil militia at Haldighati
Poonja Bhil was the dedicated commander of the Bhil militia who provided crucial support to Maharana Pratap during the Battle of Haldighati. The Bhils were experts in the hilly terrain of the Aravallis and used guerrilla tactics to harass the Mughal forces. This alliance between the Rajput ruler and the tribal community was a key element of Pratap's long-term resistance strategy.

42. (1) A-i, B-iii, C-iv, D-ii
Rajput nobles held significant positions in the Mughal Mansabdari system. Raja Man Singh was granted a high rank of 7000, reflecting his close ties with Akbar. Mirza Raja Jai Singh served as a premier general in the Deccan, while Maharaja Jaswant Singh held various governorships. Sawai Jai Singh was later distinguished by the title 'Sawai' and served prominently during the late Mughal period.

43. (1) I and II only
Durgadas Rathore is legendary for his commitment to the independence of Marwar. He successfully protected the young Ajit Singh from Aurangzeb's attempts to capture him in Delhi and forged a strategic alliance with Maharana Raj Singh of Mewar. His life was dedicated to resisting Mughal authority, and he never joined the Mughal court, remaining a symbol of Rathore defiance and loyalty.

44. (1) Both A and R are true and R is the correct explanation of A.
During the mid-eighteenth century, the internal stability of Rajput states crumbled due to frequent succession disputes. Rival claimants often invited Maratha generals to provide military support in exchange for large sums of money or territory. This opportunistic behavior allowed the Marathas to establish a dominant influence in Rajputana, leading to heavy financial drains and increased political interference across the various princely states.

NODIA

month to prepare his defenses. During this time, Babur constructed elaborate field fortifications, including chained wagons and trenches, to protect his artillery. This delay allowed the Mughal forces to neutralize the Rajput numerical advantage and effectively utilize their superior technology, leading to a decisive Mughal victory.

99. (3) Securing military loyalty and stabilizing frontier regions
The Mughal policy of matrimonial alliances with Rajput states was a strategic political measure to ensure loyalty and integrate powerful regional rulers into the imperial system. By marrying Rajput princesses, Mughal emperors, especially Akbar, built trust and secured military support from Rajput chiefs. This reduced rebellions and strengthened control over frontier regions. Rather than erasing identity or exploiting resources, the policy promoted cooperation, stability, and administrative integration within the Mughal Empire.

100. (4) Ramprasad
Ramprasad was the exceptionally brave elephant belonging to Maharana Pratap during the Battle of Haldighati. The elephant caused significant damage to the Mughal ranks until it was eventually captured by the imperial forces. Recognizing the animal's valor, Akbar reportedly renamed it Pirprasad. Despite being taken to the Mughal court, the elephant is said to have died of grief, refusing to eat or drink.

101. (3) A symbol of unyielding independence and patriotic resistance.
The legacy of Maharana Pratap is widely regarded as a symbol of unyielding independence and patriotic resistance against imperial expansion. He is celebrated for his refusal to submit to Akbar's authority, choosing a life of hardship in the hills over the comforts of Mughal service. His struggle inspired later generations of Indian nationalists and remains a core part of the cultural identity of Rajasthan.

102. (2) Maharaja Jaswant Singh never commanded a Mughal army as he constantly rebelled against Shah Jahan.
The alliance between Marwar and the Mughals began with Mota Raja Udai Singh, but it was not characterized by a complete lack of military service by later rulers. Maharaja Jaswant Singh was actually a prominent general who commanded Mughal armies on various fronts, including in the Deccan and the Northwest. His relationship with the empire was significant, though it eventually collapsed under Aurangzeb's policies.

103. (4) Durgadas Rathore - Led the Rathore rebellion for 30 years
Durgadas Rathore is the iconic figure associated with the Rajput resistance against Aurangzeb. He led a persistent rebellion for thirty years to ensure the survival of the Rathore dynasty in Marwar. His leadership during this period was characterized by strategic alliances and guerrilla warfare, making him a symbol of loyalty and defiance against the increasingly centralizing and intolerant policies of the later Mughal Empire.

104. (1) A firm military alliance formed between the British and Marathas to conquer Rajputana.
Maratha incursions into Rajasthan during the eighteenth century were primarily fueled by the decline of Mughal authority and the financial benefits of exacting Chauth. Rajput succession disputes also provided frequent opportunities for intervention. However, there was no military alliance between the British and the Marathas to conquer Rajputana at that time; in fact, the two powers were often rivals for influence in the region.

105. (3) Semi-autonomous princely states under British paramountcy.
After signing the Subsidiary Alliance treaties in 1817-18, Rajput states became semi-autonomous princely states under British paramountcy. While the rulers surrendered their rights to conduct independent foreign policy and engage in warfare, they retained authority over their internal administration. This political status characterized the region until Indian independence in 1947, with the British Crown acting as the ultimate sovereign power over the states.

106. (3) Both Statement I and Statement II are correct.
The Gurjara-Pratihara Empire served as a critical defensive barrier for India, successfully halting Arab advances from Sindh for several centuries. Their military strength ensured the stability of North India during the early medieval period.

Downloaded from www.pdf.tube

from Bikaner, Jaisalmer, and Jodhpur attended and accepted Mughal authority. However, Mewar, under the leadership of Maharana Pratap's father and later Pratap himself, famously refused to submit. Mewar remained the only major Rajput state to maintain its independence against Akbar's expansionist policies during this darbar.

55. (4) His nobles urged him to retreat when he was surrounded.
During the height of the Battle of Haldighati, Maharana Pratap was surrounded by Mughal troops and faced imminent danger. His loyal noble commanders, recognizing that his survival was essential for the continuation of the struggle for Mewar's independence, urged him to leave the field. Following their advice, Pratap retreated into the hills, allowing him to live and continue his resistance through guerrilla warfare.

56. (1) A-i, B-ii, C-iii, D-iv
Maharana Pratap's life is marked by several significant locations in Mewar. Gogunda was the site of his coronation, while Kumbhalgarh was his birthplace. The Battle of Dewair is often called the "Marathon of Mewar" due to his successful resurgence against the Mughals. Finally, Chawand served as his last capital and the place where he passed away in 1597, never having surrendered.

57. (3) He rebelled against Aurangzeb and declared the independence of Amber.
Mirza Raja Jai Singh was a premier general who served the Mughal Empire with great distinction under Jahangir, Shah Jahan, and Aurangzeb. His most famous achievement was the successful campaign against Shivaji, leading to the Treaty of Purandar. Unlike some other Rajput nobles, he remained a loyal servant of the crown and never rebelled against Aurangzeb, eventually dying while on imperial duty.

58. (1) Both A and R are true and R is the correct explanation of A.
Maharana Raj Singh of Mewar provided refuge to the infant Ajit Singh of Marwar as part of a strategic and moral defiance of Aurangzeb. He aimed to unite the Rajput states against the Emperor's increasingly intolerant policies, such as the destruction of temples and the imposition of Jizya. This alliance between Mewar and Marwar formed a significant front against Mughal imperial overreach.

59. (1) I and II only
The Battle of Rajmahal in 1747 was a succession conflict between the sons of Sawai Jai Singh, Ishwari Singh and Madho Singh. Madho Singh was supported by a large coalition that included the Marathas and the Maharana of Mewar. Despite this formidable opposition, Ishwari Singh emerged victorious in this particular engagement, though the succession struggle and Maratha interference continued to plague Jaipur.

60. (2) Karauli
Karauli was the first Rajput state to enter into a comprehensive Subsidiary Alliance treaty with the British in November 1817. This marked the beginning of a new era where Rajput states traded their external sovereignty for British protection. Following Karauli, other states like Kota and Jodhpur signed similar treaties, leading to the establishment of British paramountcy over almost all of Rajputana by 1818.

61. (3) Sulaiman
Sulaiman, a ninth-century Arab traveler, provided valuable insights into the strength of the Gurjara-Pratihara Empire. He noted that the Pratihara ruler possessed a magnificent cavalry and was the greatest enemy of the Arab forces in Sindh. His accounts highlight the effectiveness of the Pratihara military in preventing the eastward expansion of the Caliphate into the heartland of the Indian subcontinent.

62. (4) Hammir Mahakavya - Nayanchandra Suri
The Hammir Mahakavya, authored by the Jain scholar Nayanchandra Suri, is an important Sanskrit text that details the history of the Chauhans of Ranthambore. It focuses particularly on the life and heroic resistance of Hammir Deva against the invasions of Alauddin Khilji. This literary work provides a Rajput perspective on the siege and the cultural values of the time, emphasizing valor.

63. (1) Tabarhind (Bhatinda)
The immediate cause of the First Battle of Tarain in 1191 was Muhammad Ghori's capture of the strategic fortress of Tabarhind, also known as Bhatinda. This fort was a crucial frontier

NODIA

Khan and Syed Hashim, who served under the overall leadership of Kunwar Man Singh. While many high-ranking nobles participated in this campaign, Mahabat Khan was not among them. He rose to prominence as a Mughal general much later, during the reigns of Jahangir and Shah Jahan, particularly known for his rebellion against Jahangir.

116. (4) Using Aravalli terrain to wage relentless guerrilla warfare.
Following his defeat at Haldighati, Maharana Pratap adopted a highly effective strategy of guerrilla warfare. He utilized the difficult and familiar terrain of the Aravalli hills to launch surprise attacks on Mughal supply lines and outposts. This approach allowed his smaller force to avoid large-scale pitched battles while continuously harassing the imperial army, making it impossible for the Mughals to achieve a permanent or stable conquest.

117. (2) Statement I is incorrect but Statement II is correct.
The Kachwaha rulers of Amber were unique among Rajputs for their early and consistent cooperation with the Mughal Empire. Raja Man Singh, in particular, was one of Akbar's most trusted and successful generals, serving as governor of major provinces like Bengal and Kabul. This relationship was generally collaborative rather than antagonistic, as Amber benefited significantly from the high ranks and territories granted by the Mughal emperors.

118. (2) Controlling external affairs while recognizing internal ruler sovereignty.
The legal concept of "Paramountcy" gave the British East India Company, and later the British Crown, ultimate authority over the Rajput states. Under this system, the British controlled all external affairs and defense, while the Rajput rulers were recognized as sovereign in their internal administration. This ensured that the states remained loyal to the British Empire while maintaining their traditional social and political structures.

119. (4) Mutual suspicions and conflicting interests prevented unified action.
The failure of the Hurda Conference in 1734 can be attributed to the deep-seated mutual suspicions and conflicting interests among the various Rajput rulers. Although they agreed on the need to check Maratha expansion, they could not settle on a unified command or a shared military strategy. This lack of true cooperation and common purpose prevented the formation of an effective alliance, allowing the Marathas to continue their incursions.

120. (1) The official who negotiated the 1817-18 Subordinate Alliance treaties.
Charles Metcalfe was a senior British official who played a crucial role in shaping the political map of Rajputana in the early nineteenth century. He was the primary negotiator who finalized the Subsidiary Alliance treaties between 1817 and 1818 with almost all the Rajput states. His diplomatic efforts were instrumental in establishing British paramountcy and bringing the region under the protection of the East India Company.

www.nodia.in

Click Here to Buy book on Amazon

IV. He was responsible for directly leading military campaigns in place of the ruler.

Which of the above combination of statements is/are correct?

(1) I, II, and IV only
(2) II, III, and IV only
(3) I, II, and III only
(4) I, III, and IV only
(5) Question not attempted

13. Which of the following pairs of official and their primary domain is correctly matched?

(1) Khazanchi - Official responsible for the administration of justice
(2) Mir Bakhshi - Chief supervisor in charge of the royal kitchens
(3) Daroga-i-Dak - Head of the postal and intelligence network
(4) Sikdar - Guardian of state jewelry and the official minting unit
(5) Question not attempted

14. Identify the incorrect statement regarding the Kotwal in the medieval administrative system.

(1) He was primarily responsible for maintaining law and order in the capital city.
(2) His duties included regulating the markets and checking weights and measures.
(3) He occasionally functioned as a magistrate for petty criminal cases in the city.
(4) He possessed supreme command over the state's entire cavalry forces.
(5) Question not attempted

15. Arrange the following administrative officials of medieval Rajasthan in descending order of their general hierarchy (highest to lowest) at the central level:

I. Pradhan
II. Diwan
III. Daroga
IV. Amil

Select the correct order:

(1) I, II, IV, III
(2) I, II, III, IV
(3) II, I, III, IV
(4) I, III, II, IV
(5) Question not attempted

16. The term 'Bargir' in the military administration of medieval Rajasthan referred to:

(1) A soldier who brought his own personal horse and weaponry.
(2) A soldier provided with a horse and arms by the state.
(3) The high-ranking commander of the permanent fort garrison.
(4) The specialized officer in charge of the artillery corps.
(5) Question not attempted

17. Consider the following statements regarding the military composition in medieval Rajputana:

Statement I: The cavalry formed the most esteemed and decisive wing of the Rajput armies.

Statement II: The infantry was primarily composed of high-ranking Rajput nobles and Jagirdars.

Which of the following is correct?

(1) Both Statement I and Statement II are true
(2) Both Statement I and Statement II are false
(3) Statement I is true but Statement II is false
(4) Statement I is false but Statement II is true
(5) Question not attempted

18. Consider the following statements regarding fort administration in medieval Rajasthan:

I. Forts served as both military strongholds and administrative centers for the surrounding territory.
II. The 'Kiledar' was the chief officer in charge of the fort's defense and administration.
III. Adequate provisions of grain, water, and ammunition were stockpiled to withstand long sieges.
IV. Fort garrisons were entirely composed of mercenaries from outside Rajputana.
V. Local peasants often sought refuge in these forts during external invasions.

Which of the above combination of statements is/are correct?

(1) I, II, III, and V only
(2) I, III, IV, and V only
(3) II, III, IV, and V only
(4) I, II, III, IV, and V
(5) Question not attempted

NODIA

6. Consider the following statements regarding the administrative powers of the ruler in medieval Rajasthan:
I. He was the highest court of appeal in civil and criminal matters.
II. He had the sole authority to grant, confiscate, or transfer Jagirs.
III. He personally assessed the revenue of every individual village in the state.
Which of the above combination of statements is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II, and III
(5) Question not attempted

7. Which of the following officials in the Council of Ministers (Mantriparishad) was generally responsible for maintaining state records, issuing royal decrees, and handling diplomatic correspondence?
(1) Kotwal
(2) Faujdar
(3) Kiledar
(4) Mir Munshi
(5) Question not attempted

8. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): The ruler in medieval Rajasthan, though theoretically absolute, could rarely act against the collective will of the principal clan chiefs.
Reason (R): The state was considered the joint property of the ruling clan, and the ruler's military strength depended heavily on the levies provided by these chiefs.
In the context of the above statements, which one of the following is correct?
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

9. In the context of the medieval administrative setup of Marwar (Jodhpur), the official known as 'Musahib' functioned primarily as:
(1) The chief commander of the naval fleet
(2) The village headman responsible for local policing
(3) A prominent advisor or chief minister to the ruler
(4) The officer in charge of royal charities
(5) Question not attempted

10. Match List-I (Departments in Medieval Rajputana) with List-II (Focus Area) and select the correct answer.
List I: (Departments)
A. Silehkhana
B. Suratkhana
C. Kapad-dwara
D. Pothikhana
List II: (Focus Area)
i. Royal wardrobe and valuables
ii. State library and manuscripts
iii. State armory and weapons
iv. Painting atelier and visual records
(1) A-iii, B-iv, C-i, D-ii
(2) A-i, B-ii, C-iii, D-iv
(3) A-iii, B-i, C-iv, D-ii
(4) A-iv, B-iii, C-ii, D-i
(5) Question not attempted

11. Which of the following statements incorrectly describes the position of the 'Pradhan' in medieval Rajput states?
(1) He acted as the primary deputy and representative during the ruler's temporary absence.
(2) He frequently exercised broad and significant influence over state revenue and military affairs.
(3) The official title varied by region, being alternatively known as the Diwan or the Musahib.
(4) The position was always hereditary and limited to one specific noble family.
(5) Question not attempted

12. Consider the following statements regarding the duties of the Diwan in medieval Rajasthan:
I. He was the supreme head of the finance department.
II. He supervised the collection of land revenue from Khalsa lands.
III. He maintained the accounts of income and expenditure of the state.

NODIA

state interference and taxation.
IV. 'Bhomias' held significant local influence and often acted as local police.
V. 'Tankha' jagirs were subject to the law of escheat upon the holder's death.
Which of the above combination of statements is/are correct?
(1) II, III, IV, and V only
(2) I, II, III, and IV only
(3) I, III, IV, and V only
(4) I, II, IV, and V only
(5) Question not attempted

41. In the administrative system of medieval Rajasthan, the term 'Rekh' refers to:
(1) The traditional and ceremonial greeting offered by the jagirdar to the ruler.
(2) The specific and heavy tax levied on all agricultural and farming implements.
(3) Estimated revenue used to determine military and financial obligations.
(4) The specialized judicial court established for resolving village level disputes.
(5) Question not attempted

42. What was the meaning of the obligation known as 'Chakri' in the medieval jagir system?
(1) Providing military service and supplying a quota of horsemen.
(2) Paying a fixed cash tribute during the birth of a royal prince.
(3) Surrendering a portion of the harvest to the state granary.
(4) Maintaining the various trade routes passing through the jagir.
(5) Question not attempted

43. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): Upon the death of a Jagirdar, his heir was required to pay a heavy succession fee known as Hukamnama, Nazarana, or Talwar-bandhai.
Reason (R): The state technically resumed the jagir upon a holder's death, and the fee was paid to obtain the ruler's formal recognition and renewal of the grant.
In the context of the above statements, which one of the following is correct?
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

44. Which of the following statements regarding the obligations of landholders is correct?
(1) Bhomias were required to provide the same level of regular military service (Chakri) as Tankha Jagirdars.
(2) Jagirdars were required to attend the ruler's court (Darbar) on important occasions like Dussehra.
(3) Sasan holders were strictly required to pay the Hukamnama upon succession.
(4) Jagirdars possessed the right to independently mint coins within their estates.
(5) Question not attempted

45. Consider the following statements regarding the military obligations of Jagirdars:
I. The number of troops a jagirdar had to maintain was determined by the 'Rekh' of his estate.
II. Jagirdars were exempted from military service if they paid a special tax called 'Zakat'.
III. Failure to provide troops during a military campaign could result in the confiscation of the jagir.
Which of the above combination of statements is incorrect?
(1) I only
(2) II only
(3) I and III only
(4) II and III only
(5) Question not attempted

46. Which of the following was NOT a recognized tribute or obligation paid by a Jagirdar to the central ruler in medieval Rajasthan?
(1) Neota (customary present on special occasions)
(2) Nazar (gift presented during court attendance)
(3) Talwar-bandhai (succession fee)
(4) Jizya (religious tax for non-Muslims)
(5) Question not attempted

Downloaded from www.pdf.tube

19. Find the odd one out among the following terms related to the military administration of medieval Rajasthan.
(1) Topkhana
(2) Silehkhana
(3) Pothikhana
(4) Feelkhana
(5) Question not attempted

20. In the military and territorial administration of medieval Rajasthan, the 'Faujdar' was primarily responsible for:
(1) Managing the various religious endowments across the whole state.
(2) Collecting customs duties on all major international trade routes.
(3) Serving as the highly trusted personal bodyguard to the ruler.
(4) Maintaining local order and commanding district military units.
(5) Question not attempted

21. Match List-I (Military Terms) with List-II (Meaning) and select the correct answer.
List I: (Military Terms)
A. Silehdar
B. Ahadi
C. Topchi
D. Piyada
List II: (Meaning)
i. Artilleryman or cannoneer
ii. Infantryman or foot soldier
iii. Trooper who supplied his own horse and arms
iv. Gentleman trooper answering directly to the ruler
(1) A-iii, B-iv, C-i, D-ii
(2) A-iv, B-iii, C-ii, D-i
(3) A-iii, B-i, C-iv, D-ii
(4) A-ii, B-iii, C-i, D-iv
(5) Question not attempted

22. During the later medieval period (18th century), rulers of Rajasthan increasingly began employing which of the following groups as mercenaries in their armies?
(1) Portuguese and Dutch sailors
(2) Sindhis, Rohillas, and Naga Sadhus
(3) Tibetan monks and Gurkhas
(4) Abyssinian cavalrymen exclusively
(5) Question not attempted

23. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): During the medieval period, Rajput rulers heavily fortified their capitals and strategic regional centers.
Reason (R): Forts were essential purely for decorative purposes and to host foreign emissaries in grandeur.
In the context of the above statements, which one of the following is correct?
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

24. Which of the following statements correctly identifies the impact of Mughal association on the military administration of Rajput states?
(1) It introduced graded ranks and specialized artillery units.
(2) It led to the complete and permanent disbandment of the Rajput cavalry.
(3) It forced Rajput rulers to adopt defensive military strategies only.
(4) It mandated the use of Persian as the sole command language for troops.
(5) Question not attempted

25. The foundational basis of the Jagir system in early medieval Rajput polity, characterized by the concept that the state was the joint property of the ruling clan, is known as:
(1) Zabti system
(2) Mansabdari system
(3) Bhai-bandh system
(4) Ijara system
(5) Question not attempted

NODIA

26. Consider the following statements regarding the nature of Jagir rights in medieval Rajasthan:
I. A Jagir was fundamentally a land grant given in lieu of state services, primarily military.
II. Jagirdars held absolute ownership of the land and could sell it to merchants.
III. The ruler retained the theoretical right to resume or transfer the Jagir.
Which of the above combination of statements

CHAPTER 06

Administrative and Revenue System in Medieval Rajasthan

1. In the context of the central administration of medieval Rajasthan, which of the following best defines the role of the ruler?
(1) An absolute despot who governed with total disregard for local religious customs or established traditional norms
(2) The supreme authority in executive, judicial, and military spheres, guided by Dharma and clan norms
(3) A constitutional head whose administrative functions were restricted by a formalized and written legal code
(4) A symbolic figurehead with all decision-making and executive powers delegated to the appointed Prime Minister
(5) Question not attempted

2. Which of the following statements about the 'Divine Right of Kings' as applied in medieval Rajputana is correct?
(1) Rulers claimed descent from divine entities to legitimize their authority
(2) Rulers claimed to be direct incarnations of the primary deity, rejecting any clan affiliations
(3) The theory was introduced by the Mughals and strictly enforced upon Rajput rulers
(4) The divine right completely nullified the land rights of the subordinate Jagirdars
(5) Question not attempted

3. Match List-I (Central Officials) with List-II (Their Primary Duties) and select the correct answer using the codes given below.
List I: (Central Officials)
A. Pradhan
B. Diwan
C. Mir Bakhshi
D. Khazanchi
List II: (Primary Duties)
i. Head of the military department and paymaster
ii. In-charge of the state treasury
iii. Chief Minister or premier noble of the state
iv. Head of the finance and revenue department
(1) A-iii, B-iv, C-i, D-ii
(2) A-iv, B-iii, C-ii, D-i
(3) A-iii, B-i, C-iv, D-ii
(4) A-ii, B-iv, C-i, D-iii
(5) Question not attempted

4. Regarding the central administrative structure, what was the primary function of the 'Darbar-i-Aam'?
(1) It was a highly secretive council of the ruler's closest relatives
(2) It was the department responsible exclusively for external trade regulations
(3) It was a specialized court dealing only with the succession disputes of Jagirdars
(4) It was the public audience hall where the ruler heard grievances of the common people
(5) Question not attempted

5. Consider the following statements regarding the relationship between the ruler and the nobility in medieval Rajasthan:
Statement I: The ruler was considered the absolute owner of all land, and nobles were merely salaried employees.
Statement II: The administrative framework was heavily influenced by the 'Bhai-bandh' (brotherhood) concept, where the ruler was seen as the first among equals.
Which of the following is correct?
(1) Both Statement I and Statement II are true
(2) Both Statement I and Statement II are false
(3) Statement I is true but Statement II is false
(4) Statement I is false but Statement II is true
(5) Question not attempted

Click Here to Buy book on Amazon

(4) Land granted strictly to merchants in exchange for a fixed and annual tribute.
(5) Question not attempted

34. Consider the following statements regarding the types of Jagirs:
Statement I: A 'Tankha Jagir' was assigned to a noble strictly in lieu of salary and was generally transferable.
Statement II: A 'Watan Jagir' was hereditary and not subject to routine transfers by the ruler.
Which of the following is correct?
(1) Both Statement I and Statement II are true
(2) Both Statement I and Statement II are false
(3) Statement I is true but Statement II is false
(4) Statement I is false but Statement II is true
(5) Question not attempted

35. Consider the following statements regarding 'Sasan' or 'Udak' lands in medieval Rajasthan:
I. These were revenue-free grants.
II. They were granted primarily for military achievements on the battlefield.
III. They were given to Brahmins, Charans, Bhats, or religious institutions.
IV. The grantees of these lands were heavily burdened with regular military service (Chakri).
Which of the above combination of statements is incorrect?
(1) I and III only
(2) II and IV only
(3) I, II, and IV only
(4) II, III, and IV only
(5) Question not attempted

36. Which of the following is the most appropriate definition of 'Bhom' tenure in medieval Rajasthan?
(1) Land granted to a person who successfully collected taxes from a village.
(2) Land temporarily given to a state official until his salary arrears were cleared.
(3) Crown land reserved exclusively for the royal hunting expeditions.
(4) Hereditary grant for local protection or to heirs of fallen village defenders.
(5) Question not attempted

37. Match List-I (Type of Jagir/Land Grant) with List-II (Nature of Grantee) and select the correct answer.
List I: (Type of Grant)
A. Sasan
B. Bhom
C. Tankha Jagir
D. Inam
List II: (Nature of Grantee)
i. State officials and nobles in lieu of salary
ii. Persons rewarded for special services or skills, often non-military
iii. Brahmins, scholars, and religious men
iv. Local protectors and martyrs' families
(1) A-iii, B-iv, C-i, D-ii
(2) A-iv, B-iii, C-ii, D-i
(3) A-iii, B-i, C-iv, D-ii
(4) A-ii, B-iv, C-i, D-iii
(5) Question not attempted

38. Identify the incorrect statement regarding a 'Kham' (or Zabti) jagir.
(1) It referred to a jagir that was temporarily confiscated and brought under direct state management.
(2) Kham lands were those lands permanently donated to foreign invaders as tribute.
(3) A jagir could be placed under Kham if the jagirdar failed to perform his military obligations.
(4) A jagir was often placed under Kham during a succession dispute until the rightful heir was recognized.
(5) Question not attempted

NODIA

39. In the agrarian terminology of the state of Mewar, the crown lands directly administered by state officials were locally referred to as:
(1) Bighadari
(2) Mukata
(3) Ijara
(4) Hawala
(5) Question not attempted

40. Consider the following statements regarding various land grants:
I. 'Peshkash' was a type of land given to merchants.
II. 'Aloofa' was a maintenance grant given to the ladies of the royal household.
III. 'Sasan' lands were generally immune from

Which of the following is correct?
(1) Both Statement I and Statement II are true
(2) Both Statement I and Statement II are false
(3) Statement I is true but Statement II is false
(4) Statement I is false but Statement II is true
(5) Question not attempted

54. The system of land measurement in medieval Rajasthan that utilized a measuring rope or chain was locally known as:
(1) Kunta
(2) Dori
(3) Batai
(4) Hasil
(5) Question not attempted

55. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): The state often preferred the 'Kunta' (estimation of standing crop) system over actual weighing, while peasants frequently opposed it.
Reason (R): Kunta relied on visual estimation by state officials, which often led to over-assessment and corruption, working to the disadvantage of the cultivator.
In the context of the above statements, which one of the following is correct?
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

56. What was a major consequence of the increasing use of the 'Ijara' (revenue farming) system in the later medieval period in Rajasthan?
(1) It resulted in peasant exploitation as farmers sought maximum profit.
(2) It led to a massive increase in agricultural innovation and peasant prosperity.
(3) It caused a dramatic reduction in the prices of food grains.
(4) It led to the complete abolition of all indirect taxes (Lag-bag).
(5) Question not attempted

57. Which of the following were the standard units of land measurement in medieval Rajasthan?
(1) Maund and Seer
(2) Tola and Masha
(3) Bigha and Biswa
(4) Kos and Yojan
(5) Question not attempted

58. Match List-I (Land Classification Term) with List-II (Description) and select the correct answer.
List I: (Land Classification)
A. Chahi
B. Barani
C. Pival
D. Magra
List II: (Description)
i. Land irrigated by wells
ii. Land irrigated by canals or tanks
iii. Unirrigated, rain-fed land
iv. Hilly or stony land, often uncultivable
(1) A-i, B-iii, C-ii, D-iv
(2) A-ii, B-i, C-iii, D-iv
(3) A-i, B-ii, C-iv, D-iii
(4) A-iii, B-iv, C-i, D-ii
(5) Question not attempted

59. Which of the following statements regarding the classification of land for revenue purposes is correct?
(1) The state charged a uniform flat rate of revenue across all types of land.
(2) 'Magra' land was considered the most fertile and paid the highest demand.
(3) 'Barani' land was heavily irrigated and thus yielded multiple cash crops.
(4) Wasteland known as 'Ushar' or 'Banjar' was exempt from land revenue.
(5) Question not attempted

60. Consider the following statements regarding land classification based on irrigation:
I. 'Chahi' lands relied on artificial irrigation from wells.
II. 'Nahari' lands were those watered by canals.
III. Revenue rates for irrigated lands (Chahi/ Nahari) were generally lower than those for rain-fed lands (Barani).
IV. 'Talabi' referred to lands irrigated by tanks or ponds.
V. The availability of irrigation facilities was a primary determinant of the state's revenue demand.

Downloaded from www.pdf.tube

47. Match List-I (Obligations/Taxes) with List-II (Context) and select the correct answer.
List I: (Obligations/Taxes)
A. Talwar-bandhai
B. Chakri
C. Rekh
D. Neota
List II: (Context)
i. Assessed revenue determining troop quota
ii. Cash contribution on occasions like royal marriages
iii. Mandatory military service to the state
iv. Succession fee paid by the new Jagirdar
(1) A-iv, B-iii, C-i, D-ii
(2) A-i, B-ii, C-iii, D-iv
(3) A-iv, B-i, C-ii, D-iii
(4) A-ii, B-iii, C-i, D-iv
(5) Question not attempted

48. Arrange the following steps in the typical process of succession to a Jagir in chronological order:
I. Imposition of Kham (temporary state management)
II. Death of the incumbent Jagirdar
III. Payment of Hukamnama/Nazarana by the heir
IV. Issuance of a new Patta (deed) and Matmi (condolence/recognition) by the ruler
Select the correct order:
(1) II, III, I, IV
(2) II, I, III, IV
(3) I, II, IV, III
(4) II, IV, III, I
(5) Question not attempted

49. In the revenue assessment systems of medieval Rajasthan, what did the term 'Lata' refer to?
(1) Assessment based on the measurement of standing crop using a standardized rope.
(2) Estimating yield after harvesting the crop on the threshing floor.
(3) Collection of revenue in cash based on historical production averages.
(4) A fixed-term contract given to a revenue farmer for a specific territory.
(5) Question not attempted

50. The 'Mukata' or 'Ijara' system in the context of medieval revenue administration meant:
(1) A system where revenue collection rights were auctioned to the highest bidder.
(2) A system of direct assessment by state officials without any middlemen.
(3) The exemption of land revenue for all lands owned by widows.
(4) The compulsory purchase of grain by the state at fixed prices.
(5) Question not attempted

NODIA

51. Consider the following statements regarding the 'Batai' (crop-sharing) system in medieval Rajasthan:
I. 'Khet Batai' involved dividing the field itself between the state and the cultivator before harvesting.
II. 'Lank Batai' involved dividing the harvested crop bundles before threshing.
III. 'Ras Batai' involved dividing the grain heap after threshing.
IV. The Batai system was extremely unpopular among peasants because it shifted the entire risk of crop failure onto them.
Which of the above combination of statements is/are correct?
(1) I, II, and III only
(2) II, III, and IV only
(3) I, III, and IV only
(4) I, II, III, and IV
(5) Question not attempted

52. Which of the following pairs related to revenue assessment terms is incorrectly matched?
(1) Kunta - A rough estimation of the standing crop's final yield.
(2) Dori - Land measurement using a standardized rope or chain system.
(3) Zabti - Assessment fixed in cash per bigha based on the crop type.
(4) Ghugri - A state-provided system of crop insurance.
(5) Question not attempted

53. Consider the following statements regarding the 'Zabti' system of revenue assessment:
Statement I: The Zabti system involved measuring the land and fixing the revenue demand in cash based on a schedule of crop rates.
Statement II: The system was completely indigenous to Rajputana and was later adopted by the Mughals.

is/are correct?
(1) I and II only
(2) I and III only
(3) II and III only
(4) I, II, and III
(5) Question not attempted

27. In the agrarian system of medieval Rajasthan, what was the primary distinction between 'Khalsa' and 'Jagir' lands?
(1) Khalsa lands were largely barren; Jagir lands were exceptionally fertile.
(2) Khalsa lands were owned by Brahmins; Jagir lands belonged to traders.
(3) Khalsa lands were exempt from taxes; Jagir lands were heavily taxed.
(4) Khalsa revenue went to the state; Jagir revenue was assigned to nobles.
(5) Question not attempted

28. Which of the following pairs related to land tenure is incorrectly matched?
(1) Sasan - Tax-free land granted to Brahmins, Charans, or temples
(2) Khalsa - Land exclusively reserved for the village Panchayat's grazing needs
(3) Bhom - Land granted in recognition of special services or martyrdom, usually subject to a nominal quit-rent
(4) Hawala - Crown lands directly managed by state officials (specifically in Mewar)
(5) Question not attempted

29. What was the primary effect of the 'clan ownership' concept on the political authority of the Rajput ruler?
(1) It allowed the ruler to become an absolute dictator with no opposition.
(2) It transferred all military power from the ruler to the village headmen.
(3) It required the ruler to consult and accommodate the principal clan chiefs.
(4) It led to the permanent abolition of the Jagir system by the 16th century.
(5) Question not attempted

30. Match List-I (Feudal/Administrative Term) with List-II (Description) and select the correct answer.
List I: (Term)
A. Thikana
B. Umrao
C. Pattayat
D. Bhomia
List II: (Description)
i. A prominent noble or senior Jagirdar (especially in Mewar)
ii. A large estate or chiefdom within a princely state
iii. A landholder who held land on condition of protecting the village
iv. A noble holding land via a written deed (Patta)
(1) A-ii, B-i, C-iv, D-iii
(2) A-i, B-ii, C-iii, D-iv
(3) A-iv, B-iii, C-ii, D-i
(4) A-ii, B-iv, C-i, D-iii
(5) Question not attempted

31. The 'Sirayat' system, which designated prominent nobles who held hereditary rights to specific high offices in the state council, was a prominent feature of the administration of:
(1) Marwar (Jodhpur)
(2) Jaipur
(3) Kota
(4) Bikaner
(5) Question not attempted

32. Select the correct sequence that represents the administrative hierarchy of territorial divisions in a medieval Rajput state, from largest to smallest.
(1) State (Rajya) → Pargana → Tappa → Village (Gram)
(2) State (Rajya) → Tappa → Pargana → Village (Gram)
(3) Pargana → State (Rajya) → Tappa → Village (Gram)
(4) Village (Gram) → Tappa → Pargana → State (Rajya)
(5) Question not attempted

33. In the context of the types of Jagirs, what did 'Watan Jagir' signify?
(1) A temporary and conditional land grant given specifically to foreign mercenaries.
(2) A hereditary land grant, usually the non-transferable original homeland.
(3) A land grant given exclusively for the permanent maintenance of religious shrines.

Click Here to Buy book on Amazon

Which of the above combination of statements is incorrect?
(1) I and V only
(2) III only
(3) II and IV only
(4) I, II, and III only
(5) Question not attempted

61. Find the odd one out among the following terms, which represent units of land measurement in medieval Rajasthan:
(1) Bigha
(2) Biswa
(3) Maund
(4) Jareeb
(5) Question not attempted

62. In the late medieval agricultural setup of Rajasthan, the distinction between 'Chahi' and 'Nahari' land was based on:
(1) The type of crop grown (food grain vs. cash crop)
(2) The ownership of the land (state vs. noble)
(3) The religious affiliation of the cultivator
(4) The source of irrigation (well vs. canal)
(5) Question not attempted

63. Among the following classifications of agricultural land, which one generally yielded the lowest land revenue rate to the state?
(1) Barani
(2) Chahi
(3) Nahari
(4) Pival
(5) Question not attempted

64. Arrange the following types of land in general order of their revenue yield per bigha, from highest to lowest, based on standard medieval assessment practices:
(1) Barani → Chahi → Magra
(2) Chahi → Barani → Magra
(3) Magra → Barani → Chahi
(4) Chahi → Magra → Barani
(5) Question not attempted

65. In the context of the revenue system in medieval Rajasthan, the term 'Lag-bag' refers to:
(1) The primary central treasury located in the capital.
(2) Various cesses and arbitrary taxes levied on the peasantry.
(3) The formal and official document granting a jagir estate.
(4) The permanent military contingent provided by the village.
(5) Question not attempted

66. Consider the following statements regarding the 'Chanwari' (or Chawar) tax:
I. It was a tax levied on the occasion of a daughter's marriage in the peasant's family.
II. It was widely resented and became a major cause of peasant dissatisfaction in regions like Bijolia.
III. It was an export duty levied on agricultural tools.
Which of the above combination of statements is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II, and III
(5) Question not attempted

67. Consider the following statements:
Statement I: 'Khad-Lakad' was a cess collected from villagers to provide wood and fodder for the state officials or the ruler's camp when they visited the area.
Statement II: Such cesses were always adjusted against the primary land revenue demand and never posed an extra burden on the peasants.
Which of the following is correct?
(1) Both Statement I and Statement II are true
(2) Both Statement I and Statement II are false
(3) Statement I is true but Statement II is false
(4) Statement I is false but Statement II is true
(5) Question not attempted

68. Match List-I (Specific Cesses) with List-II (Nature of the Cess) and select the correct answer.
List I: (Specific Cesses)
A. Singoti
B. Halbarar
C. Baith-Begar
D. Kansak
List II: (Nature of Cess)
i. Tax levied per plough owned by the cultivator
ii. Tax on cattle/livestock

Downloaded from www.pdf.tube

ANSWERS

1. (2) The supreme authority in executive, judicial, and military spheres, guided by Dharma and clan norms
The ruler in medieval Rajasthan served as the pinnacle of the state administration, wielding absolute power over executive, judicial, and military matters. Despite this supreme authority, the ruler was not a despot. Governance was strictly tempered by the principles of Dharma and established clan traditions, ensuring a balance between centralized control and social norms.

2. (1) Rulers claimed descent from divine entities to legitimize their authority
In medieval Rajputana, the concept of divine right was manifested through genealogical claims connecting rulers to celestial bodies or legendary deities. By asserting descent from the Sun or Moon, monarchs established a sacred legitimacy that reinforced their political authority. This divine association helped solidify the ruler's status within the clan hierarchy and among the general population.

3. (1) A-iii, B-iv, C-i, D-ii
The administrative framework comprised specific officials with clearly defined roles. The Pradhan acted as the chief minister or premier noble, while the Diwan headed finance and revenue. Military affairs were managed by the Mir Bakhshi, who served as the paymaster. The Khazanchi ensured the security and management of the state treasury and its financial resources.

4. (4) It was the public audience hall where the ruler heard grievances of the common people
The Darbar-i-Aam served as a vital institution for public communication and grievance redressal in the medieval Rajput administration. It was a formal public audience hall where common subjects could directly present their petitions and complaints to the ruler. This practice ensured a degree of accessibility and transparency, allowing the monarch to oversee local justice.

5. (4) Statement I is false but Statement II is true
Medieval Rajput states were built on a clan-based structure where the ruler was perceived as the first among equals rather than an absolute landlord. This brotherhood concept, known as Bhai-bandh, meant that nobles shared a sense of joint ownership over the land. Unlike salaried employees, these chiefs held estates based on hereditary rights and kinship ties.

6. (1) I and II only
The monarch held the ultimate judicial power, serving as the final court of appeal for all civil and criminal cases within the state. Additionally, the ruler possessed the authority to manage land grants, including the granting and confiscation of Jagirs. However, personal assessment of revenue for every single village was impractical and delegated to local administrative officials.

7. (4) Mir Munshi
Within the medieval council of ministers, the Mir Munshi occupied a significant position responsible for the state's official documentation. This role included the preparation and issuance of royal decrees and managing sensitive diplomatic correspondence with other states. Such duties were essential for maintaining the administrative continuity and legal formalization of the ruler's commands and external relations.

8. (1) Both A and R are true and R is the correct explanation of A.
The Rajput state was traditionally viewed as the collective property of the ruling clan, which limited the ruler's absolute power. Since the monarch relied on the military contingents provided by principal clan chiefs, their collective will significantly influenced state decisions. This mutual dependence meant the ruler had to accommodate the interests of the nobility to maintain stability.

9. (3) A prominent advisor or chief minister to the ruler
In the administrative hierarchy of Marwar, the Musahib held a prestigious position as the chief

NODIA

explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

76. Which of the following statements regarding the remuneration of the Patel (Village Headman) is correct?
(1) He received a massive cash salary directly from the royal treasury.
(2) He received a share of revenue and held concessional land.
(3) He was not paid at all, as the role was a purely honorary duty.
(4) He was allowed to keep half of the entire village's food produce.
(5) Question not attempted

77. Which of the following was generally NOT considered a duty of the village Patel?
(1) Assisting state officials in assessing and collecting land revenue
(2) Encouraging cultivators to bring wasteland under cultivation
(3) Minting gold and silver coins for village trade
(4) Helping in the preliminary resolution of minor local disputes
(5) Question not attempted

78. Consider the following statements regarding the functions of the village headman (Patel/ Chaudhary):
I. He vouched for the good conduct of the villagers.
II. He played a key role in the 'Lata' and 'Kunta' processes.
III. He arranged for the stay and supplies of visiting state officials.
IV. He had the power to independently declare war on neighboring states.
V. He facilitated the collection of Lag-bag from the peasants.
Which of the above combination of statements is/are correct?
(1) I, II, III, and V only
(2) II, III, IV, and V only
(3) I, III, IV, and V only
(4) I, II, III, IV, and V
(5) Question not attempted

79. Match List-I (Village/Local Officials) with List-II (Their Role) and select the correct answer.
List I: (Village/Local Officials)
A. Patwari
B. Patel
C. Chowkidar/Sansari
D. Qanungo
List II: (Primary Role)
i. Village headman representing the community
ii. Village watchman and guard
iii. Revenue official at the Pargana level overseeing Patwaris
iv. Village record keeper and accountant
(1) A-iv, B-i, C-ii, D-iii
(2) A-i, B-ii, C-iii, D-iv
(3) A-iv, B-iii, C-ii, D-i
(4) A-ii, B-i, C-iv, D-iii
(5) Question not attempted

80. In resolving minor disputes over field boundaries or grazing rights in medieval times, whose opinion or testimony carried the highest customary weight before state officials?
(1) The central Diwan based in the capital.
(2) The village Patel and the local Panchs.
(3) Any foreign merchant passing through.
(4) The youngest resident of the village.
(5) Question not attempted

81. In the context of local administration in early medieval Rajasthan, the village council or committee of elders, which managed local affairs and dispute resolution, was traditionally known as:
(1) Mantriparishad
(2) Panch-Kula
(3) Nyaya Sabha
(4) Mahkama Khas
(5) Question not attempted

82. Consider the following statements regarding the Panchayat system at the local level:
Statement I: The Village Panchayat resolved multi-caste disputes and agrarian issues affecting the whole village.
Statement II: Caste Panchayats handled internal social issues, marriages, and religious customs specific to a particular community.

Click Here to Buy book on Amazon

98. Consider the following statements regarding the characteristics of medieval judicial administration in Rajasthan:
I. There was no rigid separation between executive and judicial powers.
II. Customary law and traditions played a far greater role than written statutory laws.
III. Punishments often depended on the caste and social status of the offender.
IV. Dispute resolution aimed more at compromise and restitution than strict penal action.
V. The system heavily relied on oaths and ordeals in the absence of solid evidence.
Which of the above combination of statements is/are correct?
(1) I, II, III, and V only
(2) II, III, IV, and V only
(3) I, III, IV, and V only
(4) I, II, III, IV, and V
(5) Question not attempted

99. In the medieval judicial process of Rajasthan, the term 'Divya' referred to:
(1) The written and formal judgment issued by the Pargana level Hakim.
(2) The special pardon granted by the ruler on various festive occasions.
(3) Trial by ordeal to determine the guilt or innocence of an accused person.
(4) The monetary compensation paid directly to the victim's local family.
(5) Question not attempted

100. Which of the following pairs concerning judicial officials and their primary jurisdiction is correctly matched?
(1) Kotwal - Resolving international boundary disputes
(2) Hakim - Civil and criminal justice at the Pargana level
(3) Patel - High court judge for treason cases
(4) Faujdar - Resolving complex theological debates
(5) Question not attempted

101. Consider the following statements:
Statement I: The formal legal codes based strictly on classical Hindu texts (Dharmashastras) were the sole basis of justice in rural Rajputana.
Statement II: Local unwritten customs (Riti-riwaj) heavily influenced legal decisions, often overriding classical textual laws.
Which of the following is correct?
(1) Both Statement I and Statement II are true
(2) Both Statement I and Statement II are false
(3) Statement I is true but Statement II is false
(4) Statement I is false but Statement II is true
(5) Question not attempted

102. Which of the following punishments was extremely rare and culturally discouraged in the medieval judicial system of Rajputana, even for severe crimes?
(1) Fines and confiscation of property
(2) Capital punishment for Brahmins
(3) Mutilation of limbs
(4) Banishment from the state (Desh-nikala)
(5) Question not attempted

103. In the administration of criminal justice at the district level during the later medieval period, the official primarily responsible for suppressing dacoity and highway robbery was the:
(1) Diwan
(2) Khazanchi
(3) Mir Bakhshi
(4) Faujdar
(5) Question not attempted

104. What was a common outcome of the highly decentralized and custom-based judicial system in medieval Rajasthan?
(1) Justice was quick but influenced by local power dynamics.
(2) Legal proceedings were delayed by decades of complex paperwork.
(3) All disputes were eventually referred to the Mughal Emperor.
(4) No civil disputes were resolved without resort to armed conflict.
(5) Question not attempted

105. Which of the following statements correctly highlights the position of royal women (Queens/ Rajmatas) in medieval administration?
(1) They were completely barred from owning or granting any land.
(2) They served as the official Chief Ministers (Pradhans) of the state.
(3) They held extensive Jagirs and issued charitable 'Sasan' grants.

NODIA

(1) Rahdari
(2) Singoti
(3) Mapa
(4) Zari
(5) Question not attempted

91. Consider the following statements regarding the 'Banjaras' in medieval Rajasthan:
I. They were nomadic merchants and transporters who carried bulk goods like grain and salt on pack animals.
II. They played a critical role in maintaining the supply chain for armies during military campaigns.
III. They were completely exempt from paying any form of transit duties across all Rajput states.
IV. They often moved in large organized groups known as 'Tandas'.
Which of the above combination of statements is incorrect?
(1) I only
(2) III only
(3) II and IV only
(4) I, III, and IV only
(5) Question not attempted

92. In the market regulations of medieval Rajputana, what was the 'Mapa' tax?
(1) A tax levied exclusively on the export of horses
(2) A sales tax levied on goods sold within the local market or Mandi
(3) A tax on mapping and measuring new agricultural lands
(4) A fixed annual tribute paid by foreign merchants to the ruler
(5) Question not attempted

93. Identify the incorrect statement regarding the role of the 'Shah' or 'Sahukar' (moneylenders) in medieval Rajasthan.
(1) They provided essential credit to peasants for buying seeds and oxen.
(2) They frequently acted as revenue farmers (Ijaradars) for the state.
(3) They were barred by law from charging interest on peasant loans.
(4) They facilitated trade by issuing Hundis (bills of exchange).
(5) Question not attempted

94. Match List-I (Trade and Market Terms) with List-II (Description) and select the correct answer.
List I: (Trade Terms)
A. Dan
B. Mapa
C. Rahdari
D. Hundi
List II: (Description)
i. Tax on the sale of goods in the market
ii. A bill of exchange or credit instrument
iii. Customs duty on goods crossing state borders
iv. Protection tax for transit on highways
(1) A-iii, B-i, C-iv, D-ii
(2) A-i, B-ii, C-iii, D-iv
(3) A-iii, B-iv, C-i, D-ii
(4) A-iv, B-iii, C-ii, D-i
(5) Question not attempted

95. Find the odd one out among the following taxes, as it is primarily related to agriculture rather than trade and commerce:
(1) Hasil
(2) Dan
(3) Zakat
(4) Mapa
(5) Question not attempted

96. What was the most significant negative impact of levying multiple transit duties (Dan, Zakat, Rahdari) at every Pargana and Thikana boundary within a state?
(1) It accelerated the industrial revolution across Rajputana.
(2) It hampered internal trade and inflated essential commodity prices.
(3) It encouraged peasants to switch to cash crop farming.
(4) It led to the complete abandonment of regional agriculture.
(5) Question not attempted

97. In the judicial administration of a medieval Rajput state, the highest and final court of appeal was:
(1) The Chief Qazi
(2) The Ruler's Court (Nyaya Sabha/Darbar)
(3) The Mahkama Khas
(4) The British Resident
(5) Question not attempted

Downloaded from www.pdf.tube

iii. Tax collected in the form of brass utensils or their equivalent value
iv. Forced, unpaid labor extracted by the state or jagirdar
(1) A-ii, B-i, C-iv, D-iii
(2) A-i, B-ii, C-iii, D-iv
(3) A-ii, B-iv, C-i, D-iii
(4) A-iv, B-iii, C-ii, D-i
(5) Question not attempted

69. In medieval Rajputana, the tax termed 'Zakat' was primarily associated with:
(1) A religious tax collected strictly for the maintenance of mosques.
(2) A tax on the birth of a male heir in a noble's family.
(3) Customs and transit duties on goods passing through the state.
(4) A penalty levied on villages that failed to capture thieves.
(5) Question not attempted

70. Identify the incorrect statement regarding the collection of 'Lag-bag' in medieval Rajasthan.
(1) Lag-bag included both regular customary dues and arbitrary demands.
(2) Lag-bag was strictly regulated by a centralized written constitution.
(3) The number of cesses often varied greatly from thikana to thikana.
(4) 'Kamtha lag' was a tax collected for construction of the state fort.
(5) Question not attempted

71. Consider the following statements regarding the oppressive nature of multiple cesses (Lag-bag):
I. They significantly reduced the peasant's net share of the agricultural produce.
II. They were a primary cause of agrarian unrest in the late 19th and early 20th centuries.
III. The burden of these cesses fell heavily on lower-caste cultivators while higher castes often enjoyed exemptions.
IV. State officials strictly prohibited the jagirdars from levying these cesses on their own.
Which of the above combination of statements is/are correct?
(1) I, II, and IV only
(2) I, II, and III only
(3) II, III, and IV only
(4) I, III, and IV only
(5) Question not attempted

72. Which of the following was a common consequence of exorbitant taxation and oppressive Lag-bag by medieval Jagirdars on the local peasantry?
(1) Mass migration of peasants to neighboring states with better terms.
(2) Rapid urbanization as peasants moved to establish industrial towns.
(3) Voluntary conversion of all agricultural land into state forests.
(4) Complete eradication of moneylenders from rural village society.
(5) Question not attempted

73. In medieval Rajasthan, the primary village headman, who acted as the intermediary between the villagers and the state administration, was commonly known by the title:
(1) Kotwal
(2) Mir Bakhshi
(3) Patel or Chaudhary
(4) Kiledar
(5) Question not attempted

NODIA

74. While the Patel (or Chaudhary) was the headman of the village, what was the primary role of the 'Patwari'?
(1) He was the village accountant who maintained land and revenue records.
(2) He was the military commander of the village militia.
(3) He was the village priest responsible for deciding auspicious dates for sowing.
(4) He was the head of the caste panchayat for the artisan classes.
(5) Question not attempted

75. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): The Patel held a position of considerable influence and prestige in the medieval village society.
Reason (R): He acted as the crucial link between the state apparatus and the peasantry, assisting in revenue collection and maintaining local order.
In the context of the above statements, which one of the following is correct?
(1) Both A and R are true and R is the correct

(4) They were mandated to lead the vanguard of the army in every battle.
(5) Question not attempted

106. Identify the incorrect statement regarding the position of women in medieval Rajput administration.
(1) Peasant women enjoyed complete exemption from all forms of agricultural labor and taxes.
(2) The 'Parda' (veil/seclusion) system heavily restricted the direct public participation of royal women in administration.
(3) Eunuchs and female attendants (Dhabhai/ Badarans) often acted as crucial intermediaries between the queens and state officials.
(4) Influential queens (Patranis) sometimes played decisive roles in determining succession to the throne.
(5) Question not attempted

107. Due to the strict 'Parda' system in the royal household (Zenana), queens managed their estates and communicated with state officials primarily through:
(1) Public and direct addresses given in the Darbar-i-Aam.
(2) Direct personal visits to the central Diwan's main office.
(3) The advanced British telegraph communication systems.
(4) Trusted female intermediaries and eunuchs.
(5) Question not attempted

108. Consider the following statements regarding the medieval Rajput royal household:
Statement I: The 'Patranis' (chief queens) held significant political clout and their factions often influenced state policy and successions.
Statement II: The Zenana Mahal (women's quarters) was entirely isolated from the political intrigues of the state.
Which of the following is correct?
(1) Both Statement I and Statement II are true
(2) Both Statement I and Statement II are false
(3) Statement I is true but Statement II is false
(4) Statement I is false but Statement II is true
(5) Question not attempted

109. Which of the following statements regarding 'Paswans' or 'Pardayats' in medieval Rajput courts is correct?
(1) They were foreign female ambassadors stationed in the royal court.
(2) They were female scholars appointed as tutors to the young princes.
(3) Highly favored concubines with significant political influence.
(4) They were local peasant women elected to head the village panchayat.
(5) Question not attempted

110. Find the odd one out concerning roles or titles held by women in the medieval Rajput royal household context:
(1) Patrani
(2) Rajmata
(3) Paswan
(4) Faujdar
(5) Question not attempted

111. The political significance of the 'Zenana Deodhi' (entrance to the women's quarters) in a medieval Rajput palace was primarily that it:
(1) A center of back-channel diplomacy and factional politics.
(2) Functioned as the state treasury where all gold was minted.
(3) Was the main armory where heavy artillery was stored.
(4) Was the exclusive venue for public trials of common criminals.
(5) Question not attempted

112. While women exerted significant influence in medieval Rajasthan, they were generally prohibited by custom from which of the following formal administrative roles?
(1) Managing personal jagir estates and their relevant revenues.
(2) Officially presiding as the recognized sovereign in their own right.
(3) Acting as temporary regents for minor and underage rulers.
(4) Commissioning the construction of temples and Baoris.
(5) Question not attempted

113. What was the primary external factor that led to the severe economic ruin and the initial decline

Click Here to Buy book on Amazon

Which of the following is correct?
(1) Both Statement I and Statement II are true
(2) Both Statement I and Statement II are false
(3) Statement I is true but Statement II is false
(4) Statement I is false but Statement II is true
(5) Question not attempted

83. Consider the following statements regarding the judicial powers of the local Panchayat:
I. It functioned solely as an advisory body with no power to issue binding verdicts.
II. Its decisions on local civil disputes were generally respected by the state officials.
III. It had the authority to award the death penalty for minor thefts.
Which of the above combination of statements is incorrect?
(1) I and II only
(2) I and III only
(3) II and III only
(4) I, II, and III
(5) Question not attempted

84. The term 'Chaurasi' in the context of the medieval Panchayat system often referred to:
(1) A tax equal to 84% of the total annual crop yield.
(2) A standing army of 84 elite guards stationed in every village.
(3) A specific coin denomination used for paying village fines.
(4) A council representing a cluster of roughly 84 villages.
(5) Question not attempted

85. Which of the following pairs related to local administrative units is incorrectly matched?
(1) Gram - The basic unit of village administration
(2) Pargana - A district comprising a cluster of villages
(3) Subah - The smallest hamlet within a village
(4) Tappa - An intermediate unit between a village and a Pargana
(5) Question not attempted

86. Arrange the following judicial forums in the standard hierarchical order of appeal in medieval Rajasthan, from the lowest level to the highest:
I. Ruler's Court (Nyaya Sabha)
II. Village Panchayat
III. Hakim's Court (at Pargana level)
IV. Diwan's Court
Select the correct order:
(1) II, III, IV, I
(2) II, IV, III, I
(3) III, II, IV, I
(4) II, I, III, IV
(5) Question not attempted

87. The authority of the Village Panchayat in medieval Rajasthan primarily derived from:
(1) A written and formalized constitution drafted by the British.
(2) Strict decrees issued directly by the reigning Mughal Emperor.
(3) The immense military strength and power commanded by the Panchs.
(4) Age-old local customs and the moral consensus of the community.
(5) Question not attempted

88. Which of the following sanctions was most commonly and effectively utilized by a Caste Panchayat against an offending member?
(1) 'Hukka-pani band' (social boycott and excommunication).
(2) Life imprisonment within the secure state fort.
(3) Immediate confiscation of their personal Watan Jagir.
(4) Mandatory deportation to a far-off foreign country.
(5) Question not attempted

NODIA

89. In the context of trade and commerce in medieval Rajasthan, the term 'Dan' referred to:
(1) A religious donation made voluntarily by the local peasants.
(2) The high interest rate charged by the various local Sahukars.
(3) Transit and customs duties levied on crossing state boundaries.
(4) The specific and heavy tax on the regional manufacture of salt.
(5) Question not attempted

90. Which of the following taxes was levied primarily as a protection fee to ensure the safe passage of merchants and goods along the trade routes?

all agricultural debts.

(2) As Jagirdars lost their military significance, they increasingly focused on maximizing revenue extraction from their estates.

(3) The traditional bond of 'Bhai-bandh' (brotherhood) between the ruler and the nobles weakened considerably.

(4) The economic stagnation in rural areas fueled the rise of powerful peasant and tribal reform movements (Kisan Andolans).

(5) Question not attempted

www.nodia.in

NODIA

of the Jagirdari system in Rajasthan during the 18th century?
(1) The sudden and violent invasion of Alexander the Great.
(2) Continuous raids and demands for 'Chauth' by the Marathas.
(3) The discovery of maritime routes bypassing the Rajasthan region.
(4) The introduction of paper currency systems by the Mughal Empire.
(5) Question not attempted

114. Which of the following statements correctly describes the impact of the treaties of 1818 with the British East India Company on the Jagir system?
(1) Rulers became less dependent on Jagirdars due to British protection.
(2) The treaties forced the rulers to abolish the Jagir system immediately.
(3) The treaties mandated that Jagirdars must directly pay taxes to London.
(4) The treaties elevated the Jagirdars to the status of independent kings.
(5) Question not attempted

115. Consider the following statements regarding economic conditions in 18th century Rajasthan:
Statement I: The continuous Maratha raids in the 18th century severely damaged agriculture and depleted the wealth of both the state and the Jagirdars.
Statement II: To recover their financial losses, the state and Jagirdars drastically reduced the tax burden (Lag-bag) on the peasantry.
Which of the following is correct?
(1) Both Statement I and Statement II are true
(2) Both Statement I and Statement II are false
(3) Statement I is true but Statement II is false
(4) Statement I is false but Statement II is true
(5) Question not attempted

116. Which of the following was NOT an impact of the decline of the Jagir system in the 19th and early 20th centuries?
(1) Gradual replacement of the clan-based military levies with British-trained standing armies
(2) Increased agrarian distress leading to peasant movements like Bijolia and Begun
(3) Transition from a feudal administrative setup to a more centralized bureaucratic system
(4) A massive surge in the military power and political independence of the Jagirdars against the ruler
(5) Question not attempted

117. What was the direct effect of the heavy financial tributes imposed by the British on the Rajput states post-1818?
(1) It forced the Rajput rulers to sell their kingdoms to the Marathas.
(2) It resulted in a golden age of tax-free agriculture across Rajputana.
(3) Rulers increased revenue demands, leading to more peasant exploitation.
(4) It led to the immediate redistribution of all Jagir lands among laborers.
(5) Question not attempted

118. Following the establishment of British paramountcy, how did the military obligations (Chakri) of the Jagirdars typically change?
(1) They were completely abolished without any compensation.
(2) Obligations were often commuted into cash payments.
(3) Jagirdars were required to send their troops to fight in Europe.
(4) The obligation was doubled to fight off French invasions.
(5) Question not attempted

119. The overarching administrative shift that accompanied the decline of the traditional Jagir system under British influence can be best described as a transition from:
(1) A centralized bureaucracy to a decentralized clan-polity
(2) A secular democratic republic to an absolute theocracy
(3) A purely agrarian economy to a heavy industrial economy
(4) A clan-based feudal polity to a centralized bureaucratic administration.
(5) Question not attempted

120. Identify the incorrect statement regarding the long-term socio-economic impact of the declining Jagir system in the late 19th century.
(1) Peasantry benefited as the British cancelled

Downloaded from www.pdf.tube

advisor or prime minister. This official played a crucial role in assisting the ruler with strategic decision-making and the general oversight of state departments. The influence of the Musahib often extended across both civil and military administration, making it a pivotal office.

10. (1) A-iii, B-iv, C-i, D-ii
Medieval Rajput administrations maintained specialized departments for various royal needs. The Silehkhana was the dedicated armory for weapons, while the Suratkhana served as the painting atelier. Personal attire and valuables were managed by the Kapad-dwara. Finally, the Pothikhana functioned as the state library, preserving essential manuscripts and historical records for the ruling dynasty.

11. (4) The position was always hereditary and limited to one specific noble family.
The role of the Pradhan in medieval Rajput states was highly significant, as they acted as the primary deputy during the ruler's absence and influenced major financial and military decisions. However, this position was not always hereditary nor restricted to a single family. The appointment often depended on the ruler's preference and the noble's administrative competence.

12. (3) I, II, and III only
The Diwan was a central figure in the state administration, primarily responsible for the management of the finance and revenue departments. This role involved supervising the collection of taxes from crown lands and maintaining detailed accounts of state income. While deeply involved in civil administration, the Diwan did not typically lead military campaigns as a primary duty.

13. (3) Daroga-i-Dak - Head of the postal and intelligence network
The administrative efficiency of medieval Rajput states relied on specialized officers like the Daroga-i-Dak, who managed the postal and intelligence network. This official ensured the timely transmission of royal orders and gathered information on internal and external developments. Other officials like the Khazanchi handled the treasury, while the Mir Bakhshi was the military paymaster and administrator.

14. (4) He possessed supreme command over the state's entire cavalry forces.
The Kotwal was an essential urban official responsible for maintaining law and order, regulating markets, and overseeing weights and measures within the capital city. While the role occasionally included minor judicial duties, the Kotwal did not hold command over the state's cavalry. Military leadership was typically the domain of the ruler, clan chiefs, or the Mir Bakhshi.

15. (2) I, II, III, IV
The central administration of medieval Rajasthan was organized in a clear hierarchy to ensure efficient governance. The Pradhan held the highest status as the chief minister, followed by the Diwan who managed state finances. Beneath them were various departmental heads like the Daroga, while the Amil functioned at a lower, more local level within the revenue structure.

16. (2) A soldier provided with a horse and arms by the state.
In the military organization of medieval Rajput states, a Bargir was a cavalry soldier who did not own his own equipment. Instead, the state provided him with a horse and necessary weaponry. This differed from the Silehdar, who brought his own personal horse and arms. This system allowed the state to maintain a large, centrally equipped cavalry force.

17. (3) Statement I is true but Statement II is false
The cavalry was the most prestigious and strategically vital component of the Rajput military, representing the strength of the nobility. While infantry units were essential, they were typically composed of various ethnic groups and commoners, rather than the high-ranking Rajput nobles. The nobles almost exclusively served as mounted warriors, leading their own clan-based levies during military campaigns.

18. (1) I, II, III, and V only
Forts in medieval Rajasthan were multi-functional structures serving as military strongholds, administrative centers, and refuges for the local population during invasions. Managed by a Kiledar, these forts were meticulously prepared with supplies for long sieges. While garrisons included various soldiers, they were not

NODIA

exclusively composed of foreign mercenaries, as local clan members and regional troops provided essential defense.

19. (3) Pothikhana
In the context of medieval administration, the Topkhana, Silehkhana, and Feelkhana were all departments related to military logistics, dealing with artillery, the armory, and the elephant corps, respectively. The Pothikhana, however, was a cultural institution serving as the royal library and repository for manuscripts. Therefore, it stands apart from the other terms which focus on military infrastructure.

20. (4) Maintaining local order and commanding district military units.
The Faujdar was a significant regional official responsible for maintaining law and order and commanding military units within a specific district or Pargana. This role was crucial for suppressing local rebellions, protecting trade routes, and ensuring that central authority was respected. The Faujdar acted as a bridge between the central military administration and the local security needs.

21. (1) A-iii, B-iv, C-i, D-ii
Military terminology in medieval Rajasthan reflected specific roles and statuses. A Silehdar was a trooper providing his own horse, while an Ahadi was a gentleman soldier answering directly to the ruler. The Topchi served in the artillery units, and the Piyada represented the infantry. These distinctions were vital for organizing the diverse military forces within the Rajput states.

22. (2) Sindhis, Rohillas, and Naga Sadhus
During the 18th century, the traditional clan-based military structure in Rajasthan underwent changes as rulers began employing various mercenary groups. These included Sindhis, Rohillas, and the highly disciplined Naga Sadhus. The shift toward hiring professional soldiers was driven by the need for more permanent standing forces and the increasing complexity of regional warfare during the decline of Mughal authority.

23. (3) A is true but R is false.
Fortification was a strategic necessity in medieval Rajasthan, where forts served as vital defense nodes and administrative headquarters. While they did host dignitaries and showcased royal power, their primary purpose was military survival and territorial control. The assertion that they were built purely for decorative reasons or foreign hospitality is incorrect, as their design emphasized defensive engineering and long-term sustainability.

24. (1) It introduced graded ranks and specialized artillery units.
The long association between the Rajput states and the Mughal Empire significantly influenced regional military administration. This interaction led to the adoption of a more structured hierarchy, including graded ranks similar to the Mansabdari system. Furthermore, it encouraged the development of specialized artillery units and more sophisticated siege tactics, modernizing the traditional military capabilities of the Rajput rulers.

25. (3) Bhai-bandh system
The early medieval Rajput polity was founded on the Bhai-bandh system, which viewed the state as the joint property of the ruling clan. In this framework, the ruler was not an absolute monarch but the head of a brotherhood. Jagir grants were seen as a share of this collective heritage, strengthening the kinship bonds between the ruler and nobles.

26. (2) I and III only
Jagirs were land grants assigned to nobles in exchange for their military and administrative services. While these grants were often hereditary, the ruler retained the theoretical right to resume or transfer the land, emphasizing that the Jagirdar was a service-grantee rather than an absolute owner. Consequently, Jagirdars could not independently sell these lands, as they remained state property.

27. (4) Khalsa revenue went to the state; Jagir revenue was assigned to nobles.
The primary distinction between Khalsa and Jagir lands lay in the destination of the collected revenue. Khalsa lands were directly administered by state officials, and their proceeds were sent to the central treasury. In contrast, Jagir lands were assigned to nobles, who collected the revenue to maintain their military contingents and support their personal households as part of their service.

Click Here to Buy book on Amazon

28. (2) Khalsa - Land exclusively reserved for the village Panchayat's grazing needs
The term Khalsa specifically referred to crown lands under the direct administration of the central government, with revenue flowing directly into the state treasury. It was not land reserved for village grazing; such common lands were usually categorized differently. Other terms like Sasan, Bhom, and Hawala correctly describe revenue-free religious grants, service-based grants, and directly managed crown lands, respectively.

29. (3) It required the ruler to consult and accommodate the principal clan chiefs.
The concept of clan ownership deeply influenced the political authority of the Rajput ruler, necessitating a consultative approach to governance. Since the state was viewed as the collective property of the clan, the monarch could not act as an absolute despot. Instead, the ruler had to maintain the support of principal clan chiefs, ensuring their interests were represented.

30. (1) A-ii, B-i, C-iv, D-iii
Feudal administration involved several specific roles and titles. A Thikana was a large estate, while the term Umrao referred to high-ranking senior nobles, particularly in Mewar. A Pattayat was a noble who held land through a formal written deed called a Patta. Bhomias were local landholders responsible for the protection and security of their specific village areas.

31. (1) Marwar (Jodhpur)
The Sirayat system was a distinctive administrative feature of the Marwar state, designating a select group of prominent nobles who held hereditary rights to influential positions in the state council. These nobles possessed special ceremonial privileges and played a crucial role in governance, reflecting the deeply entrenched clan hierarchy of Jodhpur and the specific power-sharing arrangement within that state.

32. (1) State (Rajya) → Pargana → Tappa → Village (Gram)
The territorial administration of medieval Rajput states was organized into a hierarchical structure for efficient governance. The largest unit was the State, which was divided into Parganas. These were further subdivided into Tappas, which served as intermediate administrative clusters. The smallest and most fundamental unit was the Village, where the actual implementation of revenue and local policies occurred.

33. (2) A hereditary land grant, usually the non-transferable original homeland.
A Watan Jagir was a unique form of land tenure representing the ancestral homeland of a noble. Unlike other service-based grants, Watan Jagirs were hereditary and generally non-transferable, as they were tied to the noble's lineage and original territory. This system provided a sense of permanence and security, ensuring that noble families maintained their traditional power base and local influence.

NODIA

34. (1) Both Statement I and Statement II are true
Land grants in medieval Rajasthan were categorized based on their purpose and permanency. Tankha Jagirs were given to nobles in lieu of cash salaries and were subject to periodic transfers by the ruler. In contrast, Watan Jagirs were considered ancestral property and remained with the noble's family across generations, providing a stable territorial base that the state rarely interfered with.

35. (2) II and IV only
Sasan or Udak lands were revenue-free grants provided to religious and scholarly groups like Brahmins, Charans, and Bhats. These grants were intended for charitable and spiritual purposes rather than military rewards. Grantees were generally exempted from the regular military service and taxes that burdened other landholders, making these lands significant for the patronage of religious and cultural institutions.

36. (4) Hereditary grant for local protection or to heirs of fallen village defenders.
Bhom tenure represented a specialized hereditary land grant given to individuals for their role in local protection. These Bhomias were often the descendants of those who had sacrificed their lives for the village or provided essential security services. While they paid a nominal quit-rent, they were primarily responsible for maintaining order and protecting the community at the grassroots level.

an indispensable figure in the decentralized administrative structure of medieval Rajasthan.

74. (1) He was the village accountant who maintained land and revenue records.
While the Patel led the village, the Patwari was the specialized official responsible for maintaining detailed agricultural and revenue records. The Patwari tracked land ownership, crop types, and tax assessments, ensuring that the state had accurate data for revenue collection. This role was essential for the smooth functioning of the agrarian bureaucracy and for resolving disputes over land boundaries.

75. (1) Both A and R are true and R is the correct explanation of A.
The Patel was a central figure in village life, enjoying high social status because of his administrative responsibilities. By acting as the intermediary between the peasantry and the state officials, he facilitated revenue collection and helped maintain local stability. His position allowed him to represent the village's interests to the higher authorities while ensuring the state's commands were implemented.

76. (2) He received a share of revenue and held concessional land.
The Patel was typically remunerated through a combination of a share in the village revenue and the right to hold concessional land. This arrangement ensured that his interests were tied to the productivity and stability of the village. Unlike a salaried official, the headman's income depended on his success in managing local affairs and assisting with state revenue collection.

77. (3) Minting gold and silver coins for village trade
The duties of the village Patel were focused on revenue assessment, encouraging cultivation, and resolving minor local disputes. However, the minting of coins was a sovereign right reserved exclusively for the central ruler and was never a function of village-level officials. This distinction highlights the boundary between local administrative management and the supreme powers held by the state government.

78. (1) I, II, III, and V only
The village headman performed multiple roles, including vouching for the villagers' conduct, participating in revenue estimation processes like Lata and Kunta, and hosting visiting officials. He also facilitated the collection of various cesses. However, declaring war was a sovereign power held only by the ruler, far exceeding the local administrative authority of a Patel or Chaudhary in the village structure.

79. (1) A-iv, B-i, C-ii, D-iii
Local administration involved various specialized officials. The Patwari was the village record keeper, while the Patel represented the community as the headman. The Chowkidar was responsible for village security. At a higher level, the Qanungo oversaw several Patwaris at the Pargana level, ensuring the accuracy and consistency of revenue records across a wider administrative district.

80. (2) The village Patel and the local Panchs.
In the resolution of minor local disputes, such as those concerning field boundaries or grazing rights, state officials relied heavily on the testimony of the village Patel and the elders known as Panchs. Because they possessed intimate knowledge of local customs and historical land usage, their opinions carried significant weight. This custom-based approach ensured that local consensus guided the administrative decisions.

81. (2) Panch-Kula
The Panch-Kula was a traditional village council or committee of elders in early medieval Rajasthan, responsible for managing local affairs and settling disputes. This body functioned on the principle of community consensus and local custom. The Panch-Kula played a vital role in grassroots governance, ensuring that the village remained self-regulating in social, religious, and minor civil matters.

82. (1) Both Statement I and Statement II are true
Local governance in medieval Rajasthan was handled through two distinct types of councils. The Village Panchayat addressed issues that affected the entire community, such as agrarian disputes and multi-caste matters. In contrast, Caste Panchayats were specialized bodies that managed the internal social and religious customs of specific communities, ensuring that caste-specific norms and traditions were strictly maintained.

Downloaded from www.pdf.tube

obligations such as Neota for royal events, Nazar during court visits, and Talwar-bandhai for succession. Jizya, however, was a specific religious tax levied in Islamic states and was not a standard tribute paid by Rajput nobles to their Hindu rulers. This distinction is crucial for understanding the regional tax structure.

47. (1) A-iv, B-iii, C-i, D-ii
The financial and service relationship between the state and Jagirdars was defined by several terms. Talwar-bandhai was the fee paid during succession, while Chakri represented mandatory military service. Rekh provided the assessment for troop quotas, and Neota was a customary cash contribution for special occasions like royal weddings. These mechanisms ensured the state's military readiness and financial needs were met.

48. (2) II, I, III, IV
The succession process began with the death of a Jagirdar, leading to the temporary state management of the estate, known as Kham. The heir would then pay the required Hukamnama or succession fee. Finally, the ruler would issue a new Patta and hold the Matmi ceremony, formally recognizing the new Jagirdar and restoring the estate to the family's control.

49. (2) Estimating yield after harvesting the crop on the threshing floor.
Lata was a revenue assessment method that occurred after the crop had been harvested. The yield was estimated while the grain was still on the threshing floor, allowing for a more accurate assessment than predicting standing crops. This system was commonly used in medieval Rajasthan to determine the state's share of the agricultural produce before it was finally divided.

50. (1) A system where revenue collection rights were auctioned to the highest bidder.
The Mukata or Ijara system involved farming out the rights to collect land revenue to individuals through an auction process. The highest bidder, known as the Ijaradar, would pay a fixed amount to the state and then collect revenue from the peasants. While this ensured a stable income for the treasury, it often led to the exploitation of the cultivators.

51. (1) I, II, and III only
The Batai system featured several methods of crop-sharing: Khet Batai involved dividing the field, Lank Batai divided harvested bundles, and Ras Batai divided the grain after threshing. Contrary to the claim of extreme unpopularity, crop-sharing actually protected peasants from complete loss during failures, as the state's share decreased proportionally with the yield, unlike fixed cash demands.

52. (4) Ghugri - A state-provided system of crop insurance.
Revenue assessment involved various terms like Kunta for standing crop estimation, Dori for land measurement, and Zabti for cash-based demands. Ghugri, however, was not an insurance system; it typically referred to a specific quantity of grain collected for local needs or charity. Understanding these terms is essential for grasping the complexities of the medieval agrarian and tax administration.

53. (3) Statement I is true but Statement II is false
The Zabti system relied on systematic land measurement and a schedule of rates to fix revenue demands in cash for specific crops. While this system was used extensively in Mughal India, it was not entirely indigenous to Rajputana. It was a sophisticated administrative technique often introduced or refined in the Rajput states through their long association with the central Mughal administration.

54. (2) Dori
In the medieval revenue administration of Rajasthan, Dori was the term used for the method of measuring land with a rope or chain. This practice was necessary for applying the Zabti system, where revenue was calculated based on the area of land under cultivation. Standardized measurement helped in creating more accurate revenue records and ensuring a consistent demand from the peasants.

55. (1) Both A and R are true and R is the correct explanation of A.
The Kunta system involved a visual estimation of the standing crop's yield, which state officials often preferred because it was quick. However, this method was prone to corruption and over-assessment, as officials might overestimate the

NODIA

37. (1) A-iii, B-iv, C-i, D-ii
Different land grants targeted specific social groups. Sasan was for religious and learned men, while Bhom focused on local protectors and martyrs' families. Tankha Jagirs were the primary means of remunerating state officials and nobles for their service. Inam grants were rewards for individuals who demonstrated exceptional non-military skills or provided special services to the royal court.

38. (2) Kham lands were those lands permanently donated to foreign invaders as tribute.
Kham, or Zabti, referred to the temporary confiscation of a Jagir by the state. This usually occurred during succession disputes or if a Jagirdar failed to meet his military obligations. Under Kham, the state directly managed the land and collected revenue until the issue was resolved. It was never a permanent donation to foreign powers or a form of tribute.

39. (4) Hawala
In the state of Mewar, crown lands that were under the direct management and supervision of state officials were specifically called Hawala. These lands were vital for the state's financial stability, as all revenue collected from them went directly to the royal treasury. This system allowed the state to maintain a consistent source of income independent of the Jagirdari grants.

40. (1) II, III, IV, and V only
Various types of land grants and tenures defined the medieval socio-economic structure. Aloofa provided maintenance for royal ladies, and Sasan grants remained revenue-free for religious purposes. Bhomias were crucial for local policing, while Tankha jagirs were subject to the law of escheat, returning to the state upon the holder's death. Peshkash, however, was a tribute, not a land grant for merchants.

41. (3) Estimated revenue used to determine military and financial obligations.
Rekh was a fundamental concept in the Jagir system, representing the assessed or estimated revenue of an estate. This value was used as the benchmark to determine the specific military and financial obligations the Jagirdar owed to the ruler. By fixing the Rekh, the state established a standardized method for calculating the number of troops and tributes required from each noble.

42. (1) Providing military service and supplying a quota of horsemen.
Chakri was a mandatory obligation within the Jagir system, requiring nobles to provide military service to the state. This service typically involved maintaining a specific quota of horsemen and equipment based on the value of their estate. Chakri ensured that the ruler had access to a large, ready army provided by the nobility whenever a military campaign was required.

43. (1) Both A and R are true and R is the correct explanation of A.
Upon the death of a Jagirdar, the state theoretically resumed the estate, emphasizing the ruler's ultimate authority over the land. The heir was then required to pay a succession fee, known as Hukamnama or Talwar-bandhai, to receive a formal renewal of the grant. This process confirmed the heir's loyalty and ensured the continuity of service obligations to the central administration.

44. (2) Jagirdars were required to attend the ruler's court (Darbar) on important occasions like Dussehra.
Attendance at the royal court during major festivals like Dussehra was a significant ceremonial obligation for Jagirdars, symbolizing their loyalty to the ruler. While Bhomias had some service duties, they were not the same as Tankha Jagirdars. Sasan holders were usually exempt from succession fees, and only the central ruler possessed the sovereign right to mint coins within the state.

45. (2) II only
The military obligations of a Jagirdar were strictly tied to the Rekh of their estate, which determined the number of troops they must maintain. Failure to provide these forces during campaigns was a serious offense that could lead to the confiscation of the Jagir. Paying Zakat, a trade-related tax, was never an alternative or exemption for these essential military service duties.

46. (4) Jizya (religious tax for non-Muslims)
In the medieval Rajput states, Jagirdars were subject to several customary tributes and

Click Here to Buy book on Amazon

value and economic potential of different types of terrain in medieval Rajasthan.

65. (2) Various cesses and arbitrary taxes levied on the peasantry.
Lag-bag refers to the numerous additional cesses and indirect taxes that were collected from the peasantry beyond the primary land revenue. These could include taxes for royal events, local administration costs, or even arbitrary demands made by Jagirdars. Over time, the accumulation of these cesses became a significant economic burden on the cultivators, often sparking widespread social and agrarian discontent.

66. (1) I and II only
The Chanwari tax was a specific cess collected whenever a peasant's daughter was married. It was highly symbolic of the oppressive taxation system and became a major flashpoint for peasant movements, most notably in the Bijolia region. This tax was viewed as a direct interference in the personal lives of the subjects and was deeply resented by the farming communities.

67. (3) Statement I is true but Statement II is false
Khad-Lakad was a customary cess where villagers were forced to provide fodder and wood for state officials or the ruler's camp during their travels. These cesses were not adjusted against the main land revenue; instead, they were an additional burden on the peasants. Such demands were often unpredictable and added significantly to the overall economic hardship faced by rural communities.

68. (1) A-ii, B-i, C-iv, D-iii
Various cesses characterized the medieval tax landscape. Singoti was a livestock tax, while Halbarar was charged per plough. Baith-Begar represented the practice of forced, unpaid labor, which was particularly oppressive. Kansak was a tax collected in the form of utensils or their cash value. Each of these cesses targeted different aspects of rural life, increasing the overall fiscal pressure.

69. (3) Customs and transit duties on goods passing through the state.
In the context of medieval Rajput administration, Zakat referred to customs and transit duties levied on commercial goods moving across state boundaries. While the term has a religious meaning in Islamic law, in the regional administrative setup, it functioned primarily as a source of revenue from trade and commerce. This tax helped the state capitalize on the movement of various trade caravans.

70. (2) Lag-bag was strictly regulated by a centralized written constitution.
Lag-bag included a wide variety of customary and arbitrary cesses that varied significantly between different Thikanas. Unlike modern taxation, these were not governed by a centralized written constitution. Specific demands like Kamtha lag for fort construction were common. The lack of standardized regulation allowed local Jagirdars to impose numerous and diverse taxes, often leading to inconsistency and peasant exploitation.

71. (2) I, II, and III only
The multiple cesses known as Lag-bag significantly reduced the net income of peasants and were a primary cause of major agrarian movements. These burdens often fell disproportionately on lower-caste cultivators, while higher castes frequently enjoyed exemptions or reduced rates. Despite their oppressive nature, state officials rarely prohibited Jagirdars from levying these cesses, as they were a standard part of feudal income.

72. (1) Mass migration of peasants to neighboring states with better terms.
When taxation and cesses became unbearable, peasants often resorted to mass migration, moving to neighboring states or Thikanas where the terms were more favorable. Since the state depended on the peasantry for revenue, this migration, known as Khari-khun, was a powerful tool for cultivators to protest against oppression. It forced rulers and Jagirdars to reconsider their demands to avoid agricultural abandonment.

73. (3) Patel or Chaudhary
The Patel or Chaudhary was the most important village official, serving as the headman and the primary link between the villagers and the state. This role was typically hereditary and carried significant local prestige. The headman was responsible for ensuring revenue collection and maintaining social order, making him

Downloaded from www.pdf.tube

yield to increase revenue. Consequently, peasants frequently opposed Kunta, preferring actual weighing after harvest to ensure a fairer division of the agricultural produce.

56. (1) It resulted in peasant exploitation as farmers sought maximum profit.
The expansion of the Ijara, or revenue farming system, had a detrimental impact on rural society. Because Ijaradars were motivated by personal profit, they often extracted as much as possible from the peasantry beyond the official demands. This practice led to severe exploitation and financial distress, as the middlemen lacked long-term interest in the welfare of the land or cultivators.

57. (3) Bigha and Biswa
Bigha and Biswa were the standard units used for land measurement throughout medieval Rajasthan. These units allowed for a structured assessment of agricultural land and the calculation of revenue demands. While other terms like Maund and Seer were used for weight, and Kos for distance, Bigha and Biswa remained the essential units for defining farm sizes and land ownership records.

58. (1) A-i, B-iii, C-ii, D-iv
Land was classified based on its source of water and productivity. Chahi referred to well-irrigated land, while Barani was rain-fed and unirrigated. Pival identified land watered by canals or tanks, and Magra described stony or hilly terrain that was often difficult to cultivate. These classifications were crucial for determining the appropriate revenue rates for different types of agricultural land.

59. (4) Wasteland known as 'Ushar' or 'Banjar' was exempt from land revenue.
The medieval revenue system was flexible, recognizing that not all land could yield a profit. Wastelands, categorized as Ushar or Banjar, were generally exempt from revenue demands because they were uncultivable. In contrast, productive lands like Chahi and Nahari faced higher rates, while the state avoided charging a flat uniform rate across diverse ecological zones like hills or deserts.

60. (2) III only
Land classification focused on irrigation sources, with Chahi relying on wells and Nahari on canals. Revenue rates for these irrigated lands were generally higher, not lower, than those for rain-fed Barani lands, because irrigation ensured more stable and higher yields. The availability of water from sources like tanks, known as Talabi, was a primary factor in the state's revenue assessment.

61. (3) Maund
Bigha, Biswa, and Jareeb were all terms associated with land area and measurement in the medieval administrative system. A Maund, however, was a unit of weight used for measuring grain and other commodities. Therefore, it does not belong in a group of terms related to the physical dimensions of agricultural plots or the tools used for surveying the land.

62. (4) The source of irrigation (well vs. canal)
In the agricultural terminology of Rajasthan, Chahi and Nahari distinguished lands based on how they were watered. Chahi lands were irrigated through wells, which often required significant labor for drawing water. Nahari lands were those serviced by canals. This distinction was important for revenue officials, as the cost and reliability of water sources influenced the overall productivity of the land.

63. (1) Barani
Barani land refers to agricultural plots that are entirely dependent on rainfall for irrigation. Because rain-fed farming is less reliable and generally yields lower harvests compared to irrigated lands like Chahi or Nahari, the state typically imposed the lowest land revenue rates on Barani holdings. This lower rate helped compensate for the high risk of crop failure due to unpredictable weather.

64. (2) Chahi → Barani → Magra
Revenue yield per bigha was highest on Chahi land due to its consistent irrigation from wells. Barani land followed, yielding moderate returns depending on rainfall. Magra land, being stony or hilly, typically had the lowest productivity and consequently the lowest revenue assessment. This hierarchy reflected the practical agricultural

NODIA

83. (2) I and III only
The local Panchayat was a highly respected body whose decisions on civil matters were generally accepted by state officials. It was not merely advisory, as it held considerable moral and social authority. However, its judicial powers were limited to minor offenses and civil disputes; the authority to award the death penalty was a sovereign power reserved exclusively for the ruler.

84. (4) A council representing a cluster of roughly 84 villages.
The term Chaurasi referred to a larger administrative or social unit comprising a cluster of approximately 84 villages. In the context of the Panchayat system, a Chaurasi Panchayat represented this wider group, handling disputes and issues that transcended individual village boundaries. This structure allowed for regional coordination and the resolution of complex issues affecting multiple communities within a specific territory.

85. (3) Subah - The smallest hamlet within a village
The administrative hierarchy correctly included the Gram as the village, the Pargana as a district, and the Tappa as an intermediate cluster. However, a Subah was a large province in the Mughal administrative system, not a small hamlet. Hamlets within a village were usually referred to by other local terms, making Subah the incorrect match in the regional administrative context.

86. (1) II, III, IV, I
The judicial system followed a structured hierarchy for appeals. Disputes generally originated in the Village Panchayat, after which they could be taken to the Hakim's court at the Pargana level. Further appeals were heard in the Diwan's court, and the highest, final authority rested with the Ruler's court, also known as the Nyaya Sabha or Darbar.

87. (4) Age-old local customs and the moral consensus of the community.
The authority of the Village Panchayat was rooted in long-standing local traditions and the collective moral consensus of the villagers. It did not rely on written constitutions or external decrees from distant emperors. This customary authority was powerful because it was based on shared values and the community's trust in the wisdom and impartiality of the village elders.

88. (1) 'Hukka-pani band' (social boycott and excommunication).
The most effective tool of a Caste Panchayat was the social boycott, popularly known as 'Hukka-pani band'. This involved the complete excommunication of an offender from all social and religious activities of the community. In a society where social ties were paramount, this punishment was a severe deterrent, often forcing the individual to seek forgiveness and pay necessary fines.

89. (3) Transit and customs duties levied on crossing state boundaries.
Dan was a significant term in the medieval trade administration, referring to the transit and customs duties collected when goods crossed state or regional boundaries. These duties were a major source of revenue for the Rajput states, capitalizing on the various trade routes that traversed their territories. Dan was essential for maintaining the state's financial resources and controlling commercial activity.

90. (1) Rahdari
Rahdari was a specific tax levied on merchants and travelers as a protection fee for using trade routes. In exchange for this payment, the state or the local Jagirdar was responsible for ensuring the safety of the goods and individuals from robbery and dacoity. This system helped facilitate long-distance trade by providing a degree of security along the highways.

91. (2) III only
The Banjaras were essential nomadic traders who moved bulk goods in large groups called Tandas. They provided critical logistics for both civilian markets and military campaigns. However, they were not exempt from transit duties; like other merchants, they were required to pay various taxes and duties as they moved through different states and regional administrative jurisdictions.

92. (2) A sales tax levied on goods sold within the local market or Mandi
Mapa was a specific sales tax collected on various goods sold within the local markets or Mandis of

Click Here to Buy book on Amazon

medieval Rajputana. This tax was applied at the point of sale, allowing the state or local authority to generate revenue from the commercial transactions occurring within their jurisdiction. It was a standard part of the fiscal administration related to trade and local commerce.

93. (3) They were barred by law from charging interest on peasant loans.
Sahukars were pivotal to the medieval economy, providing essential credit to peasants and often acting as revenue farmers. They also used Hundis to facilitate trade across regions. Charging interest on loans was their primary source of income and was a standard, legally recognized practice. There was no law barring them from charging interest; in fact, interest rates were often quite high.

94. (1) A-iii, B-i, C-iv, D-ii
Trade and market terms in medieval Rajasthan reflected a complex fiscal system. Dan was the customs duty on borders, and Mapa was the tax on sales in markets. Rahdari functioned as a protection fee for highway transit, while the Hundi was a sophisticated bill of exchange used by merchants to transfer credit without the risk of carrying large amounts of cash.

95. (1) Hasil
Hasil specifically refers to the revenue actually collected from agricultural produce, making it a term primarily related to the agrarian system. In contrast, Dan, Zakat, and Mapa are all taxes associated with trade, commerce, and the movement of goods. Therefore, Hasil stands apart as it focuses on the state's share of the harvest rather than commercial transactions or transit.

96. (2) It hampered internal trade and inflated essential commodity prices.
The practice of levying transit duties at every administrative boundary had a negative impact on the regional economy. These cumulative taxes significantly increased the cost of doing business and led to higher prices for essential goods. This fragmented tax system discouraged long-distance internal trade and limited the overall economic integration within and between the various Rajput states.

97. (2) The Ruler's Court (Nyaya Sabha/Darbar)
The Ruler's Court, often called the Nyaya Sabha or Darbar, served as the highest and final court of appeal in the judicial administration of a medieval Rajput state. While there were other courts at the Pargana and state levels, any subject dissatisfied with a lower verdict could petition the ruler. The monarch's decision was absolute and represented the ultimate source of justice.

98. (4) I, II, III, IV, and V
Medieval judicial administration in Rajasthan was characterized by several features: the lack of separation between executive and judicial powers, the dominance of customary law over written texts, and punishments influenced by social status. Justice often sought compromise rather than strict punishment, and in the absence of evidence, the system frequently relied on traditional methods like oaths and ordeals.

99. (3) Trial by ordeal to determine the guilt or innocence of an accused person.
In the medieval judicial process, Divya referred to trial by ordeal, a practice used when physical evidence or witness testimony was unavailable. The accused would undergo a physical challenge, such as holding hot iron or staying underwater, based on the belief that divine intervention would protect the innocent. This method reflects the deeply spiritual and traditional nature of the justice system.

100. (2) Hakim - Civil and criminal justice at the Pargana level
The Hakim was the primary judicial and administrative official at the Pargana level, responsible for handling both civil and criminal cases within his jurisdiction. This role was central to the district administration, ensuring that justice was accessible beyond the capital. Other officials like the Kotwal focused on urban order, while the Patel managed minor village-level disputes, showing a structured judicial hierarchy.

101. (4) Statement I is false but Statement II is true
While classical Hindu texts provided a general moral framework, they were not the sole basis of justice in rural Rajasthan. Instead, legal decisions were heavily influenced by unwritten local customs known as Riti-riwaj. These traditions were often more practical and relevant

NODIA

to the specific community's needs, frequently overriding formal textual laws in the eyes of local judges and Panchayats.

102. (2) Capital punishment for Brahmins
In the medieval judicial system of Rajputana, capital punishment for Brahmins was extremely rare and culturally discouraged. This was due to the high social and religious status accorded to them, where killing a Brahmin was considered a supreme sin. While other punishments like fines or banishment were common, the legal and social framework provided specific protections to the priestly class.

103. (4) Faujdar
The Faujdar was the district-level official primarily responsible for maintaining security and suppressing crimes like dacoity and highway robbery. By commanding local military units, the Faujdar ensured that trade routes remained safe and that the rural population was protected from organized banditry. This role was essential for upholding the state's authority and protecting its economic interests in the provinces.

104. (1) Justice was quick but influenced by local power dynamics.
The decentralized and custom-based judicial system allowed for relatively quick resolutions of disputes since cases were handled locally. However, this also meant that verdicts could be influenced by the influence of powerful local individuals or the ruling clan. While efficient for minor issues, the system sometimes struggled to remain impartial when the interests of the elite were involved.

105. (3) They held extensive Jagirs and issued charitable 'Sasan' grants.
Royal women in medieval Rajasthan, such as Queens and Rajmatas, occupied a significant economic position. They were frequently granted extensive Jagirs for their personal maintenance and often acted as patrons by issuing charitable Sasan grants to temples and scholars. This financial independence allowed them to exert considerable influence within the state's social and religious landscape despite traditional restrictions.

106. (1) Peasant women enjoyed complete exemption from all forms of agricultural labor and taxes.
While royal women exerted influence, peasant women in medieval Rajasthan were heavily involved in agricultural labor and faced various taxes. The Parda system restricted the public participation of elite women, making trusted intermediaries essential for communication. Influential queens also navigated factional politics, particularly regarding succession, despite the traditional social and administrative barriers that limited their direct authority.

107. (4) Trusted female intermediaries and eunuchs.
Due to the strict Parda system, direct interaction between the royal ladies in the Zenana and the male state officials was prohibited. Consequently, communication and estate management were conducted through trusted intermediaries, including female attendants and eunuchs. These individuals played a crucial role in the state's back-channel diplomacy, carrying messages and ensuring that the interests of the queens were represented.

108. (3) Statement I is true but Statement II is false
The Patranis, or chief queens, often possessed significant political clout, and their factions were deeply involved in state policy and succession struggles. Far from being isolated, the Zenana Mahal was a center of political intrigue where alliances were formed and influence was wielded. The women's quarters were an integral part of the royal power structure, impacting the state's political landscape.

109. (3) Highly favored concubines with significant political influence.
Paswans or Pardayats were highly favored concubines within the Rajput royal household who often rose to positions of significant influence. Because of their close proximity to the ruler, they could impact administrative decisions and royal policy. While not holding the formal rank of a queen, their political power was often substantial, making them key figures in the courtly environment of medieval Rajasthan.

110. (4) Faujdar
Patrani, Rajmata, and Paswan were all titles or roles held by women within the context of the medieval Rajput royal household. Patrani was

Downloaded from www.pdf.tube

(3) II, III, IV, and V only
(4) I, III, IV, and V only
(5) Question not attempted

43. Which of the following was NOT a typical condition of the Treaties of 1817-18 signed by the Rajput states?
(1) The ruler was bound to act in subordinate cooperation with the British government.
(2) The state would not enter into any negotiation with any chief or state without British sanction.
(3) The British government promised not to introduce British laws or direct administration into the state.
(4) The ruler had to unconditionally surrender his title and become a pensioner of the Company.
(5) Question not attempted

44. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R):
Assertion (A): The treaties of 1817-18 ultimately weakened the traditional authority of the Rajput rulers over their feudal lords (Jagirdars).
Reason (R): British intervention in internal affairs and the stationing of political agents bypassed the traditional checks and balances of the Rajput polity.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

45. Match the states in List I with the months and years of signing their 1817-18 treaties in List II:
List I: (State)
A. Karauli
B. Kota
C. Mewar
D. Jaipur
List II: (Month/Year of signing the treaty of 1817-18)
i. December 1817
ii. January 1818
iii. April 1818
iv. November 1817
(1) A-iv, B-i, C-ii, D-iii
(2) A-i, B-ii, C-iii, D-iv
(3) A-iv, B-ii, C-i, D-iii
(4) A-i, B-iv, C-ii, D-iii
(5) Question not attempted

46. Consider the following statements regarding the tribute clause in the treaties of 1817-18:
Statement I: Most Rajput states agreed to pay the British an annual tribute, which was generally equal to the Chauth they previously paid to the Marathas.
Statement II: States like Bikaner, Jaisalmer, and Kishangarh, which never paid tribute to the Marathas, were heavily taxed by the British to maintain parity.
(1) Both Statement I and Statement II are correct.
(2) Both Statement I and Statement II are incorrect.
(3) Statement I is correct and Statement II is incorrect.
(4) Statement I is incorrect and Statement II is correct.
(5) Question not attempted

47. Which of the following is the most significant political consequence of the treaties of 1817-18 for the Rajput states?
(1) Total loss of external sovereignty and foreign policy independence
(2) The complete eradication of poverty and agrarian distress
(3) The immediate transition to a constitutional monarchy
(4) The expansion of territorial boundaries for all Rajput states
(5) Question not attempted

48. Under the provisions of the 1817-18 treaties, which of the following states was exempted from paying an annual tribute to the British because it had not previously been subjugated to pay tribute to the Marathas?
(1) Jaipur
(2) Bikaner
(3) Jodhpur
(4) Mewar
(5) Question not attempted

49. In the context of the subsidiary alliance system in Rajputana, the fundamental principle

NODIA

119. (4) A clan-based feudal polity to a centralized bureaucratic administration.
The overarching shift in the administration of Rajasthan during the late 19th century was the transition from a clan-based feudal system to a centralized bureaucratic administration. This change involved the standardization of laws, the creation of professional departments, and the reduction of the nobility's traditional powers. This modernization was heavily influenced by British administrative models and aimed at increasing the state's efficiency.

120. (1) Peasantry benefited as the British cancelled all agricultural debts.
The decline of the Jagirdari system in the nineteenth century did not provide significant economic relief to the peasantry. Instead, as the military importance of nobles decreased, they frequently increased their revenue demands to maintain their status. This era was characterized by heightened agrarian distress and the emergence of various peasant movements against oppressive cesses and financial exploitation.

www.nodia.in

Click Here to Buy book on Amazon

CHAPTER 07

Political and Social Conditions (18th–19th Century)

1. Which event is generally considered the first instance of open Maratha interference in the internal political affairs of a Rajput state during the 18th century?
(1) The pan-regional Hurda Conference of 1734
(2) The Bundi succession dispute of 1734
(3) The strategic Battle of Rajmahal in 1747
(4) The prolonged Jaipur state siege of 1750
(5) Question not attempted

2. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R):
Assertion (A): The decline of Mughal authority in the 18th century led to severe political instability in Rajputana.
Reason (R): Rajput states formed a permanent and successful confederacy to replace the Mughal paramountcy.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

3. Identify the correct statement regarding the Hurda Conference held on July 17, 1734.
(1) It was convened exclusively to resolve the succession dispute of the Jaipur state.
(2) It resulted in a decisive military victory for the Rajputs over the Marathas in Malwa.
(3) It was presided over by Maharana Jagat Singh II of Mewar to unite Rajput rulers against Maratha incursions.
(4) It was an alliance forged between Rajput rulers and the British East India Company.
(5) Question not attempted

4. Match the Rajput rulers in List I with their respective states in List II during the 18th-century political realignments:
List I: (Rajput Ruler)
A. Sawai Jai Singh
B. Jagat Singh II
C. Abhai Singh
D. Umed Singh
List II: (State)
i. Mewar
ii. Jaipur
iii. Bundi
iv. Marwar
(1) A-ii, B-i, C-iv, D-iii
(2) A-i, B-ii, C-iii, D-iv
(3) A-ii, B-iii, C-i, D-iv
(4) A-iv, B-i, C-ii, D-iii
(5) Question not attempted

5. Which of the following was NOT a direct consequence of the decline of Mughal paramountcy for the states of Rajputana?
(1) Assertion of independence by prominent Rajput rulers
(2) Vulnerability to Maratha and Pindari plundering raids
(3) Establishment of a unified Rajput empire across northern India
(4) Eruption of long-standing internal boundary and succession disputes
(5) Question not attempted

NODIA

6. Consider the following statements regarding the Rajput response to the declining Mughal authority:
I. They attempted to expand their territories at the expense of weaker neighbors.
II. They successfully negotiated a permanent peace treaty with the Maratha Peshwa in 1740.
III. They frequently sought the military

assistance of Maratha chieftains against rival Rajput clans.

Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II, and III
(5) Question not attempted

7. What was the primary cause for the failure of the Rajput rulers to maintain a united front after the death of Mughal Emperor Aurangzeb?
(1) The overwhelming military superiority of the Afghan invaders
(2) The immediate annexation of Rajputana by the British East India Company
(3) The complete economic collapse of Rajputana due to consecutive famines
(4) The lack of mutual trust and intense clan rivalries among Rajput houses
(5) Question not attempted

8. The famous Triple Alliance formed in 1708 to secure independence from Mughal intervention involved the rulers of which three states?
(1) Mewar, Marwar, and Amber
(2) Mewar, Kota, and Bundi
(3) Amber, Bharatpur, and Alwar
(4) Marwar, Bikaner, and Jaisalmer
(5) Question not attempted

9. In the context of Maratha invasions in Rajputana, the financial exaction levied by the Marathas to spare a territory from plunder was commonly known as:
(1) Zakat
(2) Jizya
(3) Chauth
(4) Khums
(5) Question not attempted

10. Arrange the following battles involving Marathas and Rajput states in chronological order:
I. Battle of Tunga
II. Battle of Rajmahal
III. Battle of Patan
IV. Battle of Malpura

Select the correct order from the options below:
(1) I, II, III, IV
(2) II, I, III, IV
(3) II, III, I, IV
(4) III, I, IV, II
(5) Question not attempted

11. Which of the following Rajput states largely remained free from direct Maratha military invasions and the payment of Chauth due to its geographical isolation?
(1) Mewar
(2) Jaipur
(3) Kota
(4) Jaisalmer
(5) Question not attempted

12. Consider the following statements regarding Maratha objectives in Rajasthan:
Statement I: The primary objective of the Marathas in Rajputana was to annex the territories and establish direct administrative control.
Statement II: The Marathas were primarily interested in extracting financial tributes and exploiting succession disputes for monetary gain.
(1) Both Statement I and Statement II are correct.
(2) Both Statement I and Statement II are incorrect.
(3) Statement I is correct and Statement II is incorrect.
(4) Statement I is incorrect and Statement II is correct.
(5) Question not attempted

13. Consider the following statements regarding the consequences of Maratha invasions in Rajasthan:
I. It led to the severe depletion of state treasuries.
II. It resulted in the destruction of agriculture and decline in trade.
III. It strengthened the absolute authority of the Rajput rulers over their feudal lords.
IV. It eventually forced Rajput rulers to seek British protection.

Which of the above statement(s) is/are correct?
(1) I, II, and III only
(2) I, II, and IV only
(3) II, III, and IV only
(4) I, III, and IV only
(5) Question not attempted

NODIA

explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

29. The principality of Tonk was formally recognized as a sovereign state by the British in 1817 and granted to which of the following leaders?
(1) Nawab Faizullah Khan
(2) Wazir Ali
(3) Amir Khan Pindari
(4) Hafiz Rahmat Khan
(5) Question not attempted

30. Match the states in List I with their respective ruling clans or communities in List II:
List I: (Fragmented/New State)
A. Bharatpur
B. Alwar
C. Tonk
D. Shahpura
List II: (Ruling Clan/Community)
i. Naruka Rajput
ii. Jat
iii. Sisodia Rajput
iv. Pathan Muslim
(1) A-ii, B-i, C-iv, D-iii
(2) A-i, B-ii, C-iii, D-iv
(3) A-ii, B-iv, C-i, D-iii
(4) A-iv, B-iii, C-ii, D-i
(5) Question not attempted

31. Which of the following factors did NOT contribute to the political fragmentation of Rajputana in the 18th century?
(1) Unified administrative code established by the Mughal Emperor
(2) The jagirdari crisis and the rise of over-mighty subjects
(3) Intervention of the Marathas in various state successions
(4) Clan rivalries and the traditional Bhai-bant land system
(5) Question not attempted

32. Consider the following statements:
Statement I: In the 18th century, the Rajput nobility often asserted that the ruler was merely the 'first among equals'.
Statement II: This ideology helped the rulers to centralize their administration and easily crush any feudal rebellion.
(1) Both Statement I and Statement II are correct.
(2) Both Statement I and Statement II are incorrect.
(3) Statement I is correct and Statement II is incorrect.
(4) Statement I is incorrect and Statement II is correct.
(5) Question not attempted

33. The first phase of British treaties with the states of Rajputana occurred in 1803 during the Second Anglo-Maratha War. Which state was the first to sign a treaty of defensive alliance with the East India Company in 1803?
(1) Jaipur
(2) Bharatpur
(3) Alwar
(4) Kota
(5) Question not attempted

34. Consider the following statements regarding the early British entry into Rajputana before 1817:
I. Lord Wellesley initiated the policy of forming alliances with Rajput states to counter Maratha power.
II. Treaties signed in 1803 with states like Bharatpur and Alwar were strictly based on mutual non-interference.
III. Lord Cornwallis strictly continued Wellesley's aggressive alliance policy in Rajputana.
IV. The British initially cancelled several treaties after 1805 following a policy of non-intervention.
Which of the above statement(s) is/are correct?
(1) I, II, and III only
(2) I, II, and IV only
(3) II, III, and IV only
(4) I, III, and IV only
(5) Question not attempted

35. What was the primary reason that compelled Governor-General Lord Hastings to abandon the policy of non-intervention and actively seek treaties with Rajput states in 1817?
(1) The desire to spread western education in Rajasthan

Downloaded from www.pdf.tube

(5) Question not attempted

21. Match the rulers involved in succession disputes in List I with their respective states in List II:
List I: (Ruler involved in succession disputes)
A. Ishwari Singh and Madho Singh
B. Ram Singh and Bakht Singh
C. Umed Singh and Dalel Singh
D. Ratan Singh and Sardar Singh
List II: (State)
i. Marwar
ii. Jaipur
iii. Bikaner
iv. Bundi
(1) A-ii, B-i, C-iv, D-iii
(2) A-i, B-ii, C-iii, D-iv
(3) A-ii, B-iv, C-i, D-iii
(4) A-iv, B-iii, C-ii, D-i
(5) Question not attempted

22. Select the correct chronological sequence of the rulers of Jaipur who faced intense Maratha pressures and internal conflicts:
(1) Sawai Jai Singh → Ishwari Singh → Madho Singh I → Pratap Singh
(2) Sawai Jai Singh → Madho Singh I → Ishwari Singh → Pratap Singh
(3) Ishwari Singh → Sawai Jai Singh → Pratap Singh → Madho Singh I
(4) Madho Singh I → Pratap Singh → Sawai Jai Singh → Ishwari Singh
(5) Question not attempted

23. In the context of 18th-century Rajputana, the term 'Bhai-bant' refers to:
(1) A tax collected for the upkeep and maintenance of the royal army
(2) A diplomatic treaty signed between various rival Rajput states
(3) The religious council that advised the king on major judicial matters
(4) Traditional division of conquered lands among clan brethren
(5) Question not attempted

24. Which notorious Pindari leader played a decisive and destructive role in the internal conflicts of Rajputana, particularly in the Krishna Kumari dispute, by acting as a mercenary?
(1) Amir Khan
(2) Karim Khan
(3) Chitu
(4) Wasil Muhammad
(5) Question not attempted

25. During the 18th century, the political fragmentation of Rajputana was marked by the rise of new independent principalities. Which of the following emerged as a powerful Jat state during this period?
(1) Alwar
(2) Bharatpur
(3) Dholpur
(4) Both (2) and (3)
(5) Question not attempted

26. Consider the following statements regarding the political fragmentation of Rajputana:
I. The weakening of Mughal control allowed ambitious local chieftains to carve out independent states.
II. Pratap Singh Naruka successfully established the independent state of Alwar by separating from Jaipur.
III. The fragmentation led to sustained economic prosperity due to localized trade networks.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II, and III
(5) Question not attempted

27. Identify the incorrectly matched pair of an 18th-century independent state and its founder/prominent leader:
(1) Bharatpur - Badan Singh
(2) Alwar - Pratap Singh Naruka
(3) Tonk - Amir Khan Pindari
(4) Jhalawar - Jhala Zalim Singh
(5) Question not attempted

28. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R):
Assertion (A): By the early 19th century, Rajputana was heavily fragmented into numerous chaotic and weak states.
Reason (R): The absence of a paramount central power allowed ambitious nobles and mercenaries to carve out independent domains.
(1) Both A and R are true and R is the correct

NODIA

the chief queen, Rajmata the queen mother, and Paswan a favored companion. Faujdar, however, was a masculine military and administrative title for a district official, making it the odd one out in a group of female-centric courtly terms.

111. (1) A center of back-channel diplomacy and factional politics.
The Zenana Deodhi, the entrance to the women's quarters, was a site of great political importance. It served as a hub where officials, intermediaries, and family members met to conduct sensitive negotiations and manage factional politics. Because many state decisions were influenced by the royal ladies, this space was critical for the informal diplomacy that shaped the state's administration and succession.

112. (2) Officially presiding as the recognized sovereign in their own right.
While women in medieval Rajasthan managed estates, acted as regents, and commissioned grand public works, they were generally prohibited by custom from officially presiding as the recognized sovereign in their own right. The patriarchal nature of Rajput polity dictated that the throne must be held by a male member of the clan, leaving royal women to exert their power through indirect roles.

113. (2) Continuous raids and demands for 'Chauth' by the Marathas.
In the 18th century, the Rajput states suffered severe economic decline primarily due to the repeated invasions and financial demands of the Marathas. The imposition of taxes like Chauth and Sardeshmukhi depleted the wealth of the rulers and Jagirdars alike. This persistent external pressure weakened the traditional Jagirdari system and led to widespread instability across the Rajasthan region.

114. (1) Rulers became less dependent on Jagirdars due to British protection.
The treaties of 1818 with the British East India Company fundamentally altered the balance of power within Rajput states. By providing military protection against external threats, the British made the rulers less dependent on the traditional military levies provided by the Jagirdars. This shift allowed the rulers to centralize their authority and reduced the political leverage previously held by the clan nobility.

115. (3) Statement I is true but Statement II is false
The continuous Maratha raids of the 18th century indeed devastated the economy and depleted state resources. However, to compensate for these losses, rulers and Jagirdars often increased the tax burden on the peasantry rather than reducing it. This led to heightened agrarian distress, as the common people were forced to pay for the financial deficits caused by war and external tributes.

116. (4) A massive surge in the military power and political independence of the Jagirdars against the ruler
The decline of the Jagir system in the 19th and early 20th centuries led to the rise of standing armies and centralized bureaucracies, often sparking peasant movements. Contrary to a surge in power, the Jagirdars actually experienced a significant reduction in their military importance and political independence as the central ruler, backed by British power, consolidated control and standardized the administration.

117. (3) Rulers increased revenue demands, leading to more peasant exploitation.
After 1818, the heavy financial tributes required by the British put immense pressure on the treasuries of the Rajput states. To meet these obligations, rulers often increased revenue demands from both crown and Jagir lands. This resulted in the intensified exploitation of the peasantry through higher taxes and additional cesses, contributing to widespread rural poverty and eventually fueling agrarian unrest.

118. (2) Obligations were often commuted into cash payments.
Under British influence, the traditional military service known as Chakri was increasingly seen as inefficient. Consequently, the obligation of Jagirdars to provide troops was often commuted into a fixed cash payment to the state. This allowed the rulers to fund more modern, centralized military units and reduced the importance of the decentralized clan-based levies that had characterized the medieval period.

Click Here to Buy book on Amazon

(2) The threat of a joint invasion by the French and the Afghans
(3) Strategic need to encircle and suppress the Pindari menace
(4) The discovery of vast gold reserves in the Aravalli region
(5) Question not attempted

36. Arrange the following states in the chronological order of signing the treaties of Subordinate Alliance with the British in 1817-18:
I. Karauli
II. Kota
III. Mewar (Udaipur)
IV. Jaipur
Select the correct sequence from the options below:
(1) I, II, III, IV
(2) II, I, IV, III
(3) I, III, II, IV
(4) III, I, II, IV
(5) Question not attempted

37. Match the British officials in List I with their respective roles or events in Rajputana in List II:
List I: (British Official)
A. Lord Wellesley
B. Lord Hastings
C. Charles Metcalfe
D. James Tod
List II: (Role/Event in Rajputana)
i. Initiated the Subordinate Isolation policy (1817)
ii. First to propose alliances during Second Maratha War (1803)
iii. First Political Agent in Mewar and Marwar
iv. Chief negotiator of the 1817-18 treaties with Rajput states
(1) A-ii, B-i, C-iv, D-iii
(2) A-i, B-ii, C-iii, D-iv
(3) A-ii, B-iv, C-i, D-iii
(4) A-iv, B-iii, C-ii, D-i
(5) Question not attempted

38. Which British official was predominantly responsible for negotiating the Treaties of Subordinate Isolation with the majority of the Rajput states in 1817-18?
(1) Sir David Ochterlony
(2) Charles Metcalfe
(3) John Malcolm
(4) Arthur Wellesley
(5) Question not attempted

39. Among the states of Rajputana, which was the last to sign the treaty of Subordinate Alliance with the British East India Company in 1823?
(1) Jaisalmer
(2) Bikaner
(3) Dungarpur
(4) Sirohi
(5) Question not attempted

40. Which of the following is the most accurate description of the primary objective of the British East India Company in making treaties with Rajput states in 1817-18?
(1) Creating a buffer of dependent states to secure British lands
(2) To establish direct British administrative rule and abolish monarchs
(3) To promote social reforms and eradicate evils like Sati and Infanticide
(4) To establish a total monopoly over agricultural production in the region
(5) Question not attempted

NODIA

41. The British policy towards the Indian princely states implemented through the treaties of 1817-18 is historically characterized as the policy of:
(1) Ring Fence
(2) Equal Federation
(3) Subordinate Isolation
(4) Direct Annexation
(5) Question not attempted

42. Consider the following clauses regarding the treaties of 1817-18 between the Rajput states and the British:
I. The states acknowledged British supremacy.
II. The British promised to protect the states from external aggression.
III. The states retained the right to negotiate with other foreign powers independently.
IV. The states agreed to supply military contingents to the British upon requisition.
V. The states were required to pay an annual tribute, usually equivalent to what they paid to the Marathas.
Which of the above statement(s) is/are correct?
(1) I, II, III, and V only
(2) I, II, IV, and V only

14. The Battle of Tunga (1787) was fought between the Maratha forces led by Mahadji Scindia and the combined Rajput forces led by:
(1) Sawai Madho Singh and Maharana Bhim Singh
(2) Maharaja Abhai Singh and Sawai Jai Singh
(3) Maharana Jagat Singh II and Rao Raja Umed Singh
(4) Sawai Pratap Singh and Maharaja Bijay Singh
(5) Question not attempted

15. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R):
Assertion (A): The late 18th century witnessed a significant economic decline in Rajputana.
Reason (R): Continuous demands for Chauth and Khandani by Maratha commanders ruined merchants and peasants alike.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

16. Match the battles in List I with their respective years in List II concerning the Maratha-Rajput conflicts:
List I: (Battle)
A. Battle of Rajmahal
B. Battle of Bhatwara
C. Battle of Tunga
D. Battle of Patan
List II: (Year)
i. 1761
ii. 1747
iii. 1790
iv. 1787
(1) A-ii, B-i, C-iv, D-iii
(2) A-i, B-ii, C-iii, D-iv
(3) A-ii, B-iv, C-i, D-iii
(4) A-iv, B-iii, C-ii, D-i
(5) Question not attempted

17. The infamous Krishna Kumari dispute, which led to a devastating war among Rajput states in the early 19th century, was primarily a conflict between which two states?
(1) Mewar and Kota
(2) Jaipur and Jodhpur
(3) Bikaner and Jaisalmer
(4) Bundi and Bharatpur
(5) Question not attempted

18. Consider the following statements regarding the Krishna Kumari episode:
I. Krishna Kumari was a princess of Mewar.
II. She was originally betrothed to Maharaja Bhim Singh of Jodhpur.
III. After Bhim Singh's death, she was engaged to Jagat Singh of Jaipur.
IV. Man Singh of Jodhpur objected to her new engagement, claiming the betrothal was to the state of Jodhpur.
V. The dispute was peacefully resolved through the mediation of the British Resident.
Which of the above statement(s) is/are correct?
(1) I, II, III, and V only
(2) I, II, III, and IV only
(3) II, III, IV, and V only
(4) I, III, IV, and V only
(5) Question not attempted

19. Identify the incorrect statement regarding the internal conflicts among Rajput states in the 18th century.
(1) Succession disputes often invited external interventions from Marathas and Pindaris.
(2) The rulers frequently granted jagirs to rival claimants to maintain peace, leading to state bankruptcy.
(3) Internal unity among the Rajput clans was strongly forged to counter the threat of Amir Khan Pindari.
(4) Nobility and feudal lords frequently changed allegiances, further weakening the central authority of the rulers.
(5) Question not attempted

20. What was a major political consequence of the continuous succession disputes within the Rajput states during the late 18th century?
(1) The emergence of a more representative democratic system of governance
(2) The consolidation of administrative power by the central Rajput monarch
(3) The voluntary merging of Rajput principalities into the Maratha Empire
(4) The rise of powerful feudal lords dictating major state policies

Downloaded from www.pdf.tube

defining the relationship between the British and the native rulers was:
(1) Complete non-intervention in all matters
(2) Paramountcy of the British Crown while guaranteeing internal autonomy
(3) Complete annexation of states that failed to produce a male heir
(4) Democratic representation of Rajput nobles in the Governor-General's council
(5) Question not attempted

50. Consider the following statements distinguishing the subsidiary alliances of Wellesley and the treaties of Hastings in Rajputana:
I. Wellesley's system often required the stationing of a British subsidiary force at the expense of the state.
II. Hastings' system formalized the complete isolation of states from one another.
III. Hastings allowed the Rajput rulers to maintain their own independent foreign relations with non-Indian powers.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II, and III
(5) Question not attempted

51. Identify the correctly matched pair of the British Governor-General and his primary policy towards Rajputana:
(1) Lord Cornwallis - Aggressive military alliances and annexations
(2) Lord Wellesley - Policy of Subordinate Isolation (1817)
(3) Lord Hastings - Suppression of Pindaris and Subordinate Cooperation treaties
(4) Lord Dalhousie - Complete withdrawal of British forces from Rajasthan
(5) Question not attempted

52. One of the severe financial obligations imposed on the Rajput states under the subsidiary alliance framework was:
(1) Funding the entire educational budget of the Bengal Presidency
(2) Paying an annual 'Zakat' to the British treasury
(3) Surrendering all revenues generated from agricultural land directly to the East India Company
(4) Maintenance of auxiliary military contingents commanded by British officers
(5) Question not attempted

NODIA

53. Match the military contingents in List I with their respective headquarters or bases in List II:
List I: (Military Contingent formed by the British)
A. Merwara Battalion
B. Shekhawati Brigade
C. Jodhpur Legion
D. Mewar Bhil Corps
List II: (Headquarters/Base)
i. Kherwara
ii. Erinpura
iii. Jhunjhunu
iv. Beawar
(1) A-iv, B-iii, C-ii, D-i
(2) A-i, B-ii, C-iii, D-iv
(3) A-iv, B-i, C-ii, D-iii
(4) A-iii, B-iv, C-i, D-ii
(5) Question not attempted

54. What was the direct effect of the British demanding auxiliary contingents (like the Jodhpur Legion) on the state armies of Rajputana?
(1) Modernization of state armies with the latest European artillery.
(2) Large-scale disbandment of state armies leading to local unemployment.
(3) Rulers using these contingents to conquer neighboring territories.
(4) Rajput cavalry becoming the main fighting force of the British army.
(5) Question not attempted

55. Under the subsidiary system, if a boundary dispute arose between two Rajput states, it was to be settled by:
(1) A joint advisory council of prominent Rajput nobles
(2) An officially sanctioned duel between the rulers
(3) Formal petitioning of the Mughal Emperor in Delhi
(4) Arbitration by the British East India Company
(5) Question not attempted

56. Select the correct chronological sequence for the establishment of the following British-led military contingents in Rajasthan:
(1) Merwara Battalion → Shekhawati Brigade → Jodhpur Legion → Mewar Bhil Corps
(2) Shekhawati Brigade → Merwara Battalion → Mewar Bhil Corps → Jodhpur Legion
(3) Mewar Bhil Corps → Jodhpur Legion → Shekhawati Brigade → Merwara Battalion
(4) Jodhpur Legion → Merwara Battalion → Shekhawati Brigade → Mewar Bhil Corps
(5) Question not attempted

57. Under the Resident system established in Rajputana, the primary role of the British Political Agent was officially to:
(1) Serve as the Chief Justice presiding over the state's highest court
(2) Collect land revenue from the peasants on behalf of the company
(3) Act as an advisor representing British interests in the state court
(4) Directly command the personal military bodyguard of the Rajput ruler
(5) Question not attempted

58. Consider the following methods by which British Political Agents intervened in the internal administration of Rajput states:
I. Constituting a 'Regency Council' during the minority of a ruler.
II. Forcing rulers to dismiss native diwans (ministers) and appointing British favorites.
III. Suppressing rebellions of disgruntled jagirdars using British forces.
IV. Imposing democratic elections to select the members of the state assembly.
Which of the above statement(s) is/are correct?
(1) I, II, and III only
(2) I, III, and IV only
(3) II, III, and IV only
(4) I, II, and IV only
(5) Question not attempted

59. Who was appointed as the first Agent to the Governor General (AGG) for the Rajputana Agency established in 1832?
(1) Col. James Tod
(2) Sir Charles Metcalfe
(3) George Patrick Lawrence
(4) Mr. Abraham Locket
(5) Question not attempted

60. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R):
Assertion (A): The Resident system effectively eroded the traditional authority of the Rajput rulers.
Reason (R): Political agents frequently intervened in succession disputes, administrative matters, and the relationship between the ruler and the nobles.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

61. Match the Political Agencies in List I with their respective headquarters in List II:
List I: (Political Agency)
A. Rajputana Agency (AGG)
B. Mewar Residency
C. Jaipur Agency
D. Marwar Agency
List II: (Headquarters)
i. Udaipur
ii. Ajmer
iii. Jodhpur
iv. Jaipur
(1) A-ii, B-i, C-iv, D-iii
(2) A-i, B-ii, C-iii, D-iv
(3) A-ii, B-iv, C-i, D-iii
(4) A-iv, B-iii, C-ii, D-i
(5) Question not attempted

62. Identify the incorrect statement regarding the political administration established by the British in Rajasthan.
(1) The AGG's headquarters was initially set up in Ajmer in 1832.
(2) The headquarters of the AGG was shifted to Mount Abu in 1845 for the summer months.
(3) Political Agents stationed in major states functioned under the direct supervision of the AGG.
(4) Integrating princely states into British India by abolishing them by 1850.
(5) Question not attempted

Click Here to Buy book on Amazon

STUDYING FROM PDFs?

THINK AGAIN.

If you are studying only from PDFs,
you are wasting valuable time.

Research shows that learning from

PRINTED BOOKS has up to

4× HIGHER RETENTION

than studying from screens.

PRINT BOOK = BETTER MEMORY

PDF = LOWER RETENTION

Those who study from **PRINTED BOOKS**
move **AHEAD.**

Others are left **BEHIND**
in competition.

In competitive exams,
being average is not enough.

STAY ONE STEP AHEAD.

63. What was the most appropriate function of the 'Court of Wards' established in various Rajput states under British influence?
(1) Managing estates of minor rulers until they reached adulthood
(2) To serve as the supreme appellate court for criminal cases
(3) To regulate the monopoly of salt production in Sambhar lake
(4) To train the military contingents supplied to the British
(5) Question not attempted

64. Consider the following statements regarding British economic control through political leverage:
Statement I: Political Agents used their influence to force Rajput rulers to sign unequal salt agreements, surrendering local monopolies to the British.
Statement II: These agreements significantly boosted the state revenues and brought prosperity to the local Banjara traders.
(1) Both Statement I and Statement II are correct.
(2) Both Statement I and Statement II are incorrect.
(3) Statement I is correct and Statement II is incorrect.
(4) Statement I is incorrect and Statement II is correct.
(5) Question not attempted

65. In the 18th-century social hierarchy of Rajasthan, which community traditionally held the privilege of being exempt from capital punishment and enjoyed grants of rent-free lands known as 'Sasan'?
(1) Mahajans
(2) Charans and Brahmins
(3) Jats and Gujjars
(4) Bhils and Meenas
(5) Question not attempted

66. Consider the following statements regarding the social conditions in 18th-century Rajasthan:
I. Rajputs formed the ruling aristocracy and occupied the highest social tier in terms of power.
II. Mahajans controlled trade, banking, and state finances.
III. Agricultural castes like Jats, Sirvis, and Patidars formed the backbone of the agrarian economy.
IV. Tribal communities like Bhils and Meenas were completely integrated into the mainstream caste hierarchy as Kshatriyas.
V. Untouchability was widely practiced against Dalit communities.
Which of the above statement(s) is/are correct?
(1) I, II, III, and V only
(2) I, II, III, and IV only
(3) II, III, IV, and V only
(4) I, III, IV, and V only
(5) Question not attempted

67. In traditional 18th and 19th-century Rajasthan society, the terms 'Chakar', 'Daroga', 'Gola', and 'Khawas' primarily referred to:
(1) Titles of military commanders in the royal army
(2) Guilds of highly skilled artisan classes
(3) Groups in hereditary domestic slavery in noble households
(4) Revenue officials responsible for collecting transit duties
(5) Question not attempted

68. Which statement correctly describes the nature of the Rajput caste structure in 18th-century Rajasthan?
(1) It was completely egalitarian, with no internal hierarchies or sub-clans.
(2) It strictly prohibited inter-marriage with any other Rajput sub-clan.
(3) It mandated that all Rajputs must pursue agriculture as their sole occupation.
(4) A rigid hierarchy of sub-clans based on lineage and power.
(5) Question not attempted

69. Match the communities in List I with their traditional roles or occupations in 18th-century Rajasthan in List II:
List I: (Community/Caste)
A. Charan
B. Mahajan
C. Kalbelia
D. Banjara
List II: (Traditional Role/Occupation)
i. Nomadic transporters of goods (grain, salt)
ii. Nomadic entertainers and snake charmers

Downloaded from www.pdf.tube

(5) Question not attempted

99. In the context of the economic history of Rajasthan, a 'Hundi' can best be defined as:
(1) A traditional unit of land measurement
(2) A tax levied on the sale of cattle
(3) A bill of exchange or credit note used for long-distance trade
(4) A specific type of indigenous weapon used by the cavalry
(5) Question not attempted

100. Identify the incorrectly matched pair of a prominent historical merchant/banker family and their primary base in Rajasthan:
(1) Seth Mirzamal - Churu
(2) Amar Chand Banthia - Bikaner/Gwalior
(3) Lodha family - Ajmer
(4) Birlas - Jaisalmer
(5) Question not attempted

101. Consider the following statements regarding the migration of Marwari Mahajans in the 19th century:
Statement I: A large number of Marwari merchants migrated from Rajputana to British Indian centers like Calcutta, Bombay, and Kanpur.
Statement II: The primary reason for their migration was the highly favorable and protective economic policies offered by the native Rajput rulers.
(1) Both Statement I and Statement II are correct.
(2) Both Statement I and Statement II are incorrect.
(3) Statement I is correct and Statement II is incorrect.
(4) Statement I is incorrect and Statement II is correct.
(5) Question not attempted

102. Which of the following was NOT a typical function performed by the leading bankers (Nagar Seths) in the princely states of Rajasthan?
(1) Minting of state currency under contract
(2) Leading religious conversion movements among tribal groups
(3) Paying the Maratha Chauth on behalf of the state
(4) Advancing grain and seed loans (Taqavi) to peasants
(5) Question not attempted

103. Which of the following is the most appropriate reason for the massive out-migration of the Mahajan community from Rajasthan in the latter half of the 19th century?
(1) The sudden loss of their trading skills
(2) Religious persecution by the Rajput rulers
(3) A direct British mandate ordering their eviction from princely states
(4) Decline of traditional routes and colonial business opportunities
(5) Question not attempted

104. The most prominent and wealthy banker in a state capital, who often served as the principal financier to the ruler and the public, was conventionally honored with the title of:
(1) Nagar Seth
(2) Diwan-i-Arz
(3) Mir Bakhshi
(4) Faujdar
(5) Question not attempted

105. The devastating famine of 1899-1900 in Rajasthan is locally and historically remembered as:
(1) Sahasa Mod
(2) Trikal
(3) Chhappanya Akal
(4) Makra Akal
(5) Question not attempted

106. Consider the following consequences of the recurring famines in 19th-century Rajasthan:
I. Massive mortality among human and livestock populations.
II. Heavy out-migration of pastoralist and peasant communities to neighboring provinces.
III. An increase in agricultural productivity due to natural soil rest.
IV. Epidemics like cholera and malaria following the famine years, further exacerbating the demographic disaster.
Which of the above statement(s) is/are correct?
(1) I, II, and III only
(2) I, II, and IV only
(3) II, III, and IV only
(4) I, III, and IV only

NODIA

77. The 'Walter Krit Rajputra Hitkarini Sabha' was established in 1889 primarily to address which social issues among the Rajputs?
(1) Abolition of untouchability and promotion of Dalit education
(2) Abolishing the Jagirdari system and giving land to the tillers
(3) Regulating marriage costs, polygamy, and marriageable ages
(4) Promoting widow remarriage across all castes
(5) Question not attempted

78. Consider the following statements regarding social practices in 19th-century Rajasthan:
Statement I: The prevalence of female infanticide in 19th-century Rajasthan was primarily confined to the Rajput community.
Statement II: The root cause of this practice was the false pride in clan superiority and the heavy financial burden of dowry and Tyag.
(1) Both Statement I and Statement II are correct.
(2) Both Statement I and Statement II are incorrect.
(3) Statement I is correct and Statement II is incorrect.
(4) Statement I is incorrect and Statement II is correct.
(5) Question not attempted

79. Identify the incorrect statement regarding the status of women in 19th-century Rajasthan.
(1) Formal education for women was widespread and state-sponsored in every village.
(2) The purdah system was strictly observed among the royal and upper-class families.
(3) Women of peasant and tribal communities enjoyed greater mobility as they participated in agricultural labor.
(4) Child marriage was deeply entrenched across almost all castes and communities.
(5) Question not attempted

80. The 'Dakan Pratha' (Witch-hunting), which was officially banned by Maharana Swaroop Singh of Mewar in 1853, primarily victimized women of which communities?
(1) Royal Rajput families
(2) Bhil and Meena tribal communities
(3) Brahmin and Charan communities
(4) Mahajan and Oswal communities
(5) Question not attempted

81. In the agrarian system of 18th and 19th-century Rajasthan, land directly managed by the state and whose revenue went to the central treasury was known as:
(1) Jagir
(2) Khalsa
(3) Bhom
(4) Sasan
(5) Question not attempted

82. Consider the following definitions regarding agrarian taxes and practices prevalent in Rajasthan:
I. Lata - Division of harvested grain piles between the state and the cultivator.
II. Batai - Division of harvested grain between the state/jagirdar and the cultivator.
III. Begar - Forced, unpaid labor extracted by the jagirdars.
IV. Lag-bag - Arbitrary cesses levied on various pretexts (e.g., marriage, birth).
Which of the above correctly defines the terms?
(1) I, II, and III only
(2) II, III, and IV only
(3) I, III, and IV only
(4) I, II, III, and IV
(5) Question not attempted

83. Identify the incorrectly matched pair regarding the traditional taxes (Lags) in Rajasthan:
(1) Chauri Lag - Tax levied on the occasion of a daughter's marriage
(2) Talwar Bandhai - Succession fee paid by a new Jagirdar to the ruler
(3) Zakat - Tax levied exclusively on agricultural produce by volume
(4) Kamtha Lag - Tax collected for the construction or repair of the Jagirdar's fort
(5) Question not attempted

84. What was the primary cause for the decline of indigenous artisan classes (weavers, dyers, metal workers) in 19th-century Rajasthan?
(1) The mass migration of artisans to Europe
(2) A sudden loss of skills among the younger generation of artisans
(3) The complete prohibition of indigenous

Click Here to Buy book on Amazon

suspicious circumstances.
IV. The Arya Samaj found little to no acceptance among the local rulers and common people of Rajasthan.
V. His teachings heavily influenced the later peasant and tribal movements in the region.
Which of the above statement(s) is/are correct?
(1) I, II, III, and V only
(2) I, II, IV, and V only
(3) II, III, IV, and V only
(4) I, III, IV, and V only
(5) Question not attempted

115. The 'Paropkarini Sabha', an institution central to the early socio-religious reform movement in Rajasthan, was established to publish and propagate Vedic literature. Where was it originally established in 1883?
(1) Jaipur
(2) Jodhpur
(3) Udaipur
(4) Ajmer
(5) Question not attempted

116. Identify the correctly matched pair of the early social reform institution/event and its associated location in Rajasthan:
(1) Foundation of Walter Krit Rajputra Hitkarini Sabha - Bikaner
(2) Publishing of 'Satyarth Prakash' (second edition) - Jodhpur
(3) Shuddhi Movement origin - Jaisalmer
(4) Establishment of the first Arya Samaj branch (1881) - Ajmer
(5) Question not attempted

117. Which of the following social evils was NOT directly targeted by the resolutions of the Walter Krit Rajputra Hitkarini Sabha?
(1) Heavy expenditure on marriages (Tyag)
(2) Unequal marriages (ill-matched in age)
(3) The system of untouchability
(4) The practice of Sati
(5) Question not attempted

118. What was the primary focus of the early 19th-century social reform efforts initiated by British Political Agents (like Ludlow in Jaipur) in Rajasthan?
(1) Introduction of female suffrage and voting rights
(2) Banning Sati, female infanticide, and human trafficking
(3) Promoting widow remarriage among upper-caste Hindus
(4) Eradicating the caste system completely
(5) Question not attempted

119. Consider the following statements regarding social reforms in Rajasthan:
Statement I: Maharaja Ram Singh II of Jaipur was a progressive ruler who supported the abolition of Sati, slavery, and female infanticide in his state.
Statement II: Indigenous Rajput rulers never participated in social reforms and actively opposed all British attempts to modernize society.
(1) Both Statement I and Statement II are correct.
(2) Both Statement I and Statement II are incorrect.
(3) Statement I is correct and Statement II is incorrect.
(4) Statement I is incorrect and Statement II is correct.
(5) Question not attempted

120. Why did British Political Agents place immense emphasis on initiating social reforms like banning female infanticide and Sati in Rajputana during the early to mid-19th century?
(1) To legitimize British paramountcy as a 'civilizing mission'
(2) They wanted to convert the local population to Christianity by proving the inferiority of local customs.
(3) They were mandated by the British Parliament to forcefully impose English common law on princely states.
(4) The Rajput rulers themselves petitioned the British Crown to outlaw these traditions.
(5) Question not attempted

NODIA

cities.
(3) The British manipulated the currency exchange rates between local state currencies and British Indian rupees to their advantage.
(4) Local industries flourished exponentially due to the protective tariffs imposed by the British government.
(5) Question not attempted

92. The introduction of railways in Rajasthan in the late 19th century had a dual economic impact. While it facilitated rapid transport of goods, what was its major negative consequence for the local economy?
(1) It caused massive inflation in the wages of local artisans.
(2) Export of grains during scarcity, which exacerbated famines.
(3) It discouraged the Mahajans from investing in British India.
(4) It led to the immediate collapse of the British salt monopoly.
(5) Question not attempted

93. To control the lucrative opium trade from Malwa and Mewar, the British introduced a system where opium could only be exported through Bombay after paying a heavy duty. This system was enforced using:
(1) The Subsidiary Alliance clauses
(2) The Transit Passes (Dastaks) system
(3) Opium Agency routing of trade through British territory exclusively
(4) Direct annexation of all opium-producing lands in Mewar
(5) Question not attempted

94. The abolition of 'Rahdari' (transit duties) in various Rajput states under British pressure was ostensibly done to promote free trade. Who were the actual major beneficiaries of this policy?
(1) Local peasant cultivators
(2) Indigenous Banjaras and camel caravan operators
(3) The traditional artisan guilds of Rajasthan
(4) British merchants and machine-made goods manufacturers
(5) Question not attempted

95. Before the British monopolized local resources, which of the following was the most prominent export commodity from Rajputana that generated significant wealth for the local states?
(1) Salt
(2) Indigo
(3) Jute
(4) Tea
(5) Question not attempted

96. What was the primary mechanism through which the "Drain of Wealth" occurred from Rajputana to British India?
(1) Direct taxation of individual peasants by the British Crown
(2) Annual tributes, maintenance of contingents, and unequal trade terms
(3) Voluntary donations by Rajput rulers to British educational institutions in London
(4) The large-scale export of gold mines from the Aravalli range
(5) Question not attempted

97. In the administrative and economic fabric of 18th and 19th-century Rajasthan, the influential class of Seths, Sahukars, and Mahajans primarily held power because:
(1) They maintained the largest standing private armies in the region.
(2) They financed the state and controlled agricultural credit.
(3) They held a monopoly over religious rituals and education.
(4) They were the traditional rulers of the newly formed independent states.
(5) Question not attempted

98. Consider the following roles played by the Mahajan/Seth community in the economy of Rajasthan:
I. Providing loans to Jagirdars and peasants at high interest rates.
II. Managing the transfer of funds across regions using the Hundi system.
III. Directly commanding the state's military artillery units.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II, and III

Downloaded from www.pdf.tube

manufacturing by Rajput rulers
(4) Flooding of markets by cheap, machine-made British goods
(5) Question not attempted

85. The system of extracting compulsory and unpaid labor from peasants and lower castes by the rulers and jagirdars was commonly known as:
(1) Halma
(2) Ijara
(3) Begar
(4) Hawala
(5) Question not attempted

86. Consider the following statements regarding the impact of British-inspired land revenue settlements on the peasants of Rajasthan:
Statement I: The introduction of cash-based revenue settlements provided immense relief to the peasants and reduced their dependency on moneylenders.
Statement II: Rigid demand for revenue in cash, even during famine years, drove peasants deep into debt and alienation of their lands.
(1) Both Statement I and Statement II are correct.
(2) Both Statement I and Statement II are incorrect.
(3) Statement I is correct and Statement II is incorrect.
(4) Statement I is incorrect and Statement II is correct.
(5) Question not attempted

87. Which of the following is considered the most appropriate reason for the severe peasant distress in 19th-century Rajasthan?
(1) The lack of modern agricultural machinery
(2) The continuous invasion by foreign European powers directly on agricultural lands
(3) The religious prohibition on cultivating certain high-yield crops
(4) Dual exploitation by exorbitant state revenue and high-interest loans
(5) Question not attempted

88. Which of the following was NOT a characteristic feature of the Jagirdari system in Rajasthan?
(1) The peasants in jagir lands enjoyed permanent, alienable tenancy rights.
(2) Jagirdars held land in lieu of providing military service to the ruler.
(3) The Jagirdar exercised considerable judicial and police powers within his estate.
(4) Upon the death of a Jagirdar, the estate theoretically reverted to the Khalsa until the heir paid a succession fee.
(5) Question not attempted

89. The British East India Company secured a monopoly over salt production in Rajasthan through the Salt Treaties of 1869-70. Which major lake was the primary focus of these treaties?
(1) Pichola Lake
(2) Pushkar Lake
(3) Sambhar Lake
(4) Nakki Lake
(5) Question not attempted

90. Consider the following statements regarding the economic impact of British policies in Rajasthan:
I. The British established a monopoly over opium cultivation and trade.
II. The abolition of transit duties (Rahdari) uniformly benefited local traders over British merchants.
III. The introduction of railways accelerated the ruin of local artisans by flooding markets with British goods.
IV. British salt treaties severely damaged the livelihood of the local Banjara communities.
V. Commercialization of agriculture made peasants less vulnerable to famines.
Which of the above statement(s) is/are correct?
(1) I, II, and III only
(2) I, III, and IV only
(3) II, IV, and V only
(4) I, II, IV, and V only
(5) Question not attempted

91. Identify the incorrect statement regarding British economic intervention in Rajasthan.
(1) The British established custom lines and levied high duties on goods exported from Rajputana to British India.
(2) The traditional trade routes passing through Rajasthan lost their importance with the development of alternative colonial port

NODIA

(5) Question not attempted

107. The severe famine of 1868-69 in Rajputana is notoriously referred to as 'Tri-kal' (Triple Famine) because it involved an acute, simultaneous scarcity of:
(1) Grain, Salt, and Opium
(2) Water, Fuelwood, and Cotton
(3) Fodder, Gold, and Silver
(4) Grain, Water, and Fodder
(5) Question not attempted

108. Identify the incorrect statement regarding the famine relief measures in 19th-century Rajasthan.
(1) Traditional famine relief mainly consisted of opening state granaries and abolishing transit duties on grain.
(2) Massive, unrecoverable British grants compensating peasants for all lost crops.
(3) Rulers often initiated large-scale construction projects (like lakes and forts) to provide employment to famine-stricken people.
(4) Philanthropic Seths and Mahajans frequently opened free kitchens (Sada-vrat) for the destitute.
(5) Question not attempted

109. What does the term 'Chhappanya' literally signify in the context of the 'Chhappanya Akal'?
(1) The 56 districts of Rajputana affected by the famine
(2) The 56 days of continuous drought
(3) The Vikram Samvat year 1956 (1899 AD)
(4) The 56 lakh people who perished during the disaster
(5) Question not attempted

110. A significant demographic and economic effect of the repeated famines in Rajasthan during the late 19th century was:
(1) A rapid increase in the population growth rate
(2) The complete urbanization of the Thar desert region
(3) The transition of the rural population exclusively into industrial labor
(4) Ruin of the traditional livestock economy and agrarian debt
(5) Question not attempted

111. Consider the following statements regarding the British response to famines in Rajasthan:
Statement I: The British initially viewed famines in the princely states of Rajputana purely as an internal administrative failure of the native rulers.
Statement II: Influenced by the Famine Commissions, the British eventually pressured native states to adopt systematic famine relief codes, primarily to protect imperial revenues and prevent mass migrations into British territories.
(1) Both Statement I and Statement II are correct.
(2) Both Statement I and Statement II are incorrect.
(3) Statement I is correct and Statement II is incorrect.
(4) Statement I is incorrect and Statement II is correct.
(5) Question not attempted

112. During times of severe famine, the pastoralist communities of Western Rajasthan (like Raikas and Banjaras) typically migrated towards which regions in search of water and pasture?
(1) The Himalayas
(2) Malwa (Madhya Pradesh) and Gujarat
(3) The Gangetic plains of Bengal
(4) The Deccan plateau in South India
(5) Question not attempted

113. Which prominent 19th-century social and religious reformer traveled extensively in Rajasthan, influencing rulers like Maharana Sajjan Singh and Maharaja Jaswant Singh II?
(1) Raja Ram Mohan Roy
(2) Swami Dayanand Saraswati
(3) Swami Vivekananda
(4) Ishwar Chandra Vidyasagar
(5) Question not attempted

114. Consider the following statements regarding Swami Dayanand Saraswati and the Arya Samaj in Rajasthan:
I. He strongly advocated for Vedic education, cow protection, and the eradication of untouchability.
II. He established the Paropkarini Sabha at Udaipur in 1883.
III. He passed away in Ajmer in 1883 under

Click Here to Buy book on Amazon

iii. Money lending, trade, and state administration
iv. Keepers of historical genealogies and literary composition
(1) A-iv, B-iii, C-ii, D-i
(2) A-i, B-ii, C-iii, D-iv
(3) A-iv, B-i, C-ii, D-iii
(4) A-iii, B-iv, C-i, D-ii
(5) Question not attempted

70. Among the following communities, which was traditionally NOT recognized as a primary agricultural community in 19th-century Rajasthan?
(1) Jat
(2) Oswal
(3) Bishnoi
(4) Dhakar
(5) Question not attempted

71. Which of the following features was NOT characteristic of the caste system in 18th-century Rajasthan?
(1) Strict endogamy within the caste
(2) Commensality rules restricting inter-dining among different castes
(3) Hereditary occupational specialization
(4) Unrestricted social mobility allowing peasants to become ruling elites based on wealth
(5) Question not attempted

72. What was a significant cause of limited social mobility among the lower castes in 18th-century Rajputana?
(1) Rigid enforcement of caste duties and begar by the nobility.
(2) Introduction of modern western education by the state.
(3) Complete absence of agricultural land available for cultivation.
(4) Frequent migrations to foreign countries for maritime trade.
(5) Question not attempted

73. Which princely state of Rajasthan was the first to officially ban the practice of Sati in 1822?
(1) Jaipur
(2) Mewar
(3) Bundi
(4) Marwar
(5) Question not attempted

74. Consider the following statements regarding the 'Tyag Pratha' in Rajasthan:
I. It was a mandatory custom where huge sums of money were given to Charans, Bhats, and Dholis on the occasion of a Rajput daughter's marriage.
II. It caused severe financial ruin among Rajput families, leading to female infanticide.
III. It was legally protected and encouraged by the British Political Agents.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II, and III
(5) Question not attempted

75. Arrange the formal banning of the following social evils in Rajasthan in chronological order:
I. Sati Pratha (first banned in Bundi)
II. Female Infanticide (first banned in Kota)
III. Dakan Pratha (banned in Mewar)
Select the correct sequence from the options below:
(1) I, II, III
(2) II, I, III
(3) I, III, II
(4) III, II, I
(5) Question not attempted

76. Match the social evils in List I with the state that first banned them in List II:
List I: (Social Evil)
A. Sati
B. Female Infanticide
C. Dakan Pratha (Witchcraft)
D. Samadhi Pratha
List II: (State that first banned it)
i. Kota
ii. Bundi
iii. Jaipur
iv. Mewar
(1) A-ii, B-i, C-iv, D-iii
(2) A-i, B-ii, C-iii, D-iv
(3) A-ii, B-iv, C-i, D-iii
(4) A-iv, B-iii, C-ii, D-i
(5) Question not attempted

NODIA

ANSWERS

1. (2) The Bundi succession dispute of 1734
The internal political affairs of Rajput states saw direct Maratha involvement following the dispute over the Bundi throne. Sawai Jai Singh of Jaipur had deposed Budh Singh, installing Dalel Singh instead. Consequently, Budh Singh's queen, Pratap Kunwari, sought Maratha assistance. This event marked the beginning of Maratha intervention in the region and shifted the political landscape during the eighteenth century.

2. (3) A is true but R is false.
The decline of Mughal authority during the eighteenth century indeed created a power vacuum, resulting in political instability across Rajputana. While Rajput states attempted various alliances to manage the shifting power dynamics, they never successfully formed a permanent or unified confederacy to replace Mughal paramountcy. Internal rivalries and mutual distrust consistently hampered collective efforts, leaving the region vulnerable to external forces.

3. (3) It was presided over by Maharana Jagat Singh II of Mewar to unite Rajput rulers against Maratha incursions.
Rajput rulers convened the Hurda Conference in July 1734 to address the rising threat of Maratha expansion. Maharana Jagat Singh II of Mewar presided over this meeting, which aimed to establish a unified front. Rulers agreed to coordinate military actions after the monsoon season, although the agreement ultimately failed due to internal differences, mutual distrust, and lack of decisive action.

4. (1) A-ii, B-i, C-iv, D-iii
During eighteenth-century political realignments, specific rulers were associated with their respective states in Rajputana. Sawai Jai Singh governed Jaipur, while Maharana Jagat Singh II led Mewar. Maharaja Abhai Singh ruled over Marwar, and Rao Raja Umed Singh was associated with the state of Bundi. These rulers were pivotal figures during various Maratha interventions and internal disputes that defined the era's regional politics.

5. (3) Establishment of a unified Rajput empire across northern India
The weakening of the Mughal Empire allowed Rajput rulers to assert independence, yet it also increased their vulnerability to Maratha and Pindari raids. While internal disputes regarding boundaries and successions became frequent, the Rajput states failed to establish a unified empire. Instead, the period was characterized by political fragmentation and intense rivalries between different principalities, rather than a collective north Indian empire.

6. (3) I and III only
As Mughal authority waned, Rajput rulers attempted to expand their territories by encroaching on weaker neighbors. However, they failed to negotiate any permanent peace treaty with the Marathas. Instead, rival Rajput clans frequently sought Maratha military assistance to resolve internal succession conflicts, which only increased the Maratha influence and financial burden on the region's states, rather than establishing long-term regional peace.

7. (4) The lack of mutual trust and intense clan rivalries among Rajput houses
Following the death of Aurangzeb, the Rajput states struggled to maintain unity against external threats. The primary cause for this failure was deep-seated mutual distrust and long-standing clan rivalries among the various Rajput houses. These internal divisions prevented the formation of a cohesive alliance, allowing external powers like the Marathas to exploit the situation for tribute and further destabilize the region.

8. (1) Mewar, Marwar, and Amber
The Triple Alliance of 1708 was a significant diplomatic effort involving the rulers of Mewar, Marwar, and Amber. This alliance aimed to recover their respective ancestral territories from Mughal control and secure independence from imperial intervention. It represented a rare

NODIA

62. (4) Integrating princely states into British India by abolishing them by 1850
British administration in Rajasthan involved setting up the AGG's headquarters in Ajmer in 1832 and using Mount Abu as a summer base from 1845. Political Agents functioned under the AGG's supervision. However, the British did not aim to integrate or abolish the princely states by 1850; instead, they maintained them as loyal, indirect dependencies under the overarching policy of paramountcy.

63. (1) Managing estates of minor rulers until they reached adulthood
The 'Court of Wards' was established in various Rajput states to manage the estates and administration of rulers who were minors. Under British influence, this institution ensured that the state was governed effectively and that the young ruler was educated according to British interests. It provided the Political Agents with a direct opportunity to reform state administration during the ruler's minority.

64. (3) Statement I is correct and Statement II is incorrect
British Political Agents used their leverage to secure salt agreements that gave the British control over local salt resources. While these agreements were beneficial to the British, they did not boost state revenues for the Rajput rulers or bring prosperity to local traders. Instead, the salt monopoly caused economic hardship for the traditional Banjara communities who relied on the salt trade.

65. (2) Charans and Brahmins
In the social hierarchy of eighteenth-century Rajasthan, Charans and Brahmins held unique privileges. They were traditionally exempt from capital punishment and often received rent-free land grants known as 'Sasan'. These communities played significant roles as keepers of history, poets, and religious advisors, and their social standing was protected by customary laws and the patronage of the ruling class.

66. (1) I, II, III, and V only
Eighteenth-century Rajasthan society was tiered, with Rajputs as the ruling aristocracy and Mahajans controlling finance. Agricultural castes like Jats and Sirvis formed the economic backbone, while untouchability was practiced against Dalit communities. Tribal groups like Bhils and Meenas remained largely distinct from the mainstream hierarchy and were not generally integrated as Kshatriyas, maintaining their own unique social structures and identities.

67. (3) Groups in hereditary domestic slavery in noble households
In the traditional society of Rajasthan, terms like 'Chakar', 'Daroga', 'Gola', and 'Khawas' referred to individuals or groups who lived in a state of hereditary domestic slavery. These people served in the households of Rajput nobles and rulers. Their status was passed down through generations, and they performed various domestic duties, being considered an integral part of the noble household.

68. (4) A rigid hierarchy of sub-clans based on lineage and power
The Rajput caste structure in eighteenth-century Rajasthan was characterized by a rigid hierarchy of sub-clans. This system was based on lineage, ancestry, and the relative political power held by different groups. While unified by a common identity, the sub-clans were strictly ranked, which influenced social interactions, marriage alliances, and the distribution of land and administrative authority in the states.

69. (1) A-iv, B-iii, C-ii, D-i
Traditional communities in Rajasthan performed specific roles: Charans served as genealogists and poets, while Mahajans were involved in money lending and trade. The Kalbelia community was known for nomadic entertainment and snake charming. Banjaras played a vital economic role as nomadic transporters of essential goods like grain and salt across the difficult terrain of the desert and hilly regions.

70. (2) Oswal
In nineteenth-century Rajasthan, communities like the Jats, Bishnois, and Dhakars were primarily recognized for their agricultural activities and formed the backbone of the rural economy. In contrast, the Oswal community belonged to the Mahajan class and was traditionally involved in trade, commerce, and banking rather than agricultural labor, occupying an influential position in the state's urban and financial sectors.

Downloaded from www.pdf.tube

to a devastating war that further weakened the Rajput states in the early nineteenth century.

18. (2) I, II, III, and IV only
Princess Krishna Kumari of Mewar was initially betrothed to Maharaja Bhim Singh of Jodhpur. Following his death, her engagement to Jagat Singh of Jaipur caused Maharaja Man Singh to object, claiming the alliance belonged to the Jodhpur house. The dispute was not resolved peacefully but ended tragically with the princess being poisoned to prevent further warfare among the rival Rajput states.

19. (3) Internal unity among the Rajput clans was strongly forged to counter the threat of Amir Khan Pindari.
Internal conflicts in the eighteenth century were exacerbated by succession disputes and shifting allegiances of the nobility. While these issues invited Maratha and Pindari interventions, the Rajput clans failed to forge strong internal unity to counter external threats like Amir Khan Pindari. Instead, the lack of cooperation led to state bankruptcy and the further erosion of the rulers' central political authority.

20. (4) The rise of powerful feudal lords dictating major state policies
Continuous succession disputes and political instability in the late eighteenth century significantly weakened the central authority of Rajput monarchs. This vacuum allowed powerful feudal lords or jagirdars to gain unprecedented influence over state policies. Rather than consolidating power, the monarchs became increasingly dependent on these nobles, who often prioritized their own interests or those of external mercenary forces over state stability.

21. (1) A-ii, B-i, C-iv, D-iii
Rajputana saw many succession disputes and leadership transitions during the eighteenth and nineteenth centuries. In Jaipur, the conflict involved Ishwari Singh and Madho Singh. Marwar faced a struggle between Ram Singh and Bakht Singh. The state of Bundi witnessed a dispute between Umed Singh and Dalel Singh, while Bikaner dealt with the succession of Ratan Singh and Sardar Singh. These internal conflicts often triggered destructive interventions by the Maratha and Pindari forces.

22. (1) Sawai Jai Singh → Ishwari Singh → Madho Singh I → Pratap Singh
The rulers of Jaipur faced significant external pressures and internal conflicts in a specific sequence. Sawai Jai Singh was followed by Ishwari Singh, who struggled with Maratha demands. After him, Madho Singh I ascended the throne, and later Sawai Pratap Singh ruled during a period of intense military engagements with the Marathas, including the notable and strategically significant Battle of Tunga.

23. (4) Traditional division of conquered lands among clan brethren
The term Bhai-bant represents a traditional social and political system in Rajputana regarding land distribution. It refers to the customary practice of dividing conquered or ancestral lands among the brothers and male relatives of the ruling clan. This system often led to the fragmentation of territories and created a decentralized structure of power among the various branches of the regional Rajput nobility.

24. (1) Amir Khan
Amir Khan Pindari was a prominent mercenary leader who significantly influenced the internal conflicts of Rajputana. He played a destructive role in the Krishna Kumari dispute by serving various sides for financial gain. His involvement intensified the chaos in the region, eventually leading to his recognition as the ruler of the newly created state of Tonk by the British government in 1817.

25. (4) Both (2) and (3)
During the eighteenth century, political fragmentation led to the emergence of independent states in the region. Bharatpur and Dholpur became prominent principalities established by the Jat community. These states asserted their independence as Mughal authority declined, carving out territories in the eastern parts of Rajputana and maintaining their own administrative structures and military forces against various regional competitors and external invaders.

26. (1) I and II only
The decline of Mughal control allowed local leaders to establish independent principalities. For instance, Pratap Singh Naruka separated from

NODIA

instance of cooperation among the major Rajput powers during the period of transition and decline within the larger Mughal Empire.

9. (3) Chauth
During the eighteenth century, Maratha forces frequently invaded Rajputana primarily for financial extraction. They levied a specific tribute known as Chauth, which was theoretically one-fourth of the land revenue. Paying this amount was necessary for a territory to be spared from systematic plunder and raids by the Maratha armies, becoming a regular and burdensome feature of regional politics and state finance.

10. (2) II, I, III, IV
Several significant battles occurred between Maratha and Rajput forces in a specific sequence. The Battle of Rajmahal took place in 1747, followed by the Battle of Tunga in 1787. Subsequently, the Battle of Patan occurred in 1790, and the Battle of Malpura was fought in 1800. These engagements reflect the shifting military fortunes and the persistent Maratha pressure on the Rajputana states.

11. (4) Jaisalmer
Most Rajput states suffered from Maratha invasions and were forced to pay Chauth. However, Jaisalmer remained largely free from these direct military threats. Its geographical isolation in the deep Thar Desert made it difficult for Maratha cavalry to conduct raids. Consequently, it did not face the same degree of financial exploitation or administrative interference as other more accessible states in Rajputana.

12. (4) Statement I is incorrect and Statement II is correct
The Marathas did not aim to establish direct administrative control or annex territories in Rajputana. Instead, their strategy focused on extracting financial tributes such as Chauth and Sardeshmukhi. They exploited internal succession disputes among Rajput rulers to demand large sums of money, treating the region primarily as a source of revenue rather than as a territory for permanent colonial or administrative annexation.

13. (2) I, II, and IV only
Maratha invasions had profound impacts on Rajputana, leading to the severe depletion of state treasuries and the destruction of local agriculture and trade. These incursions weakened the central authority of rulers rather than strengthening it. Ultimately, the resulting chaos and financial ruin forced the Rajput rulers to seek protection from the British East India Company through treaties in the early nineteenth century.

14. (4) Sawai Pratap Singh and Maharaja Bijay Singh
The Battle of Tunga in 1787 involved a confrontation between the Maratha forces under Mahadji Scindia and a coalition of Rajput states. The Rajput army was led by Maharaja Sawai Pratap Singh of Jaipur and Maharaja Bijay Singh of Jodhpur. This battle was significant as it temporarily checked Maratha dominance in the region and led to a strategic Maratha retreat from the area.

15. (1) Both A and R are true and R is the correct explanation of A.
Economic decline in Rajputana during the late eighteenth century was a direct consequence of relentless Maratha demands. Systematic extractions of Chauth and Khandani drained the financial resources of the states. These financial burdens trickled down, ruining merchants and impoverishing the peasantry. Consequently, the regional economy suffered significantly from the constant transfer of wealth to the Maratha commanders and their armies.

16. (1) A-ii, B-i, C-iv, D-iii
The timeline of Maratha-Rajput conflicts includes the Battle of Rajmahal in 1747 and the Battle of Bhatwara in 1761. Later engagements were the Battle of Tunga in 1787 and the Battle of Patan in 1790. These specific dates mark the phases of Maratha military dominance and the varying attempts by Rajput states to resist their relentless financial and political demands.

17. (2) Jaipur and Jodhpur
The Krishna Kumari dispute was a tragic episode involving the princess of Mewar. A severe conflict erupted between the states of Jaipur and Jodhpur over her marriage alliance. Both Maharaja Jagat Singh of Jaipur and Maharaja Man Singh of Jodhpur claimed the right to marry her, leading

Click Here to Buy book on Amazon

due to the Pindari menace. The Pindaris were predatory groups causing widespread devastation across central India. The British strategically needed to form alliances with the Rajput states to encircle and suppress these groups, as the Rajputana principalities provided essential logistical and military support for this extensive operation.

36. (1) I, II, III, IV
The process of signing Subordinate Alliance treaties with the British followed a specific chronological order in 1817 and 1818. Karauli was the first to sign in November 1817, followed by Kota in December 1817. Mewar entered the alliance in January 1818, while Jaipur signed its treaty later in April 1818, marking the gradual expansion of British paramountcy across the region.

37. (1) A-ii, B-i, C-iv, D-iii
British officials played distinct roles in Rajputana. Lord Wellesley proposed early alliances in 1803, while Lord Hastings initiated the Subordinate Isolation policy in 1817. Charles Metcalfe acted as the chief negotiator for the 1817-18 treaties. James Tod is famously remembered as the first Political Agent in Mewar and Marwar, contributing extensively to the recorded history of the region.

38. (2) Charles Metcalfe
Charles Metcalfe, a prominent British diplomat and official, was the individual primarily responsible for negotiating the Treaties of Subordinate Isolation with the majority of the Rajput states between 1817 and 1818. Working under the instructions of Lord Hastings, his diplomatic efforts were crucial in bringing the various principalities of Rajputana under the framework of British protection and ultimate paramountcy.

39. (4) Sirohi
While most Rajput states had concluded treaties with the East India Company by 1818, Sirohi was the last to sign a treaty of Subordinate Alliance. This event took place in 1823. The delay was primarily due to a long-standing territorial dispute with Jodhpur, which claimed suzerainty over Sirohi, necessitating prolonged negotiations before the British recognized its independent sovereign status.

40. (1) Creating a buffer of dependent states to secure British lands
The primary British objective in negotiating treaties with the Rajput states in 1817-18 was strategic security. By establishing a network of dependent states, the East India Company created a buffer zone that protected British-held territories from external threats like the Marathas and Pindaris. This policy ensured regional stability while maintaining indirect control without the high costs of direct administration.

41. (3) Subordinate Isolation
The British policy established through the 1817-18 treaties is known as Subordinate Isolation. Under this framework, the Rajput states accepted the paramountcy of the British Crown and were prohibited from forming alliances or communicating with each other independently. While they were granted internal autonomy, their external relations were strictly managed by the British, effectively isolating them from one another politically.

42. (2) I, II, IV, and V only
The treaties of 1817-18 required Rajput states to acknowledge British supremacy and supply military contingents when requested. In exchange, the British promised protection from external aggression. The states were also mandated to pay an annual tribute. Crucially, they lost the right to negotiate with other powers independently, as all external relations were now controlled by the British East India Company.

43. (4) The ruler had to unconditionally surrender his title and become a pensioner of the Company
Typical conditions of the 1817-18 treaties included subordinate cooperation with the British and a prohibition on independent negotiations with other states. The British also promised not to interfere in internal administration or laws. However, the rulers were not required to surrender their titles or become pensioners; they remained sovereign heads within their states under the framework of British paramountcy.

NODIA

Jaipur to found the state of Alwar. However, this fragmentation did not lead to sustained economic prosperity. Instead, constant warfare and the rise of local chieftains often disrupted trade and agriculture, causing significant economic distress throughout the eighteenth-century Rajput states.

27. (4) Jhalawar - Jhala Zalim Singh
In the context of eighteenth-century states, Badan Singh is associated with Bharatpur and Pratap Singh Naruka with Alwar. Amir Khan Pindari was the recognized founder of Tonk. While Jhala Zalim Singh was a powerful regent and administrator in the state of Kota, the separate state of Jhalawar was actually created much later, in 1838, specifically for his descendants' rule.

28. (1) Both A and R are true and R is the correct explanation of A.
By the early nineteenth century, Rajputana was characterized by extreme fragmentation and political weakness. The absence of a strong, central paramount power following the Mughal decline permitted ambitious local nobles and mercenary leaders to establish their own independent domains. This environment of chaos and fragmented authority directly contributed to the vulnerability of the region to external intervention and eventual British control.

29. (3) Amir Khan Pindari
The British formally recognized Tonk as a sovereign principality in 1817 as part of their strategy to stabilize the region. This state was granted to the Pindari leader Amir Khan after he agreed to disband his mercenary forces and cooperate with the East India Company. This arrangement effectively transitioned a powerful military commander into a recognized territorial ruler under British protection.

30. (1) A-ii, B-i, C-iv, D-iii
Different clans and communities ruled the fragmented states of Rajputana. The Jats established the state of Bharatpur, while the Naruka Rajputs founded Alwar. Tonk was governed by a Pathan Muslim dynasty, and Shahpura was ruled by a branch of the Sisodia Rajputs. These diverse ruling backgrounds reflect the complex political landscape that emerged during the decline of the larger Mughal Empire.

31. (1) Unified administrative code established by the Mughal Emperor
Political fragmentation in eighteenth-century Rajputana was driven by the jagirdari crisis, Maratha interventions in succession disputes, and traditional land systems like Bhai-bant. However, the establishment of a unified administrative code by the Mughal Emperor was not a factor. In fact, it was the breakdown of Mughal administrative cohesion that allowed local rivalries and external pressures to fragment the region's principalities.

32. (3) Statement I is correct and Statement II is incorrect
During the eighteenth century, Rajput nobles often viewed the monarch as the 'first among equals,' reflecting a decentralized clan-based structure. This ideology, however, hindered rather than helped the rulers in centralizing their administration. Instead of crushing rebellions easily, monarchs frequently faced challenges from powerful feudal lords who asserted their traditional rights and autonomy against the central authority of the state.

33. (2) Bharatpur
During the early phase of British expansion in 1803, Bharatpur was the first Rajput state to sign a treaty of defensive alliance with the East India Company. This occurred under the governorship of Lord Wellesley during the Second Anglo-Maratha War. The treaty was intended to secure British interests by enlisting local support against the Maratha forces operating in northern India.

34. (2) I, II, and IV only
Lord Wellesley initiated alliances with states like Bharatpur and Alwar in 1803 to counter Maratha power, emphasizing mutual non-interference. However, Lord Cornwallis and his successor did not continue this aggressive policy. Instead, after 1805, the British adopted a policy of non-intervention and cancelled several existing treaties, temporarily withdrawing from active political engagement in the affairs of the Rajputana states.

35. (3) Strategic need to encircle and suppress the Pindari menace
Governor-General Lord Hastings abandoned the policy of non-intervention in 1817 primarily

Downloaded from www.pdf.tube

53. (1) A-iv, B-iii, C-ii, D-i
The British established several military contingents with specific headquarters in Rajasthan. The Merwara Battalion was based in Beawar, and the Shekhawati Brigade had its headquarters in Jhunjhunu. The Jodhpur Legion was stationed at Erinpura, while the Mewar Bhil Corps operated from Kherwara. These units were designed to control tribal areas and maintain peace across various princely states.

54. (2) Large-scale disbandment of state armies leading to local unemployment
The demand for auxiliary contingents like the Jodhpur Legion led to the large-scale disbandment of traditional state armies in Rajputana. Since the states had to fund these new British-led units, they could no longer afford their own military forces. This resulted in widespread unemployment among the traditional warrior classes and contributed to social unrest in various parts of the region.

55. (4) Arbitration by the British East India Company
Under the subsidiary system, Rajput states were prohibited from settling disputes through independent warfare or direct negotiation. If a boundary dispute arose between two states, the treaties mandated that the matter be referred to the British East India Company for arbitration. This policy ensured that the British acted as the ultimate judge, further consolidating their control over inter-state relations.

56. (1) Merwara Battalion → Shekhawati Brigade → Jodhpur Legion → Mewar Bhil Corps
The British-led military contingents in Rajasthan were established in a specific chronological order. The Merwara Battalion was founded first in 1822. It was followed by the Shekhawati Brigade in 1835 and the Jodhpur Legion in 1836. Finally, the Mewar Bhil Corps was established in 1841. This sequence highlights the progressive military involvement of the British in different regional sectors.

57. (3) Act as an advisor representing British interests in the state court
In the Resident system, the official role of the British Political Agent was to act as an advisor representing British interests at the Rajput state court. While theoretically meant to avoid interference in internal affairs, the Agents often exercised significant influence over the ruler's decisions, managing external relations and ensuring that the state's policies aligned with overall British objectives.

58. (1) I, II, and III only
British Political Agents frequently intervened in state administration by establishing 'Regency Councils' during a ruler's minority and influencing the appointment of ministers. They also used British forces to suppress rebellions by disgruntled jagirdars. However, they did not impose democratic elections for state assemblies, as the British preferred maintaining traditional monarchical structures that were loyal and subservient to imperial control.

59. (4) Mr. Abraham Locket
When the Rajputana Agency was established in 1832 to centralize British administrative control over the region, Mr. Abraham Locket was appointed as the first Agent to the Governor General (AGG). Based in Ajmer, the AGG oversaw the various Political Agents stationed in the princely states, serving as the primary link between the Rajput rulers and the Governor General in Calcutta.

60. (1) Both A and R are true and R is the correct explanation of A.
The Resident system eroded the traditional authority of Rajput rulers because Political Agents frequently interfered in matters beyond their advisory role. By intervening in succession disputes and the delicate relationship between rulers and their nobles, the Agents undermined the monarch's central position. This constant mediation by British officials shifted the actual locus of power from the ruler toward the Residency.

61. (1) A-ii, B-i, C-iv, D-iii
The British political administration in Rajasthan was organized into agencies with specific headquarters. The Rajputana Agency (AGG) was based in Ajmer, while the Mewar Residency was located in Udaipur. The Jaipur Agency operated from Jaipur city, and the Marwar Agency had its headquarters in Jodhpur. This structure allowed for effective monitoring and control of the major princely states' internal affairs.

44. (1) Both A and R are true and R is the correct explanation of A.
The treaties of 1817-18 undermined the traditional authority of Rajput rulers. By introducing British Political Agents and providing external military support, the British bypassed the customary checks and balances within the Rajput political system. Rulers became less dependent on their feudal lords for military support, which disrupted the traditional power balance and often led to increased internal administrative friction.

45. (1) A-iv, B-i, C-ii, D-iii
The 1817-18 treaties were signed in a specific chronological order: Karauli in November 1817 and Kota in December 1817. Mewar followed in January 1818, while Jaipur signed its agreement in April 1818. These dates reflect the rapid diplomatic movement of the British to secure alliances with the major states of Rajputana to stabilize the region and eliminate predatory threats.

46. (3) I is correct and Statement II is incorrect
Most Rajput states agreed to pay an annual tribute to the British, often matching the Chauth previously paid to the Marathas. However, states like Bikaner and Jaisalmer, which had never paid such tributes to the Marathas, were not heavily taxed to maintain parity. Instead, they were often exempted from these annual payments, reflecting their historically independent financial status before the treaties.

47. (1) Total loss of external sovereignty and foreign policy independence
The most significant political consequence of the 1817-18 treaties was the total loss of external sovereignty for the Rajput states. Under the policy of Subordinate Isolation, rulers could no longer conduct their own foreign policy or maintain independent relations with other states. All external interactions were mediated by the British, effectively making the states dependent dependencies of the British Empire.

48. (2) Bikaner
Under the provisions of the 1817-18 treaties, the state of Bikaner was exempted from paying an annual tribute to the British East India Company. This exemption was granted because Bikaner had not been previously subjugated by the Marathas and therefore did not have a history of paying Chauth. This distinguished it from other states like Jaipur, Jodhpur, and Mewar.

49. (2) Paramountcy of the British Crown while guaranteeing internal autonomy
The relationship between the British and the Rajput rulers was defined by the principle of Paramountcy. While the British Crown became the supreme authority in India, the treaties officially guaranteed the internal autonomy of the native states. Rulers were allowed to manage their internal administration according to their traditions, provided they remained loyal and fulfilled their specific military and financial obligations.

50. (1) I and II only
Wellesley's subsidiary system often involved stationing British forces within a state at the ruler's expense. Hastings' later treaties formalized the complete isolation of Rajput states from each other. However, Hastings did not allow Rajput rulers to maintain independent foreign relations. On the contrary, the treaties strictly mandated that all external communications be conducted through and approved by the British government.

51. (3) Lord Hastings - Suppression of Pindaris and Subordinate Cooperation treaties
Lord Hastings is correctly associated with the policy of suppressing the Pindari menace and negotiating treaties of Subordinate Cooperation with the Rajput states in 1817-18. In contrast, Wellesley initiated the earlier subsidiary alliances in 1803. The policy of Subordinate Isolation was also a hallmark of the Hastings era, marking a transition toward more formal and comprehensive British control.

52. (4) Maintenance of auxiliary military contingents commanded by British officers
A significant financial obligation imposed under the subsidiary alliance framework was the requirement for states to maintain auxiliary military contingents. These units were commanded by British officers and funded by the Rajput states. This requirement drained state treasuries while providing the British with a ready military force that could be used to maintain order or support broader imperial interests.

Click Here to Buy book on Amazon

71. (4) Unrestricted social mobility allowing peasants to become ruling elites based on wealth
The caste system in eighteenth-century Rajasthan was defined by endogamy, rules of commensality, and hereditary occupations. Social mobility was highly restricted, and it was not possible for peasants to become part of the ruling elite based on wealth. The rigid social hierarchy emphasized lineage and traditional status, effectively preventing lower castes from ascending to the ranks of the Rajput ruling aristocracy.

72. (1) Rigid enforcement of caste duties and begar by the nobility
Limited social mobility among the lower castes in eighteenth-century Rajputana was primarily caused by the rigid enforcement of caste duties and the practice of begar. The nobility extracted forced, unpaid labor and strictly maintained traditional social boundaries. This system ensured that lower castes remained tied to their hereditary roles and provided no opportunities for economic or social advancement within the region.

73. (3) Bundi
The practice of Sati was deeply embedded in the social fabric of Rajputana, but the state of Bundi became the first to officially ban it in 1822. This early legal measure was taken under the influence of British officials and preceded the broader prohibition of Sati throughout British India by Lord William Bentinck in 1829, marking a significant reformist step.

74. (1) I and II only
Tyag Pratha involved mandatory payments to Charans and Bhats during Rajput marriages. This custom often led to severe financial ruin for families, which was a significant factor contributing to the practice of female infanticide. While reformists and British officials later tried to regulate it, the practice was originally an indigenous custom and not legally protected by the British Political Agents.

75. (1) I, II, III
The formal banning of social evils in Rajasthan occurred in a specific sequence. Sati was first banned in Bundi in 1822. This was followed by the prohibition of female infanticide in Kota in 1833. Much later, the practice of Dakan Pratha or witchcraft was officially banned in Mewar in 1853, reflecting the gradual influence of modern reformist ideas and British pressure.

76. (1) A-ii, B-i, C-iv, D-iii
Different social reforms were pioneered by various states: Bundi first banned Sati, while Kota prohibited female infanticide. The practice of Dakan Pratha was first banned in Mewar, and Jaipur was the first to outlaw Samadhi Pratha. These legislative actions illustrate the varying pace and focus of social reform movements across the different princely states during the nineteenth century.

77. (3) Regulating marriage costs, polygamy, and marriageable ages
The Walter Krit Rajputra Hitkarini Sabha was established in 1889 by Colonel Walter to address social issues within the Rajput community. Its primary focus was on regulating exorbitant marriage costs, known as Tyag, and addressing the problems of polygamy and early marriage. By setting specific limits on expenditures and ages, the Sabha aimed to reduce the financial burdens that led to social evils.

78. (1) Both Statement I and Statement II are correct.
Female infanticide was primarily confined to the Rajput community in nineteenth-century Rajasthan. This tragic practice was driven by a false sense of clan superiority and the immense financial burden associated with dowry and the Tyag custom. Families feared the social disgrace of being unable to afford an appropriate marriage for a daughter, leading them to resort to such extreme measures.

79. (1) Formal education for women was widespread and state-sponsored in every village.
In nineteenth-century Rajasthan, the purdah system was common among upper-class families, and child marriage was widespread across castes. However, formal education for women was not widespread or state-sponsored in villages. Women in peasant and tribal communities had more mobility due to their economic roles in agriculture, but general educational opportunities for women remained extremely limited during this historical period.

Downloaded from www.pdf.tube

80. (2) Bhil and Meena tribal communities
The 'Dakan Pratha' or witch-hunting primarily victimized women from the Bhil and Meena tribal communities. This practice was based on local superstitions where women were accused of witchcraft and subjected to severe violence. Maharana Swaroop Singh of Mewar officially banned this practice in 1853, largely due to the persistent efforts and pressure from British officials stationed in tribal regions.

81. (2) Khalsa
In the agrarian structure of Rajasthan, Khalsa land referred to territories directly managed by the state administration. The revenue collected from these lands went straight to the central treasury of the ruler. This distinguished Khalsa land from Jagir land, where revenue was granted to nobles in exchange for military service, or Sasan land, which was granted for religious or charitable purposes.

82. (4) I, II, III, and IV
The agrarian system included various terms: 'Lata' and 'Batai' referred to the division of harvested grain between the state and cultivators. 'Begar' was the practice of extracting forced, unpaid labor, while 'Lag-bag' denoted arbitrary taxes levied for various social occasions. Together, these terms reflect the complex and often exploitative system of revenue collection and labor extraction in traditional Rajputana.

83. (3) Zakat - Tax levied exclusively on agricultural produce by volume
Traditional taxes in Rajasthan included Chauri Lag for marriages and Talwar Bandhai for succession. Kamtha Lag was used for fort repairs. However, Zakat is an Islamic religious tax and was not a standard term for a volume-based agricultural tax in the Rajputana states. Agricultural cesses were more commonly referred to as Batai or other local terms for revenue collection and extraction.

84. (4) Flooding of markets by cheap, machine-made British goods
The decline of indigenous artisan classes in nineteenth-century Rajasthan was primarily caused by the influx of cheap, machine-made goods from Britain. These mass-produced items, especially textiles, easily outcompeted the traditional products of local weavers, dyers, and metal workers. The loss of patronage from the royal courts and shifting economic policies under British influence further accelerated the ruin of local industries.

85. (3) Begar
The system of extracting compulsory and unpaid labor from peasants and lower castes was known as Begar. This practice was widely used by both rulers and jagirdars for various tasks, such as transporting goods or working on state projects. Begar was a major source of grievance for the rural population and later became a central issue in various peasant and tribal movements.

86. (4) Statement I is incorrect and Statement II is correct
British-inspired land revenue settlements did not provide relief to peasants. While they introduced cash payments, this requirement proved difficult during famine years. Rigid cash demands forced peasants to borrow from moneylenders at high interest rates, leading to chronic debt and the eventual alienation of land. The transition to a cash economy primarily benefited the state revenue at the expense of the peasantry.

87. (4) Dual exploitation by exorbitant state revenue and high-interest loans
Severe peasant distress in nineteenth-century Rajasthan resulted from dual exploitation. On one hand, the state and jagirdars demanded exorbitant land revenue and numerous cesses. On the other hand, to meet these demands, peasants were forced to take high-interest loans from Mahajans. This cycle of debt and heavy taxation, combined with frequent droughts, created a state of constant agrarian crisis.

88. (1) The peasants in jagir lands enjoyed permanent, alienable tenancy rights.
In the Jagirdari system, jagirdars held land for military service and exercised significant local power. Theoretically, the estate reverted to the ruler upon the jagirdar's death until a succession fee was paid. However, peasants on these lands did not enjoy permanent or alienable tenancy rights; they were often subject to the arbitrary will of the jagirdar regarding land use and revenue collection.

NODIA

89. (3) Sambhar Lake
The British East India Company focused on Sambhar Lake to secure a monopoly over salt production in Rajasthan. Through the Salt Treaties of 1869-70, the British gained control over this major salt-producing site from the states of Jaipur and Jodhpur. This move was part of a broader strategy to control essential commodities and maximize imperial revenue through systematic salt taxation.

90. (2) I, III, and IV only
British economic policies included a monopoly on opium and the use of railways to export goods, which often ruined local artisans. Salt treaties also damaged the livelihood of Banjaras. However, the abolition of transit duties primarily benefited British merchants rather than local traders. Furthermore, the commercialization of agriculture often left peasants more vulnerable to famines by prioritizing cash crops over food production.

91. (4) Local industries flourished exponentially due to the protective tariffs imposed by the British government.
British economic intervention negatively affected Rajasthan. Custom lines and currency manipulation favored British interests, while traditional trade routes lost significance. Contrary to local industries flourishing, they actually declined because the British did not impose protective tariffs for local goods. Instead, they promoted free trade policies that allowed British machine-made products to flood the local markets and displace traditional indigenous manufactures.

92. (2) Export of grains during scarcity, which exacerbated famines.
While railways improved transportation, they had a negative impact during periods of crop failure. The facility to move goods rapidly allowed for the continued export of grains to other regions even during local scarcity. This movement of food away from famine-affected areas in Rajasthan drove up local prices and significantly exacerbated the demographic and economic impact of the recurring nineteenth-century disasters.

93. (3) Opium Agency routing of trade through British territory exclusively
To control the opium trade from Malwa and Mewar, the British established an Opium Agency system. This required all opium exports to be routed through British-controlled territories, specifically to the port of Bombay. By imposing heavy duties at these points, the British effectively captured the profits from the trade, while also restricting the traditional export routes used by local merchants.

94. (4) British merchants and machine-made goods manufacturers
The abolition of 'Rahdari' or transit duties was ostensibly for promoting free trade, but the actual beneficiaries were British merchants. Removing these duties lowered the cost for British machine-made goods to enter and move through the princely states. While it reduced local state revenues, it facilitated the dominance of British products in local markets, further disadvantaging indigenous artisans and transporters.

95. (1) Salt
Before British monopolization, salt was one of the most prominent export commodities from Rajputana. Large-scale production at lakes like Sambhar generated significant wealth for the local states and provided a livelihood for thousands of people, including the Banjaras. Its trade was a vital part of the regional economy, connecting Rajasthan with various other parts of northern and central India for centuries.

96. (2) Annual tributes, maintenance of contingents, and unequal trade terms
The "Drain of Wealth" from Rajputana occurred primarily through several mechanisms. The princely states were required to pay large annual tributes and fund the maintenance of British-led military contingents. Additionally, unequal trade terms, including the salt monopoly and the influx of British manufactured goods, ensured a constant transfer of capital from the local economy toward the British Indian administrative and commercial centers.

97. (2) They financed the state and controlled agricultural credit.
The Mahajan community, including Seths and Sahukars, held significant power because they

Click Here to Buy book on Amazon

were the primary financiers of both the princely states and the rural population. They provided essential loans to the rulers for administration and tribute payments, while also controlling the credit available to peasants for agriculture. Their financial control made them indispensable to the political and economic stability of the princely states.

98. (1) I and II only
The Mahajan community played a vital role in Rajasthan's economy by providing loans to jagirdars and peasants at high interest rates. They also managed regional fund transfers through the Hundi system, which facilitated trade across long distances. However, they did not typically command state military units, as their influence was rooted in their financial and commercial power rather than military leadership or command.

99. (3) A bill of exchange or credit note used for long-distance trade
In the historical economy of Rajasthan, a Hundi was a sophisticated financial instrument used as a bill of exchange or credit note. It allowed merchants and bankers to transfer large sums of money across regions without the need to physically transport gold or silver. This system, managed by the Mahajan community, was essential for facilitating trade and maintaining commercial networks throughout India.

100. (4) Birlas - Jaisalmer
Prominent merchant families in Rajasthan had specific historical bases, such as Seth Mirzamal in Churu and the Lodha family in Ajmer. Amar Chand Banthia was associated with Bikaner and Gwalior. However, the Birla family's traditional roots are in Pilani, Shekhawati, rather than Jaisalmer. These families were central to the regional banking system and later became major industrial figures in India.

101. (3) Statement I is correct and Statement II is incorrect
During the nineteenth century, many Marwari merchants migrated to British Indian commercial centers like Calcutta and Bombay. However, the reason for this migration was not the favorable policies of native rulers. On the contrary, the decline of traditional trade routes and the lack of opportunities within the fragmented princely states drove them toward growing colonial markets where new business prospects were emerging.

102. (2) Leading religious conversion movements among tribal groups
Leading bankers or Nagar Seths performed various vital functions, such as minting state currency and advancing Taqavi loans to peasants. They also handled financial obligations like paying the Maratha Chauth for the state. However, they were not traditionally involved in leading religious conversion movements among tribal groups, as their activities were primarily centered on the state's financial administration and their own commercial interests.

103. (4) Decline of traditional routes and colonial business opportunities
The massive out-migration of the Mahajan community from Rajasthan in the late nineteenth century was primarily due to economic shifts. The development of colonial ports and railways led to the decline of traditional inland trade routes passing through Rajasthan. Consequently, Marwari merchants moved to rising British commercial hubs like Calcutta and Bombay to take advantage of new and more lucrative business opportunities.

104. (1) Nagar Seth
In the princely states of Rajasthan, the most influential and wealthy banker in a capital city was honored with the title of Nagar Seth. This individual served as the principal financier for both the ruler and the general public. The Nagar Seth played a crucial role in state ceremonies, economic policy, and occasionally even represented the city's financial interests during times of crisis.

105. (3) Chhappanya Akal
The devastating famine of 1899-1900 is locally known as the 'Chhappanya Akal' in Rajasthan. This name is derived from the Vikram Samvat year 1956, which corresponds to the period of the famine. It remains one of the most severe demographic disasters in the region's history, resulting in massive loss of human life and livestock due to absolute and simultaneous crop failure.

NODIA

106. (2) I, II, and IV only
Recurring famines led to massive mortality and the migration of pastoralist and peasant communities. They were also followed by deadly epidemics like cholera. However, these disasters did not increase agricultural productivity. Instead, they caused prolonged agrarian distress, land abandonment, and the ruin of the livestock economy, leaving the rural population in a state of chronic vulnerability and deep financial debt.

107. (4) Grain, Water, and Fodder
The famine of 1868-69 is called 'Tri-kal' because it represented a simultaneous and acute scarcity of three essential resources: grain for human consumption, water for all living beings, and fodder for livestock. This combination made the crisis particularly lethal, as it not only caused widespread human starvation but also destroyed the animal wealth that was central to the region's agricultural economy.

108. (2) Massive, unrecoverable British grants compensating peasants for all lost crops
Famine relief measures in Rajasthan included opening state granaries, initiating public works like building lakes, and philanthropic kitchens run by Seths. However, the British did not provide massive, unrecoverable grants to compensate peasants for lost crops. Instead, relief was often limited and aimed at preventing mass death or migration that could disrupt imperial stability, while peasants remained burdened by heavy debt.

109. (3) The Vikram Samvat year 1956 (1899 AD))
The term 'Chhappanya' in 'Chhappanya Akal' specifically refers to the year 1956 in the Vikram Samvat calendar. This year coincides with 1899 AD, when the most severe famine of the nineteenth century struck Rajasthan. The name has become a permanent part of the regional folklore and historical memory to signify the unprecedented scale of suffering and loss during that period.

110. (4) Ruin of the traditional livestock economy and agrarian debt
Repeated famines in the late nineteenth century significantly impacted the demographic and economic structure of Rajasthan. The loss of millions of cattle led to the ruin of the traditional livestock economy. Furthermore, the inability to pay taxes and the need for survival forced peasants into deep agrarian debt. These factors collectively weakened the rural economy and slowed down regional development.

111. (1) Both Statement I and Statement II are correct.
Initially, the British viewed famines in Rajputana as internal failures of the local rulers. However, following the recommendations of various Famine Commissions, they eventually pressured the states to adopt formal famine relief codes. This shift was motivated by the need to protect imperial revenues and prevent large-scale migrations of destitute people from the princely states into British Indian territories.

112. (2) Malwa (Madhya Pradesh) and Gujarat
During severe famines, pastoralist communities like the Raikas and Banjaras from Western Rajasthan traditionally migrated toward more fertile regions. They moved their herds to Malwa in present-day Madhya Pradesh and parts of Gujarat in search of water and pasture. This seasonal migration was a vital survival strategy, though it often led to conflicts over grazing rights in the host regions.

113. (2) Swami Dayanand Saraswati
Swami Dayanand Saraswati, the founder of the Arya Samaj, was a prominent nineteenth-century reformer who traveled extensively across Rajasthan. He had a profound influence on several Rajput rulers, including Maharana Sajjan Singh of Udaipur and Maharaja Jaswant Singh II of Jodhpur. His teachings on social reform, Vedic education, and indigenous governance resonated strongly within the political and social circles.

114. (1) I, II, III, and V only
Swami Dayanand Saraswati established the Paropkarini Sabha in Udaipur and advocated for Vedic education and social reforms. His death in Ajmer occurred in 1883. Contrary to finding no acceptance, the Arya Samaj gained significant popularity among both rulers and common people in Rajasthan. His ideas also provided an ideological foundation for later movements among the peasants and tribal communities.

Downloaded from www.pdf.tube

(4) Interference of British agents in traditional agrarian life
(5) Question not attempted

7. Match List-I (Term related to taxation) with List-II (Meaning) and select the correct answer using the codes given below:
List I: (Term related to taxation)
A. Chauri
B. Talwar Bandai
C. Lata
D. Begar
List II: (Meaning)
i. Succession tax paid by a new Jagirdar upon assuming power
ii. Unpaid forced labour extracted from the peasantry
iii. Tax levied on the marriage of a peasant's daughter
iv. Estimation of revenue on the basis of harvested crops
(1) A-iii, B-i, C-iv, D-ii
(2) A-i, B-iii, C-iv, D-ii
(3) A-iii, B-iv, C-i, D-ii
(4) A-ii, B-i, C-iii, D-iv
(5) Question not attempted

8. Identify the correct statement regarding the Talwar Bandai tax.
(1) A succession fee paid by a new Jagirdar to the ruler, the burden of which fell on peasants.
(2) A collective tax gathered by the peasants to fund their legal battles against the state.
(3) An annual tribute paid directly to the British East India Company by the Bhil tribes.
(4) A state agricultural subsidy granted to farmers for purchasing new iron plough tools.
(5) Question not attempted

9. The Bijolia Peasant Movement, one of the longest non-violent agrarian struggles in India, was predominantly led and sustained by the peasants belonging to which caste?
(1) Jat
(2) Rajput
(3) Dhakar
(4) Meena
(5) Question not attempted

10. Which of the following represents the correct chronological sequence of the prominent leaders of the Bijolia Peasant Movement across its three distinct phases?
(1) Vijay Singh Pathik → Sadhu Sitaram Das → Manikya Lal Verma
(2) Sadhu Sitaram Das → Vijay Singh Pathik → Manikya Lal Verma
(3) Manikya Lal Verma → Sadhu Sitaram Das → Vijay Singh Pathik
(4) Sadhu Sitaram Das → Manikya Lal Verma → Vijay Singh Pathik
(5) Question not attempted

11. What was the exact historical duration of the Bijolia Peasant Movement, marking it as the longest continuous agrarian movement in India?
(1) 1857 to 1919
(2) 1897 to 1941
(3) 1905 to 1947
(4) 1913 to 1938
(5) Question not attempted

NODIA

12. Consider the following statements regarding the Bijolia Peasant Movement:
I. It originated in the Mewar state under the reign of Maharana Fateh Singh.
II. The movement was triggered by the death of Rao Govind Das and the subsequent succession of Rao Krishna Singh.
III. The peasants of Bijolia sent Nanji and Thakari Patel to the Maharana of Mewar to register their complaints.
IV. The movement heavily relied on violent guerrilla warfare tactics against the state police.
Which of the above statement(s) is/are incorrect?
(1) I and II only
(2) III and IV only
(3) IV only
(4) II and III only
(5) Question not attempted

13. Read the following statements regarding the Bijolia Peasant Movement and select the correct option:
Statement I: It is considered one of the earliest and longest non-violent peasant movements in Indian history.
Statement II: The movement successfully abolished the Jagirdari system in Rajasthan by

CHAPTER 08

Peasant, Tribal and Praja Mandal Movements

1. What was the primary meaning of the terms Lata and Kunta in the context of the peasant unrest in Rajasthan?
(1) Types of forced administrative labour imposed by the British Residents
(2) Systems of assessing and collecting land revenue based on crop yield
(3) Special taxes levied during the marriage of a Jagirdar's daughter
(4) Judicial posts in the Mewar state revenue department
(5) Question not attempted

2. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): The practice of Begar was a major catalyst for peasant uprisings in the princely states of Rajasthan.
Reason (R): Peasants and marginalized castes were forced to perform physical labour for the Jagirdars and state officials without any remuneration.
In the context of the above two statements, which one of the following is correct?
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

3. In the context of the agrarian structure of pre-independence Rajasthan, what does the term Lag-bag denote?
(1) A state-sponsored irrigation system developed by local chiefs
(2) The official title given to the supreme military commander
(3) Various arbitrary cesses and extractions imposed on peasants
(4) A traditional contract between moneylenders and tribal farmers
(5) Question not attempted

4. The Chauri tax, which severely aggravated peasant distress in Bijolia, was levied on which of the following occasions?
(1) When a peasant inherited land from his ancestors
(2) When selling cattle in the state-sponsored animal fairs
(3) On the construction of a new residential dwelling in the village
(4) On the marriage of a peasant's daughter
(5) Question not attempted

5. Consider the following statements regarding the causes of peasant unrest in Rajasthan:
I. The imposition of over 80 types of arbitrary cesses known as Lag-bag.
II. The systematic enforcement of Begar by the Jagirdars.
III. The active intervention and support of the British Paramountcy in favour of the peasant demands.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

6. Which of the following was NOT a recognized cause of widespread peasant dissatisfaction in the princely states of Rajasthan?
(1) Frequent enhancement of land revenue rates and state taxes
(2) Introduction of democratic electoral systems by Jagirdars
(3) Harsh extraction of succession duties like the Talwar Bandai

Click Here to Buy book on Amazon

21. Consider the following newspapers and organizations:
I. Rajasthan Kesari
II. Tarun Rajasthan
III. Rajasthan Seva Sangh
IV. Vidya Pracharini Sabha
V. Meena Kshatriya Mahasabha
Which of the above entities were associated with Vijay Singh Pathik?
(1) I, II, III and IV only
(2) I, III, IV and V only
(3) II, III, IV and V only
(4) I, II, III, IV and V
(5) Question not attempted

22. Identify the correctly matched pair of the leader and the newspaper used to nationalize the local peasant grievances.
(1) Manikya Lal Verma - Rajasthan Patrika
(2) Ganesh Shankar Vidyarthi - Pratap
(3) Sadhu Sitaram Das - Navjivan
(4) Nayanuram Sharma - Harijan
(5) Question not attempted

23. What was the direct effect of Vijay Singh Pathik's growing revolutionary activities in the initial years of his arrival in Rajasthan?
(1) He was appointed as a minister in the Mewar court
(2) He was given control over the revenue collection of Bijolia
(3) He successfully negotiated the complete withdrawal of British forces from Ajmer
(4) He was exiled and imprisoned in the Todgarh Fort by the British authorities
(5) Question not attempted

24. Match List-I (Publication/Organization) with List-II (Associated Place of Origin/Publication) and select the correct answer:
List I: (Publication/Organization)
A. Pratap
B. Rajasthan Kesari
C. Tarun Rajasthan
D. Rajasthan Seva Sangh
List II: (Associated Place of Origin/Publication)
i. Wardha
ii. Ajmer
iii. Kanpur
iv. Beawar
(1) A-iii, B-i, C-iv, D-ii
(2) A-i, B-ii, C-iii, D-iv
(3) A-iii, B-iv, C-i, D-ii
(4) A-ii, B-i, C-iv, D-iii
(5) Question not attempted

25. The newspaper 'Pratap', which played a crucial role in bringing the Bijolia movement to national attention, was published from which city?
(1) Ajmer
(2) Wardha
(3) Kanpur
(4) Delhi
(5) Question not attempted

26. The Begun Peasant Movement, inspired by the success of Bijolia, was initially led by which prominent leader upon the request of the local peasants?
(1) Ramnarayan Choudhary
(2) Jai Narayan Vyas
(3) Jamnalal Bajaj
(4) Motilal Tejawat
(5) Question not attempted

27. Consider the following statements regarding the Begun Peasant Movement:
I. The movement was centered in the Begun thikana of the Mewar state.
II. The Trench Commission was appointed to investigate the grievances of the Begun peasants.
III. The movement ended abruptly due to the total surrender of the peasants without any concessions.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

28. Rupa Ji and Kripa Ji, two prominent peasant leaders, were martyred by state police firing during which specific event?
(1) The Neemda Massacre occurring in the Bhomat region
(2) Govindpura village assembly during the Begun movement
(3) The Dabi gathering during the Bundi peasant movement
(4) The Mangarh hill tribal congregation and

NODIA

1922.
(1) Both Statement I and Statement II are correct
(2) Both Statement I and Statement II are incorrect
(3) Statement I is correct but Statement II is incorrect
(4) Statement I is incorrect but Statement II is correct
(5) Question not attempted

14. Which Jagirdar of Bijolia imposed the controversial Chauri tax in 1903, leading to widespread outrage among the peasantry?
(1) Rao Prithvi Singh
(2) Maharana Bhupal Singh
(3) Rao Kesari Singh
(4) Rao Krishna Singh
(5) Question not attempted

15. Arrange the following events related to the Bijolia Peasant Movement in chronological order:
I. Imposition of Chauri Tax by Rao Krishna Singh
II. Imposition of Talwar Bandai by Rao Prithvi Singh
III. Establishment of the Uparmal Panch Board by Vijay Singh Pathik
IV. Final settlement and withdrawal of the movement under Manikya Lal Verma
Select the correct order from the options given below:
(1) I, II, III, IV
(2) II, I, III, IV
(3) I, III, II, IV
(4) III, I, IV, II
(5) Question not attempted

16. Which of the following leaders is the odd one out as they were NOT directly associated with the leadership of the Bijolia Peasant Movement?
(1) Sadhu Sitaram Das
(2) Jai Narayan Vyas
(3) Vijay Singh Pathik
(4) Hari Bhai Kinkar
(5) Question not attempted

17. Match List-I (Phase of Bijolia Movement) with List-II (Key Leader) and select the correct answer using the codes given below:
List I: (Phase of Bijolia Movement)
A. First Phase (1897-1915)
B. Second Phase (1915-1923)
C. Third Phase (1927-1941)
D. National Level Propagator
List II: (Key Leader)
i. Jamnalal Bajaj
ii. Ganesh Shankar Vidyarthi
iii. Vijay Singh Pathik
iv. Sadhu Sitaram Das
(1) A-iv, B-iii, C-i, D-ii
(2) A-iii, B-iv, C-ii, D-i
(3) A-iv, B-ii, C-i, D-iii
(4) A-i, B-iii, C-iv, D-ii
(5) Question not attempted

18. What was the original birth name of the prominent revolutionary and peasant leader Vijay Singh Pathik?
(1) Bhoop Singh Gurjar
(2) Mool Shankar
(3) Ram Chandra Pandurang
(4) Balwant Singh
(5) Question not attempted

19. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): Vijay Singh Pathik changed his name from Bhoop Singh and went underground in Rajasthan.
Reason (R): He was implicated in the Lahore Conspiracy Case and was arrested in Todgarh fort from where he escaped.
In the context of the above two statements, which one of the following is correct?
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

20. In which year did Vijay Singh Pathik establish the 'Uparmal Panch Board' to institutionalize the peasant resistance in Bijolia?
(1) 1913
(2) 1915
(3) 1917
(4) 1921
(5) Question not attempted

NODIA

115. (3) Udaipur
The 'Paropkarini Sabha' was an important institution for the socio-religious reform movement, established by Swami Dayanand Saraswati. It was originally founded in 1883 in the city of Udaipur. The Sabha was chaired by Maharana Sajjan Singh and was tasked with publishing and disseminating Dayanand's works, including 'Satyarth Prakash', to promote Vedic values and address various social issues.

116. (4) Establishment of the first Arya Samaj branch (1881) - Ajmer
The history of social reform in Rajasthan includes the establishment of the first Arya Samaj branch in Ajmer in 1881. Other significant events include the publishing of 'Satyarth Prakash' and the formation of the Walter Krit Rajputra Hitkarini Sabha. These developments mark the growing influence of reformist ideas that challenged traditional practices and aimed to modernize the social fabric of the states.

117. (3) The system of untouchability
The Walter Krit Rajputra Hitkarini Sabha targeted specific social evils within the Rajput community, such as high marriage costs (Tyag), ill-matched marriages, and the practice of Sati. However, the Sabha did not focus on the system of untouchability. Its primary goal was to reform the customs of the Rajput aristocracy to prevent their financial ruin and address community-specific social issues.

118. (2) Banning Sati, female infanticide, and human trafficking
Early nineteenth-century social reforms led by British Political Agents focused on eliminating severe social evils. Figures like Ludlow in Jaipur worked toward banning Sati, female infanticide, and the trafficking of humans. These efforts were often justified as part of a civilizing mission and aimed at stabilizing the social order while gradually aligning local customs with broader British legal principles.

119. (3) Statement I is correct and Statement II is incorrect
Maharaja Ram Singh II of Jaipur was indeed a progressive ruler who supported the abolition of Sati, slavery, and infanticide. It is incorrect to say that indigenous rulers never participated in social reforms. Many Rajput monarchs, influenced by reformist ideas and British officials, took active steps to modernize their administrations and outlaw traditional practices that were increasingly seen as regressive.

120. (1) To legitimize British paramountcy as a 'civilizing mission'
British emphasis on banning social evils like Sati and female infanticide was primarily a tool to legitimize their rule. By presenting themselves as reformers of an 'uncivilized' society, they justified the imposition of British paramountcy. This 'civilizing mission' allowed them to exert moral authority over the princely states while maintaining a framework of indirect rule that benefited overall imperial interests.

www.nodia.in

Downloaded from www.pdf.tube

sacrifice
(5) Question not attempted

29. Identify the correct statement regarding the 'Bolshevik Agreement' in the context of the peasant movements of Rajasthan.
(1) A defensive pact signed between the rulers of Mewar and Marwar against the British.
(2) A secret treaty signed by Motilal Tejawat with the Soviet Union to obtain arms.
(3) Agreement between Rawat Anoop Singh of Begun and the Rajasthan Seva Sangh.
(4) The official constitutional reform document introduced by the Jaipur Praja Mandal.
(5) Question not attempted

30. Read the following statements regarding the Trench Commission and select the correct option:
Statement I: It was established to address the agrarian disputes in the Begun Thikana.
Statement II: The Commission ordered unprovoked firing on a peaceful gathering of peasants at Govindpura village.
(1) Both Statement I and Statement II are correct
(2) Both Statement I and Statement II are incorrect
(3) Statement I is correct but Statement II is incorrect
(4) Statement I is incorrect but Statement II is correct
(5) Question not attempted

31. What is the most appropriate reason why the Mewar State administration cancelled the agreement between Rawat Anoop Singh and the Rajasthan Seva Sangh?
(1) The state feared a total loss of revenue and a dangerous precedent for other areas.
(2) The peasants refused to accept the agreement because it increased the Chauri tax rates.
(3) The British Resident demanded that all official state agreements be drafted in English.
(4) The Indian National Congress intervened and ordered the peasants to reject the terms.
(5) Question not attempted

32. Match List-I (Peasant/Tribal Movement) with List-II (Associated Martyrs) and select the correct answer using the codes given below:
List I: (Peasant/Tribal Movement)
A. Begun Peasant Movement
B. Bundi Peasant Movement
C. Bhil Movement (Mangarh)
D. Neemuchana Massacre (Alwar)
List II: (Associated Martyrs)
i. Nanak Ji Bhil and Deva Gurjar
ii. Rupa Ji and Kripa Ji Dhakar
iii. Sita Ram and Khurdi (Sita Devi)
iv. Over 1500 unnamed tribal followers
(1) A-ii, B-i, C-iv, D-iii
(2) A-i, B-ii, C-iii, D-iv
(3) A-ii, B-iv, C-i, D-iii
(4) A-iii, B-i, C-iv, D-ii
(5) Question not attempted

33. Which of the following individuals was NOT associated with the leadership or events of the Begun Peasant Movement?
(1) Ramnarayan Choudhary
(2) Nanak Ji Bhil
(3) Vijay Singh Pathik
(4) Rawat Anoop Singh
(5) Question not attempted

NODIA

34. The Bundi Peasant Movement, notable for its strong resistance against Begar and high taxation, is historically also referred to as the:
(1) Barad Peasant Movement
(2) Eka Movement
(3) Bhagat Movement
(4) Uparmal Agitation
(5) Question not attempted

35. Consider the following statements regarding the Bundi Peasant Movement:
I. It was primarily organized under the leadership of Nayanuram Sharma.
II. A major tragic incident occurred at Dabi village where the state police fired on peasants.
III. The movement completely failed and no administrative concessions were ever granted.
IV. Nanak Ji Bhil lost his life during the police firing at Dabi.
Which of the above statement(s) is/are incorrect?
(1) I and II only

(2) III only
(3) II and IV only
(4) I, III and IV
(5) Question not attempted

36. On which date did the infamous Dabi massacre take place during the Bundi Peasant Movement, leading to the martyrdom of Nanak Ji Bhil?
(1) 13 April 1919
(2) 2 April 1923
(3) 17 November 1913
(4) 14 May 1925
(5) Question not attempted

37. Identify the correct statement regarding Nanak Ji Bhil's martyrdom during the Dabi incident.
(1) He was killed during a bold attempt to assassinate the British Resident of Bundi.
(2) He died following a prolonged hunger strike in the central jail of Kota district.
(3) He was shot dead by the police while singing the patriotic 'Jhanda' (flag) song.
(4) He was executed publicly by the Maharaja for refusing to pay any succession taxes.
(5) Question not attempted

38. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): Pandit Nayanuram Sharma emerged as the chief architect of the peasant awakening in the Bundi and Kota regions.
Reason (R): As an active member of the Rajasthan Seva Sangh, he systematically organized the Barad peasants against excessive taxation and state oppression.
In the context of the above two statements, which one of the following is correct?
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

39. Arrange the following historical events related to peasant movements in Rajasthan in chronological order:
I. Establishment of Rajasthan Seva Sangh
II. Start of the Begun Peasant Movement
III. Dabi Massacre in Bundi
IV. Final withdrawal of the Bijolia Movement
Select the correct order from the options given below:
(1) I, II, III, IV
(2) II, I, III, IV
(3) I, III, II, IV
(4) III, I, II, IV
(5) Question not attempted

40. What was a significant sociological effect observed during the Bundi Peasant Movement?
(1) Wide participation of local women in challenging the police and supporting the movement.
(2) Complete and immediate abolition of the traditional caste system in the Barad region.
(3) Mass conversion of local peasants to Christianity to seek British legal protection.
(4) The total migration of the peasant population to the neighboring Malwa plateau areas.
(5) Question not attempted

41. Match List-I (Peasant Movement) with List-II (Key Leader) and select the correct answer using the codes given below:
List I: (Peasant Movement)
A. Bundi Peasant Movement
B. Begun Peasant Movement
C. Bijolia Peasant Movement (Phase II)
D. Bikaner Peasant Agitation
List II: (Key Leader)
i. Vijay Singh Pathik
ii. Nayanuram Sharma
iii. Ramnarayan Choudhary
iv. Kumbharam Arya
(1) A-ii, B-iii, C-i, D-iv
(2) A-i, B-ii, C-iii, D-iv
(3) A-iii, B-i, C-iv, D-ii
(4) A-ii, B-i, C-iii, D-iv
(5) Question not attempted

42. What was the primary grievance that ignited the tribal movements, specifically among the Bhils, in southern Rajasthan during the late 19th and early 20th centuries?
(1) Encroachment by the state on their traditional forest rights and tribal autonomy.
(2) A demand for equal representation in the British Parliament and state councils.
(3) Forced conscription of Bhil youth into the British Indian Army for World War I.

Click Here to Buy book on Amazon

(4) Compulsory imposition of the English language in indigenous tribal village schools.
(5) Question not attempted

43. Consider the following grievances of the tribal population in Rajasthan:
I. Restriction on traditional forest rights and use of timber.
II. State monopoly and new taxes on the production of salt and opium.
III. Extraction of forced unpaid labour (Begar) by state officials.
IV. Interference in the traditional tribal taxation system like Rakhwali and Bolai.
V. The forced implementation of modern banking systems replacing local moneylenders.
Which of the above grievances led to tribal unrest?
(1) I, II, III and IV only
(2) I, III, IV and V only
(3) II, III, IV and V only
(4) I, II, III, IV and V
(5) Question not attempted

44. Which of the following was NOT a traditional right exercised by the Bhils that was challenged by the colonial-feudal state apparatus?
(1) Right to collect forest produce freely from hills
(2) Right to mint independent silver currency for trade
(3) Right to brew indigenous liquor from Mahua trees
(4) Right to collect Rakhwali and Bolai taxes locally
(5) Question not attempted

45. In the context of Bhil tribal identity and grievances, the term 'Rakhwali' referred to:
(1) A protective amulet worn by Bhil warriors during important tribal battles.
(2) The official document granting forest rights to the traditional chieftains.
(3) A traditional protection tax collected by Bhils from travelers and villages.
(4) A local festival celebrating the successful harvest of the monsoon crops.
(5) Question not attempted

46. Identify the correctly matched pair regarding traditional tribal terms and their meanings.
(1) Dapa - A form of forced military conscription
(2) Mautana - A religious ceremony dedicated to forest deities
(3) Sagari - A system of communal farming
(4) Bolai - A tax levied by Bhils on goods passing through their territory
(5) Question not attempted

47. Read the following statements regarding the British impact on tribal life in Rajasthan and select the correct option:
Statement I: The British East India Company treaties with Rajputana states led to increased administrative centralization, threatening Bhil autonomy.
Statement II: The British successfully eradicated the exploitative moneylender (Baniya) class from the tribal belts, leading to tribal prosperity.
(1) Both Statement I and Statement II are correct
(2) Both Statement I and Statement II are incorrect
(3) Statement I is correct but Statement II is incorrect
(4) Statement I is incorrect but Statement II is correct
(5) Question not attempted

48. Which of the following issues stands as the odd one out because it was fundamentally a tribal grievance rather than a general peasant grievance in Rajasthan?
(1) High rates of land revenue imposed by the state.
(2) Loss of rights to brew liquor from Mahua flowers.
(3) Exploitation through the Lata and Kunta systems.
(4) Arbitrary eviction from traditional farm lands.
(5) Question not attempted

49. The socio-religious reform movement among the Bhils of the Dungarpur and Banswara region, which later transformed into a political struggle, was initiated by which leader?
(1) Motilal Tejawat
(2) Govind Giri
(3) Bhogilal Pandya

NODIA

(4) Surji Bhagat
(5) Question not attempted

50. Consider the following statements regarding Govind Giri's movement:
I. He established the Samp Sabha in 1883 to promote unity and social reform among the Bhils.
II. His movement is historically referred to as the Bhagat Movement.
III. The movement culminated in a violent offensive by the Bhils where they captured the city of Udaipur.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

51. The tragic Mangarh massacre, often referred to as the Jallianwala Bagh of Rajasthan, occurred on which date?
(1) 13 April 1919
(2) 17 November 1913
(3) 7 March 1922
(4) 14 May 1925
(5) Question not attempted

52. Match List-I (Leader) with List-II (Associated Organization / Event) and select the correct answer using the codes given below:
List I: (Leader)
A. Govind Giri
B. Motilal Tejawat
C. Nayanuram Sharma
D. Muni Magan Sagar
List II: (Associated Organization / Event)
i. Eka Movement
ii. Meena Purana
iii. Samp Sabha
iv. Hadoti Praja Mandal
(1) A-iii, B-i, C-iv, D-ii
(2) A-i, B-iii, C-ii, D-iv
(3) A-iii, B-iv, C-i, D-ii
(4) A-iv, B-i, C-iii, D-ii
(5) Question not attempted

53. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): Govind Giri's initial efforts among the Bhils were heavily focused on social and religious reforms rather than political rebellion.
Reason (R): He urged the Bhils to give up alcohol, stop meat consumption, abandon theft, and adopt peaceful agricultural practices to elevate their social status.
In the context of the above two statements, which one of the following is correct?
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

54. Which of the following represents the correct evolutionary sequence of the Bhagat Movement led by Govind Giri?
(1) Establishment of Samp Sabha → Preaching of social reforms → Gathering at Mangarh Hill → Military crackdown by the Mewar Bhil Corps
(2) Gathering at Mangarh Hill → Establishment of Samp Sabha → Preaching of social reforms → Military crackdown by the Mewar Bhil Corps
(3) Preaching of social reforms → Military crackdown by the Mewar Bhil Corps → Establishment of Samp Sabha → Gathering at Mangarh Hill
(4) Establishment of Samp Sabha → Military crackdown by the Mewar Bhil Corps → Gathering at Mangarh Hill → Preaching of social reforms
(5) Question not attempted

55. What was the direct cause that led to the gathering of thousands of Bhils at Mangarh Hill in late 1913?
(1) To celebrate a traditional harvest festival undisturbed by the British resident.
(2) To form an organized army for a direct invasion on the British army cantonment.
(3) To sign a formal peace treaty with the British Agent of the Rajputana states.
(4) To perform a mass ceremony and demand redressal of grievances from the state.
(5) Question not attempted

Downloaded from www.pdf.tube

56. Govind Giri's reformist ideology and the Bhagat Movement were significantly inspired by the teachings of which prominent spiritual leader?
(1) Swami Dayanand Saraswati
(2) Swami Vivekananda
(3) Raja Ram Mohan Roy
(4) Sant Dadu Dayal
(5) Question not attempted

57. The term 'Eka' in the context of the tribal movements in Rajasthan fundamentally translates to:
(1) Independence
(2) Revolution
(3) Unity
(4) Non-violence
(5) Question not attempted

58. Consider the following statements regarding the Eka Movement among the Bhils:
I. It aimed to forge unity among the Bhils and Garasias to collectively resist feudal exploitation.
II. A major resolution was to completely stop paying unjust taxes and performing Begar.
III. The movement strictly demanded the establishment of a separate sovereign Bhil state called Bhilistan.
IV. It emphasized internal social reforms such as boycotting liquor and resolving disputes through local Panchayats.
Which of the above statement(s) is/are incorrect?
(1) I and II only
(2) III only
(3) II and IV only
(4) I, III and IV
(5) Question not attempted

59. What is the most appropriate description of the primary objective of the Eka Movement initiated in the 1920s?
(1) To demand proportional political representation in the Mewar State Assembly.
(2) To support the Non-Cooperation Movement by boycotting foreign cloth items.
(3) To secure exclusive trading rights of forest produce for tribal chieftains.
(4) To unite tribal groups to end feudal exploitation and internal social evils.
(5) Question not attempted

60. Identify the correct statement regarding the geographical spread of the Eka Movement.
(1) It was strictly confined to the borders of the Bikaner state territory.
(2) It started in Mewar and spread to neighboring states like Idar and Danta.
(3) It originated in the Shekhawati region and spread towards Matsya states.
(4) It was entirely based in the urban centers of the Ajmer-Merwara region.
(5) Question not attempted

61. Alongside the Bhils, which other prominent tribal/semi-tribal community actively participated in the Eka Movement against the state atrocities?
(1) Sahariya
(2) Kathodi
(3) Garasia
(4) Damor
(5) Question not attempted

62. Read the following statements regarding the Eka Movement and select the correct option:
Statement I: The movement adopted the method of social boycott against state officials and those who betrayed the tribal cause.
Statement II: The movement remained entirely peaceful and never witnessed any violent confrontation with the state forces.
(1) Both Statement I and Statement II are correct
(2) Both Statement I and Statement II are incorrect
(3) Statement I is correct but Statement II is incorrect
(4) Statement I is incorrect but Statement II is correct
(5) Question not attempted

63. The Eka Movement was predominantly centered in which specific geographical tract of the Mewar State, known for its dense forests and heavy tribal population?
(1) Bhomat
(2) Uparmal
(3) Vagad
(4) Godwar
(5) Question not attempted

NODIA

(2) A-i, B-ii, C-iii, D-iv
(3) A-iv, B-ii, C-iii, D-i
(4) A-iii, B-iv, C-i, D-ii
(5) Question not attempted

79. Identify the correct statement regarding the Neem Ka Thana conference of 1944.
(1) Gathering led by Muni Magan Sagar where the Jaipur Rajya Meena Sudhar Samiti was formed.
(2) Convened by the British Resident specifically to officially abolish the Jayaram Pesha law.
(3) Marked the violent rebellion of the Meena tribe against the Jaipur state military forces.
(4) Venue where the Meenas officially merged their movement with the Rashtriya Swayamsevak Sangh.
(5) Question not attempted

80. Which of the following laws or systems was NOT directly related to the grievances of the Meena community in Rajasthan?
(1) Criminal Tribes Act
(2) Dadar System
(3) Jayaram Pesha Law
(4) Chaukidari system disputes
(5) Question not attempted

81. In which year was the humiliating Jayaram Pesha law finally completely abolished, marking the end of the long-standing Meena struggle?
(1) 1947
(2) 1950
(3) 1952
(4) 1956
(5) Question not attempted

82. What was the primary political objective behind the establishment of the Praja Mandal movements in the princely states of Rajasthan?
(1) To struggle for civil liberties and responsible government under the aegis of the rulers.
(2) To demand the immediate overthrow of the monarchy and establish a new communist state.
(3) To integrate the princely states directly into the administration of British provinces.
(4) To secure exclusive employment rights for the local nobility in state administrations.
(5) Question not attempted

83. Consider the following factors that contributed to the rise of the Praja Mandal movements in Rajasthan:
I. The mass awakening generated by the prolonged peasant and tribal movements.
II. The changing policy of the Indian National Congress towards the princely states after the Haripura session.
III. The establishment and activities of the All India States Peoples' Conference (AISPC).
IV. The role of nationalist press and revolutionary literature.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) I, III and IV only
(3) II, III and IV only
(4) I, II, III and IV
(5) Question not attempted

84. Identify the correct statement regarding the Rajputana Madhya Bharat Sabha.
(1) A militant organization that exclusively believed in an armed struggle against the British.
(2) Founded by Maharana Fateh Singh to counter the growing influence of the National Congress.
(3) An organization that restricted its membership strictly to the feudal lords and Jagirdars.
(4) Founded in 1918 in Delhi to coordinate political awakening in Rajputana and Central India.
(5) Question not attempted

85. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): The initial phase of the Praja Mandal movements faced severe repression from the rulers of the princely states.
Reason (R): The rulers viewed the demand for civil liberties and responsible government as a direct threat to their autocratic power and feudal privileges.
In the context of the above two statements, which one of the following is correct?
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.

Click Here to Buy book on Amazon

(2) He belonged to the Oswal Baniya community by birth.
(3) He compiled the 21-point demand charter known as 'Mewar Pukar'.
(4) He was born into a prominent Bhil family in the Dungarpur state.
(5) Question not attempted

72. What was the outcome of Motilal Tejawat's continued underground resistance leading up to 1929?
(1) He was arrested in Khedbrahma (Idar state) by the police and handed over to the Mewar state.
(2) He successfully established a parallel tribal government in Udaipur.
(3) He escaped to Soviet Russia to seek international support for the Bhils.
(4) The British government appointed him as the official representative of the tribal areas in the Central Assembly.
(5) Question not attempted

73. Read the following statements regarding the 'Mewar Pukar' and select the correct option:
Statement I: The Mewar Pukar was a charter of 21 demands presented to the Maharana of Mewar on behalf of the agitating peasants and tribals.
Statement II: The outright rejection of several key demands by the Maharana led to an escalation of the Ekki movement into a militant non-tax campaign.
(1) Both Statement I and Statement II are correct
(2) Both Statement I and Statement II are incorrect
(3) Statement I is correct but Statement II is incorrect
(4) Statement I is incorrect but Statement II is correct
(5) Question not attempted

74. The Meena tribal uprising in the early 20th century was fundamentally a reaction against which oppressive colonial legislation?
(1) Criminal Tribes Act of 1924
(2) The Forest Act of 1865
(3) Vernacular Press Act 1878
(4) The Rowlatt Act of 1919
(5) Question not attempted

75. Consider the following statements regarding the Jayaram Pesha law enacted in 1930:
I. It mandated that all adult Meena men and women must register their daily attendance at the local police station.
II. It was introduced exclusively in the Marwar state to curb political dissent.
III. It severely curtailed the dignity, freedom, and livelihood of the Meena community.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) I and III only
(3) II and III only
(4) I, II and III
(5) Question not attempted

76. In which year was the Meena Kshatriya Mahasabha established to organize the community socially and politically against state atrocities?
(1) 1924
(2) 1930
(3) 1933
(4) 1944
(5) Question not attempted

77. The religious and historical text 'Meena Purana', which played a crucial role in instilling a sense of pride and historical consciousness among the Meenas, was authored by:
(1) Bansi Dhar Sharma
(2) Chhoturam Jhajharia
(3) Muni Magan Sagar
(4) Thakkar Bapa
(5) Question not attempted

78. Match List-I (Meena Movement Organization/ Event) with List-II (Year) and select the correct answer using the codes given below:
List I: (Meena Movement Organization/Event)
A. Criminal Tribes Act applied in Rajputana
B. Enactment of Jayaram Pesha Law in Jaipur
C. Meena Kshatriya Mahasabha established
D. Massive Meena Conference at Neem Ka Thana
List II: (Year)
i. 1944
ii. 1933
iii. 1930
iv. 1924
(1) A-iv, B-iii, C-ii, D-i

Downloaded from www.pdf.tube

64. Which of the following demands of the Eka Movement is the odd one out as it relates to internal social reform rather than economic or political resistance against the state?
(1) A refusal to pay heavy land revenue (Hasil) taxes.
(2) A resolution to abstain from alcohol and meat.
(3) A boycott of forced labour (Begar) for officials.
(4) A rejection of arbitrary forest produce tax levies.
(5) Question not attempted

65. The organized Ekki Movement led by Motilal Tejawat was officially launched in 1921 from which culturally significant location in Mewar?
(1) Haldighati
(2) Matrikundia
(3) Rishabhdeo
(4) Gogunda
(5) Question not attempted

66. Consider the following demands included in the 'Mewar Pukar' drafted by Motilal Tejawat:
I. Complete abolition of the practice of Begar.
II. Reduction in the rates of land revenue.
III. Restoration of the traditional rights of Bhils to use forest resources.
IV. Permission to hunt wild animals that destroy agricultural crops.
V. The immediate abdication of Maharana Fateh Singh.
Which of the above statement(s) is/are correct?
(1) I, II, III and IV only
(2) I, III, IV and V only
(3) II, III, IV and V only
(4) I, II, III, IV and V
(5) Question not attempted

67. The tragic massacre where British Indian forces, led by Major Sutton, fired upon a peaceful assembly of thousands of Bhils during the Ekki Movement occurred at:
(1) Dabi village in 1923
(2) Mangarh hill in 1913
(3) Neemda village in 1922
(4) Govindpura in 1923
(5) Question not attempted

NODIA

68. Match List-I (Event) with List-II (Year) and select the correct answer using the codes given below:
List I: (Event)
A. Establishment of Samp Sabha
B. Mangarh Massacre
C. Launch of Ekki Movement at Matrikundia
D. Neemda Massacre
List II: (Year)
i. 1922
ii. 1921
iii. 1913
iv. 1883
(1) A-iv, B-iii, C-ii, D-i
(2) A-i, B-ii, C-iii, D-iv
(3) A-iv, B-ii, C-iii, D-i
(4) A-iii, B-iv, C-ii, D-i
(5) Question not attempted

69. Arrange the following landmark events related to the tribal movements in Rajasthan in chronological order:
I. The drafting and submission of 'Mewar Pukar'
II. The massacre at Mangarh Hill
III. Launch of the Ekki movement from Matrikundia
IV. Surrender of Motilal Tejawat on the advice of Mahatma Gandhi
Select the correct order from the options given below:
(1) II, III, I, IV
(2) II, I, III, IV
(3) III, I, II, IV
(4) I, II, III, IV
(5) Question not attempted

70. Motilal Tejawat, owing to his unparalleled dedication to the tribal cause and his immense popularity among the Bhils, was affectionately given which of the following titles?
(1) The Loknayak of the region
(2) Bavji and the Gandhi of Mewar
(3) The Sher-e-Rajasthan leader
(4) The Marwar ka Gandhi figure
(5) Question not attempted

71. Identify the incorrect statement regarding Motilal Tejawat.
(1) He started his career as a Kamdar (manager) in the Jhadol Thikana.

(4) A is false but R is true.
(5) Question not attempted

86. In which year was the All India States Peoples' Conference (AISPC), a pivotal organization in coordinating the Praja Mandal activities nationally, established?
(1) 1920
(2) 1927
(3) 1935
(4) 1938
(5) Question not attempted

87. The 1938 Haripura session of the Indian National Congress, which officially allowed the establishment of Praja Mandals in princely states, was presided over by:
(1) Jawaharlal Nehru
(2) Mahatma Gandhi
(3) Sardar Vallabhbhai Patel
(4) Subhas Chandra Bose
(5) Question not attempted

88. What was the direct effect of the resolution passed at the Haripura Congress Session (1938) on the political landscape of Rajasthan?
(1) Ended Congress non-intervention in states, leading to a surge in Praja Mandal formations.
(2) Resulted in the British completely withdrawing their political residents from Rajputana.
(3) Led to the immediate armed rebellion by the state armies against British authorities.
(4) Prompted rulers of Rajasthan to voluntarily abdicate thrones in favour of elections.
(5) Question not attempted

89. Which of the following methods stands as the odd one out because it was generally NOT adopted by the Praja Mandal movements in their struggle for responsible government?
(1) Organizing peaceful public meetings and taking out processions
(2) Publishing pamphlets and utilizing the press to expose state atrocities
(3) Launching violent armed guerrilla warfare against state armouries
(4) Conducting constructive work like Harijan upliftment and promoting Khadi
(5) Question not attempted

90. The Marwar (Jodhpur) Praja Mandal, one of the earliest to be established in Rajasthan, was founded in which year?
(1) 1931
(2) 1934
(3) 1936
(4) 1938
(5) Question not attempted

91. Consider the following leaders:
I. Jai Narayan Vyas
II. Bhanwarlal Saraf
III. Abhai Mal Jain
IV. Chhaganraj Chopasniwala
V. Manikya Lal Verma
Which of the above leaders were associated with the Marwar Praja Mandal or Marwar Lok Parishad?
(1) I, II, III and IV only
(2) I, III, IV and V only
(3) II, III, IV and V only
(4) I, II, III, IV and V
(5) Question not attempted

92. Before the formal establishment of the Marwar Praja Mandal, which prominent organization actively worked towards raising political and social awareness in the Jodhpur state?
(1) Mewar Hitkarini Sabha
(2) Marwar Hitkarini Sabha
(3) Rajputana Seva Sangh
(4) Vidya Pracharini Sabha
(5) Question not attempted

93. In which year was the 'Krishna Day' (Krishna Diwas) widely observed by the political activists of the Marwar region to protest against injustice?
(1) 1931
(2) 1936
(3) 1942
(4) 1945
(5) Question not attempted

94. Match List-I (Praja Mandal) with List-II (Key Founder / President) and select the correct answer using the codes given below:
List I: (Praja Mandal)
A. Marwar Praja Mandal
B. Mewar Praja Mandal
C. Jaipur Praja Mandal
D. Bundi Praja Mandal

Click Here to Buy book on Amazon

(4) I, II and III
(5) Question not attempted

109. Identify the correctly matched pair of the female freedom fighter and the primary region/Praja Mandal she was associated with.
(1) Rama Devi - Marwar Praja Mandal group
(2) Savitri Devi Bhati - Mewar Praja Mandal
(3) Mahima Devi Kinkar - Jodhpur movement
(4) Bhagwati Devi - Bikaner Praja Mandal unit
(5) Question not attempted

110. Savitri Devi Bhati, a courageous woman who played a significant role in organizing women and leading protests, was prominently active in which princely state?
(1) Jaipur
(2) Mewar
(3) Kota
(4) Jodhpur
(5) Question not attempted

111. Which of the following eminent women was NOT directly a part of the indigenous Praja Mandal or peasant movements within Rajasthan?
(1) Aruna Asaf Ali
(2) Anjana Devi Choudhary
(3) Ratan Shastri
(4) Rama Devi
(5) Question not attempted

112. Read the following statements regarding the role of women in the political movements of Rajasthan and select the correct option:
Statement I: The active participation of women in peasant and Praja Mandal movements played a crucial role in breaking the orthodox purdah system in Rajputana.
Statement II: Women were strictly confined to underground activities and were never subjected to imprisonment or police brutality by the state authorities.
(1) Both Statement I and Statement II are correct
(2) Both Statement I and Statement II are incorrect
(3) Statement I is correct but Statement II is incorrect
(4) Statement I is incorrect but Statement II is correct
(5) Question not attempted

113. Consider the following women leaders:
I. Anjana Devi Choudhary
II. Narayani Devi Verma
III. Rama Devi
IV. Mahima Devi Kinkar
V. Ratan Shastri
Which of the above women significantly contributed to mass awakening and political movements in Rajasthan?
(1) I, II, III and V only
(2) II, III, IV and V only
(3) I, III, IV and V only
(4) I, II, III, IV and V
(5) Question not attempted

114. What is the most appropriate evaluation of the major impact of women's participation in the Praja Mandal movements?
(1) It broadened the nationalist base, linking political rights with social reforms for women.
(2) It immediately led to women being granted 50% reservation in state legislative assemblies.
(3) It caused a severe backlash where the Praja Mandals officially banned women from politics.
(4) It resulted in the formation of an all-women armed revolutionary battalion in Mewar state.
(5) Question not attempted

115. The national leader Subhas Chandra Bose visited which princely state of Rajasthan in 1938, significantly boosting the morale of the local Praja Mandal activists and urging the youth to join the freedom struggle?
(1) Jaipur
(2) Udaipur
(3) Jodhpur
(4) Bikaner
(5) Question not attempted

116. Identify the correct statement regarding the integration of local Rajasthan movements with the broader Indian independence struggle.
(1) Mahatma Gandhi strongly opposed Praja Mandals as they would weaken the British war effort.

NODIA

Movement, which leader formed the breakaway faction known as 'Azad Morcha'?
(1) Hiralal Shastri
(2) Tika Ram Paliwal
(3) Baba Harishchandra
(4) Daulatram Bhandari
(5) Question not attempted

102. Match List-I (Booklet/Song) with List-II (Associated Leader) and select the correct answer using the codes given below:
List I: (Booklet/Song)
A. Mewar Ka Vartman Shasan
B. Popabai Ki Pol
C. Panchida (Song)
D. Prateeksha Namo Namah (Song)
List II: (Associated Leader)
i. Manikya Lal Verma
ii. Jai Narayan Vyas
iii. Hiralal Shastri
iv. Manikya Lal Verma (during Bijolia)
(1) A-i, B-ii, C-iv, D-iii
(2) A-ii, B-i, C-iii, D-iv
(3) A-i, B-iii, C-ii, D-iv
(4) A-iv, B-ii, C-i, D-iii
(5) Question not attempted

103. Identify the correct statement regarding the first executive committee of the Mewar Praja Mandal.
(1) Manikya Lal Verma was appointed as the President and Balwant Singh Mehta as the General Secretary.
(2) Mahatma Gandhi was designated as the honorary lifelong President.
(3) The committee was entirely nominated by the Maharana of Mewar.
(4) Balwant Singh Mehta was appointed as the President and Bhurelal Baya as the Vice-President.
(5) Question not attempted

104. Read the following statements regarding the political scenario in Jaipur during 1942 and select the correct option:
Statement I: The Azad Morcha actively organized strikes and participated in the Quit India Movement against the British.
Statement II: The official Jaipur Praja Mandal under Hiralal Shastri also simultaneously launched violent attacks on government buildings.
(1) Both Statement I and Statement II are correct
(2) Both Statement I and Statement II are incorrect
(3) Statement I is correct but Statement II is incorrect
(4) Statement I is incorrect but Statement II is correct
(5) Question not attempted

105. Which of the following leaders is NOT associated with the Mewar Praja Mandal?
(1) Manikya Lal Verma
(2) Bhurelal Baya
(3) Bhanwarlal Saraf
(4) Ramesh Chandra Vyas
(5) Question not attempted

106. In which year was the first formal session of the reorganized Jaipur Praja Mandal held under the presidency of Jamnalal Bajaj?
(1) 1931
(2) 1936
(3) 1938
(4) 1942
(5) Question not attempted

107. Who holds the historic distinction of being the first female political worker in Rajasthan to be arrested during the freedom struggle and Praja Mandal movements?
(1) Narayani Devi Verma
(2) Rama Devi
(3) Ratan Shastri
(4) Anjana Devi Choudhary
(5) Question not attempted

108. Consider the following statements regarding the contributions of Narayani Devi Verma:
I. She was the wife of the prominent Mewar leader Manikya Lal Verma.
II. She was actively imprisoned during the Quit India Movement of 1942.
III. She founded the Mahila Ashram at Bhilwara in 1944 to focus on women's education and upliftment.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only

Downloaded from www.pdf.tube

List II: (Key Founder / President)
i. Kapur Chand Patni / Jamnalal Bajaj
ii. Kanti Lal
iii. Bhanwarlal Saraf
iv. Balwant Singh Mehta
(1) A-iii, B-iv, C-i, D-ii
(2) A-iv, B-iii, C-ii, D-i
(3) A-i, B-ii, C-iii, D-iv
(4) A-iii, B-i, C-iv, D-ii
(5) Question not attempted

95. Identify the incorrect statement regarding the political developments in Marwar.
(1) The Marwar Praja Mandal was heavily supported by the British authorities who funded its activities.
(2) The Marwar Lok Parishad was established in 1938 under the leadership of Ranchhod Das Gattani.
(3) Jai Narayan Vyas played a pivotal role in exposing the maladministration of Jodhpur state.
(4) 'Popabai ki Pol' was a scathing booklet highlighting the misrule in Marwar.
(5) Question not attempted

96. Read the following statements regarding Jai Narayan Vyas and select the correct option:
Statement I: He authored the controversial booklets 'Marwar Ki Avastha' and 'Popabai Ki Pol' to expose the corruption and misrule of the Jodhpur state administration.
Statement II: He was the sole representative of the Rajputana states in the First Round Table Conference in London.
(1) Both Statement I and Statement II are correct
(2) Both Statement I and Statement II are incorrect
(3) Statement I is correct but Statement II is incorrect
(4) Statement I is incorrect but Statement II is correct
(5) Question not attempted

97. What is the most appropriate reason for the observance of 'Krishna Day' by the Marwar Praja Mandal?
(1) To celebrate the birth anniversary of Lord Krishna and promote a sense of Hindu unity.
(2) To protest the abduction of a woman named Krishna and the state's failure to give justice.
(3) To mark the official death anniversary of the founder of the Marwar royal state dynasty.
(4) To protest against the imposition of new taxes on agricultural produce in the region.
(5) Question not attempted

98. The Mewar Praja Mandal was formally established on 24 April 1938 under the leadership and initiative of:
(1) Balwant Singh Mehta
(2) Manikya Lal Verma
(3) Bhurelal Baya
(4) Both (1) and (2)
(5) Question not attempted

99. Consider the following statements regarding the Jaipur Praja Mandal:
I. It was the first Praja Mandal in Rajasthan, originally established in 1931 by Kapur Chand Patni.
II. It was reorganized in 1936 under the guidance of Jamnalal Bajaj.
III. During the Quit India Movement, the Gentlemen's Agreement was signed between Hiralal Shastri and Mirza Ismail.
IV. Baba Harishchandra formed the 'Azad Morcha' because he supported the Gentlemen's Agreement.
Which of the above statement(s) is/are incorrect?
(1) I and II only
(2) IV only
(3) II and III only
(4) I, III and IV
(5) Question not attempted

100. The historic 'Gentlemen's Agreement' of 1942, which kept the Jaipur Praja Mandal officially out of the Quit India Movement, was signed between:
(1) Jai Narayan Vyas and Sir Donald Field
(2) Manikya Lal Verma and T. Vijayaraghavachari
(3) Jamnalal Bajaj and Maharaja Sawai Man Singh II
(4) Hiralal Shastri and Sir Mirza Ismail
(5) Question not attempted

101. Dissatisfied with the Jaipur Praja Mandal's decision to abstain from the Quit India

NODIA

(2) The Praja Mandals of Rajasthan completely boycotted the Quit India Movement in all states.
(3) The Indian National Congress never formally passed any resolution regarding the states.
(4) AISPC's seventh session in Udaipur (1945-46) was presided over by Jawaharlal Nehru.
(5) Question not attempted

117. What was the critical effect of linking the Praja Mandal objectives with the ideology of the Indian National Congress?
(1) Alienated the local peasant population who preferred to remain loyal to their feudal lords.
(2) Resulted in the British immediately annexing all Rajputana states under the Doctrine of Lapse.
(3) Transformed local struggles into a cohesive nationalist movement for a democratic India.
(4) Limited the scope of the movement exclusively to urban intellectuals in major state centers.
(5) Question not attempted

118. The folk song 'Panchida', which became an anthem for mass awakening and instilled patriotic fervor among the peasants during the Bijolia movement, was composed and sung by:
(1) Vijay Singh Pathik
(2) Manikya Lal Verma
(3) Jai Narayan Vyas
(4) Sadhu Sitaram Das
(5) Question not attempted

119. Read the following statements regarding the ideological evolution of the Praja Mandal movements and select the correct option:
Statement I: In their initial phase, Praja Mandals primarily demanded constitutional reforms and responsible government under the aegis of the traditional rulers.
Statement II: By the mid-1940s, influenced by the national Quit India Movement, their demands evolved into a total rejection of monarchical rule and full integration into independent India.
(1) Both Statement I and Statement II are correct
(2) Both Statement I and Statement II are incorrect
(3) Statement I is correct but Statement II is incorrect
(4) Statement I is incorrect but Statement II is correct
(5) Question not attempted

120. Which of the following impacts of the national independence movement on the socio-political fabric of Rajasthan is the odd one out, as it was directly contrary to the objectives of the Praja Mandals?
(1) Mobilization of local resources to support the British war effort during World War II.
(2) The establishment of widespread Khadi production and vocational centers in the region.
(3) The active promotion of the Hindi language as a unifying national communication medium.
(4) Systematic efforts by local workers towards the total removal of untouchability practices.
(5) Question not attempted

www.nodia.in

Click Here to Buy book on Amazon

to the Mewar state authorities and imprisoned in Udaipur. His surrender and subsequent arrest were influenced by the advice of national leaders who wanted to move the tribal struggle toward a more constitutional path.

73. (1) Both Statement I and Statement II are correct
The 'Mewar Pukar' was a significant document containing 21 demands related to the economic and social rights of peasants and tribals. When the Maharana of Mewar rejected several critical demands, it created a sense of hopelessness among the people. This rejection directly escalated the movement into a more radical phase, including a non-tax campaign, as the tribals realized that peaceful petitions alone would not suffice.

74. (1) Criminal Tribes Act of 1924
The Meena tribal uprising was primarily a reaction against the Criminal Tribes Act of 1924. This colonial legislation branded the entire community as 'criminal' by birth. It imposed severe restrictions on their movement and required mandatory registration. The resulting social stigma and administrative harassment forced the Meena community to organize and fight for the repeal of this humiliating and discriminatory law in the princely states.

75. (2) I and III only
The Jayaram Pesha law of 1930 mandated that all adult Meenas, including women, must register daily at local police stations. This law was introduced in the Jaipur state, not Marwar. It caused immense humiliation and severely curtailed the freedom and dignity of the community. The constant surveillance and the requirement for women to appear at police stations were particularly resented and fueled the movement.

76. (3) 1933
The Meena Kshatriya Mahasabha was established in 1933. This organization was formed to provide a platform for the Meena community to collectively voice their grievances against discriminatory laws like the Jayaram Pesha and the Criminal Tribes Act. It aimed to reform the community socially while simultaneously leading a political struggle for the restoration of their civil rights and dignity in the princely states of Rajasthan.

77. (3) Muni Magan Sagar
Muni Magan Sagar, a Jain monk who belonged to the Meena community, authored the 'Meena Purana'. This text was instrumental in the tribal awakening as it traced the glorious history and royal lineage of the Meenas. By highlighting their ancient heritage, the Muni successfully instilled a sense of pride and self-worth in the community, which was essential for their organized struggle against oppressive state laws.

78. (1) A-iv, B-iii, C-ii, D-i
The Meena movement followed a specific timeline. The Criminal Tribes Act was applied to Rajputana in 1924. This was followed by the enactment of the Jayaram Pesha law in Jaipur in 1930. The Meena Kshatriya Mahasabha was founded in 1933 to organize the struggle. Finally, a massive conference was held at Neem Ka Thana in 1944, marking a high point in their collective agitation for reform.

79. (1) Gathering led by Muni Magan Sagar where the Jaipur Rajya Meena Sudhar Samiti was formed.
The 1944 conference at Neem Ka Thana was a landmark event for the Meena movement. Presided over by Muni Magan Sagar, it led to the formation of the Jaipur Rajya Meena Sudhar Samiti. This committee was tasked with spearheading the agitation for the repeal of the Jayaram Pesha law. The conference demonstrated the growing political consciousness and organizational strength of the Meena community in Rajasthan.

80. (2) Dadar System
The Meena community's grievances were centered on the Criminal Tribes Act, the Jayaram Pesha Law, and disputes over the Chaukidari system. These were all related to state surveillance and traditional duties. The Dadar system, however, was not a primary grievance for the Meenas. Their movement was focused on regaining social dignity and ending the mandatory police registration that treated them as habitual criminals by birth.

81. (3) 1952
Although some restrictions were eased earlier, the humiliating Jayaram Pesha law was finally and completely abolished only in 1952. This happened after India became a republic and

NODIA

9. (3) Dhakar
The Bijolia Peasant Movement, which began in 1897 in the Mewar state, was primarily sustained by the Dhakar caste of peasants. This community formed the backbone of the movement, showing remarkable resilience and unity over several decades. Their disciplined approach to non-violent resistance and collective refusal to pay unjust taxes made this movement a landmark in Indian agrarian history.

10. (2) Sadhu Sitaram Das → Vijay Singh Pathik → Manikya Lal Verma
The Bijolia Peasant Movement evolved through three distinct leadership phases. Sadhu Sitaram Das initiated the movement in 1897 by organizing local peasants. In 1916, Vijay Singh Pathik took over, providing a professional organizational structure and national exposure. Finally, after Pathik's withdrawal, Manikya Lal Verma led the movement until its conclusion in 1941, successfully negotiating a final settlement with the state.

11. (2) 1897 to 1941
The Bijolia Peasant Movement is distinguished as the longest-running organized non-violent agrarian struggle in Indian history, spanning forty-four years. Initiated in 1897 due to excessive taxation and forced labor, it passed through three distinct phases before concluding in 1941. The movement successfully demonstrated the power of collective bargaining against the feudal structure of the Mewar princely state.

12. (3) IV only
The Bijolia movement originated under Maharana Fateh Singh and was triggered by the policies of Rao Krishna Singh. Local leaders like Nanji and Thakari Patel represented peasant grievances to the Maharana. Significantly, the movement was strictly non-violent and relied on civil disobedience rather than guerrilla warfare. The use of violent tactics is an incorrect characterization of this legendary agrarian struggle.

13. (3) Statement I is correct but Statement II is incorrect
The Bijolia movement is recognized as one of the earliest and longest non-violent peasant struggles in India. However, it did not successfully abolish the Jagirdari system by 1922. While the 1922 agreement provided temporary relief and reduced some cesses, the feudal Jagirdari structure remained intact until after Indian independence. The movement primarily focused on tax reductions and ending forced labor.

14. (4) Rao Krishna Singh
Rao Krishna Singh was the Jagirdar of Bijolia who imposed the controversial Chauri tax in 1903. This tax required peasants to pay five rupees to the Thikana upon the marriage of their daughters. This financial burden, combined with the humiliation of such a levy, led the peasants to stop farming their lands and migrate, eventually forcing the Rao to reconsider.

15. (1) I, II, III, IV
The Bijolia movement followed a specific timeline of events. The Chauri tax was imposed in 1903, followed by the Talwar Bandai succession tax in 1906 under Rao Prithvi Singh. To institutionalize the struggle, Vijay Singh Pathik established the Uparmal Panch Board in 1917. The movement finally reached its formal conclusion and settlement in 1941 under the leadership of Manikya Lal Verma.

NODIA

16. (2) Jai Narayan Vyas
Sadhu Sitaram Das, Vijay Singh Pathik, and Hari Bhai Kinkar were all central figures in the Bijolia Peasant Movement at various stages. While Jai Narayan Vyas was a towering political leader in Rajasthan, his primary field of activity was the Marwar region and the Jodhpur Praja Mandal. He was not directly involved in leading the agrarian agitation within the Bijolia Thikana.

17. (1) A-iv, B-iii, C-i, D-ii
The Bijolia movement's phases are associated with specific leaders. Sadhu Sitaram Das led the first phase starting in 1897. Vijay Singh Pathik directed the second phase from 1915, while Jamnalal Bajaj provided leadership during the third phase. Nationally, Ganesh Shankar Vidyarthi used his newspaper, Pratap, to propagate the movement's cause across India, making it a subject of national political debate.

18. (1) Bhoop Singh Gurjar
Vijay Singh Pathik, a legendary figure in the Indian freedom struggle and Rajasthan's peasant

the Bhils. The tension escalated when thousands gathered at Mangarh Hill in late 1913 to seek redressal for their grievances, which eventually led to a brutal military crackdown by the Mewar Bhil Corps.

55. (4) To perform a mass ceremony and demand redressal of grievances from the state.
The massive gathering of Bhils at Mangarh Hill in 1913 was primarily for a collective religious ceremony and to present their demands to the regional authorities. They sought relief from excessive taxation, forced labor, and interference in their forest rights. The peaceful assembly was intended to demonstrate their unity and pressure the states of Dungarpur, Banswara, and Sunth into granting administrative reforms.

56. (1) Swami Dayanand Saraswati
Govind Giri was deeply influenced by the teachings of Swami Dayanand Saraswati, whom he met in Udaipur. The Swami's emphasis on Vedic principles, social reform, and 'Swadeshi' resonated with Giri. This inspiration led him to focus on the moral and social upliftment of the Bhil community, encouraging them to adopt a pure lifestyle and unite against social evils and external exploitation.

57. (3) Unity
The term 'Eka' fundamentally means unity or oneness. In the context of the tribal movements led by Motilal Tejawat, it represented the collective agreement and oath taken by the Bhils and Garasias to remain united. This unity was essential for resisting the combined might of the princely states and British authorities, specifically in their refusal to pay unjust taxes and perform Begar.

58. (2) III only
The Eka Movement focused on unity, resisting feudal exploitation, and internal social reforms like temperance. It successfully organized tribal groups to stop paying cesses. However, the movement did not demand the establishment of a separate sovereign state called Bhilistan. Its primary goals were economic relief and social dignity within the existing political framework, rather than the creation of an independent tribal nation.

59. (4) To unite tribal groups to end feudal exploitation and internal social evils.
The primary objective of the Eka Movement was to forge a powerful unity among tribal communities like the Bhils and Garasias. This unity was used to collectively challenge the exploitative practices of the feudal lords, such as high land revenue and forced labor. Simultaneously, the movement emphasized internal reforms, urging the community to give up alcohol and resolve disputes through their own Panchayats.

60. (2) It started in Mewar and spread to neighboring states like Idar and Danta.
The Eka Movement originated in the Bhomat region of the Mewar state under the leadership of Motilal Tejawat. Due to the similar grievances of tribal populations in the surrounding areas, the movement rapidly spread to the neighboring princely states of Idar, Danta, and Sirohi. This cross-border expansion demonstrated the shared nature of tribal suffering and the widespread appeal of the movement's call for unity.

61. (3) Garasia
While the Bhils were the primary participants, the Garasia tribe also played a significant and active role in the Eka Movement. The Garasias inhabited the same hilly tracts of southern Rajasthan and faced similar economic pressures from the state authorities. Their participation alongside the Bhils created a broad-based tribal front, significantly increasing the movement's strength and making it harder for the states to suppress.

62. (3) Statement I is correct but Statement II is incorrect
The Eka Movement effectively utilized social boycotts against officials and those who collaborated with the state. This method was a powerful tool for maintaining community discipline. However, the movement did not remain entirely peaceful. The state's aggressive attempts to suppress the agitation led to several violent confrontations and tragic massacres, most notably at Neemda village, where many tribals lost their lives to firing.

63. (1) Bhomat
The Eka Movement was centered in the Bhomat region of Mewar, a tract characterized by

Downloaded from www.pdf.tube

Instead, the persistent resistance eventually led to a settlement that reduced taxes and ended several oppressive practices, demonstrating the effectiveness of the struggle.

28. (2) Govindpura village assembly during the Begun movement
Rupa Ji and Kripa Ji Dhakar were martyred on July 13, 1923, at Govindpura village. During a peaceful assembly of Begun peasants, the Trench Commission ordered the state police to open fire. These two leaders lost their lives while resisting the unjust revenue settlement. Their martyrdom became a powerful symbol of sacrifice and further strengthened the resolve of the agrarian movement.

29. (3) Agreement between Rawat Anoop Singh of Begun and the Rajasthan Seva Sangh.
In 1922, Rawat Anoop Singh of Begun signed an agreement with the Rajasthan Seva Sangh, representing the peasants. This agreement conceded several peasant demands regarding taxation. However, the Mewar state administration and the British Resident rejected it, mockingly labeling it a Bolshevik Agreement. They feared that such concessions would encourage similar revolutionary tendencies across other princely states in India.

30. (1) Both Statement I and Statement II are correct
The Trench Commission was established to investigate agrarian grievances in the Begun Thikana following the 1922 agreement. However, the commission acted in a biased manner, leading to further peasant dissatisfaction. On July 13, 1923, under the commission's orders, police fired upon a peaceful gathering at Govindpura village, resulting in the deaths of Rupa Ji and Kripa Ji Dhakar.

31. (1) The state feared a total loss of revenue and a dangerous precedent for other areas.
The Mewar State administration cancelled the agreement between Rawat Anoop Singh and the Rajasthan Seva Sangh primarily because they viewed it as a dangerous concession. They feared that accepting peasant demands in Begun would lead to similar revolts throughout the state, threatening the entire feudal revenue system. They labeled the deal Bolshevik to justify their repression and maintain control.

32. (1) A-ii, B-i, C-iv, D-iii
Various movements in Rajasthan are linked to specific martyrs. Rupa Ji and Kripa Ji Dhakar died during the Begun movement. Nanak Ji Bhil and Deva Gurjar were martyred in the Bundi movement. The Mangarh massacre involved over 1500 unnamed tribals. The Neemuchana massacre in Alwar claimed the lives of Sita Ram and others, including the courageous resistance of Sita Devi.

33. (2) Nanak Ji Bhil
Ramnarayan Choudhary, Vijay Singh Pathik, and Rawat Anoop Singh were all central to the events of the Begun Peasant Movement. Pathik directed it, Choudhary led it, and Anoop Singh was the local ruler involved in negotiations. Nanak Ji Bhil, however, is a martyr associated with the Bundi (Barad) Peasant Movement, specifically the Dabi incident, rather than the Begun movement.

34. (1) Barad Peasant Movement
The Bundi Peasant Movement is frequently referred to as the Barad Peasant Movement because it was centered in the Barad region of the Bundi state. This area was known for its difficult terrain and high concentration of peasants suffering under excessive taxes and the Begar system. The movement gained prominence for its organized resistance against the state's oppressive administrative machinery.

35. (2) III only
The Bundi movement, led by Nayanuram Sharma, saw significant events like the Dabi massacre where Nanak Ji Bhil was martyred. While the movement faced heavy police action, it was not a complete failure. The sustained agitation eventually forced the state to grant some administrative concessions and reduce certain taxes, although the struggle for total responsible government continued for several more years.

36. (2) April 1923
The Dabi massacre occurred on April 2, 1923, during a conference of the Bundi peasants. While the gathering was being addressed by local leaders, the state police, under the command of Ikram Hussain, opened fire on the crowd. This tragic event resulted in the martyrdom of Nanak Ji Bhil and Deva Gurjar, becoming a turning point in the regional struggle.

NODIA

37. (3) He was shot dead by the police while singing the patriotic 'Jhanda' (flag) song.
During the Dabi gathering in April 1923, Nanak Ji Bhil was shot by the police while he was singing a patriotic song about the national flag. His death while performing a symbolic act of defiance turned him into a legendary hero. This incident highlights the non-violent yet courageous nature of the peasant resistance against the autocratic rule in the Bundi state.

38. (1) Both A and R are true and R is the correct explanation of A.
Pandit Nayanuram Sharma was the primary leader of the peasant movement in the Bundi and Kota regions. As an active member of the Rajasthan Seva Sangh, he utilized his organizational skills to mobilize the Barad peasants. He successfully channeled their grievances against high taxes and forced labor into a structured political movement, making him the chief architect of the regional awakening.

39. (1) I, II, III, IV
The historical sequence begins with the establishment of the Rajasthan Seva Sangh in 1919. The Begun Peasant Movement followed, starting in 1921. The tragic Dabi Massacre in Bundi occurred subsequently in 1923. Finally, the long-standing Bijolia Movement reached its formal withdrawal and settlement in 1941. This timeline reflects the progressive spread and maturation of agrarian struggles in the Rajasthan region.

40. (1) Wide participation of local women in challenging the police and supporting the movement.
A significant sociological feature of the Bundi Peasant Movement was the active and courageous participation of women. They joined public meetings, participated in processions, and even directly faced the state police. This involvement was a major step forward in a socially conservative society, where women stepped out of traditional roles to support their families' economic and political rights against oppression.

41. (1) A-ii, B-iii, C-i, D-iv
Different movements in Rajasthan were led by various prominent figures. Nayanuram Sharma spearheaded the Bundi movement. Ramnarayan Choudhary was the primary leader of the Begun struggle. Vijay Singh Pathik took command of the second phase of the Bijolia movement. Kumbharam Arya was a key leader in the Bikaner peasant agitation, focusing on the rights of farmers in the northern canal colonies.

42. (1) Encroachment by the state on their traditional forest rights and tribal autonomy.
Tribal movements in southern Rajasthan, particularly among the Bhils, were primarily ignited by the loss of traditional rights. The princely states and British authorities began restricting tribal access to forests, which were central to their livelihoods. Additionally, the imposition of new taxes and interference in their internal administrative customs deeply threatened their long-standing autonomy, leading to widespread and persistent unrest.

43. (1) I, II, III and IV only
Tribal unrest was caused by forest restrictions, taxes on salt and opium, and the extraction of Begar. The state also interfered with traditional taxes like Rakhwali and Bolai. However, the forced implementation of modern banking systems was not a primary cause of unrest. Rather, it was the exploitation by traditional moneylenders and new state regulations that burdened the tribal populations in the region.

44. (2) Right to mint independent silver currency for trade
The Bhils exercised several traditional rights, such as collecting forest produce, brewing Mahua liquor, and collecting local taxes like Rakhwali and Bolai. These were all challenged by the colonial-feudal state. However, the Bhils never possessed or claimed the right to mint independent silver currency. This was a sovereign function of the princely states or the British government, not a tribal customary right.

45. (3) A traditional protection tax collected by Bhils from travelers and villages.
In tribal regions, Rakhwali was a customary protection tax that the Bhils collected from non-tribal villages and travelers passing through their territory. In exchange for this payment, the Bhils guaranteed the safety of life and property. The British and the princely states viewed this practice as a challenge to their sovereign

Click Here to Buy book on Amazon

authority and eventually sought to abolish it through administrative force.

46. (4) Bolai - A tax levied by Bhils on goods passing through their territory
Bolai was a traditional transit tax collected by Bhils from traders and travelers for safe passage through hilly and forested areas. This practice was a recognized source of income for tribal communities. Conversely, terms like Dapa refer to bride-price, Mautana to blood-money for accidental deaths, and Sagari to a system of debt-bondage. Only the definition for Bolai is correctly matched here.

47. (3) Statement I is correct but Statement II is incorrect
British treaties with Rajputana states led to increased centralization, which severely eroded traditional Bhil autonomy and forest rights. However, the British did not eradicate the exploitative moneylender class. On the contrary, colonial legal structures often protected the interests of moneylenders against the illiterate tribal population, leading to increased debt-bondage and further economic marginalization of the Bhils in the tribal belts.

48. (2) Loss of rights to brew liquor from Mahua flowers
While high revenue and forced labor affected both groups, the loss of rights to brew liquor from Mahua flowers was a specific tribal grievance. Brewing Mahua was central to Bhil social and religious customs. The state's attempt to monopolize liquor production and tax it was viewed as a direct attack on tribal culture, unlike the more general economic issues faced by peasants.

49. (2) Govind Giri
Govind Giri, a socio-religious reformer born in a Banjara family, initiated the awakening among the Bhils of Dungarpur and Banswara. He focused on internal social improvements like temperance and education before the movement took a political turn. His teachings promoted unity and self-respect, providing the ideological foundation for the subsequent struggle against feudal and colonial exploitation in the southern Rajasthan region.

50. (1) I and II only
Govind Giri established the Samp Sabha in 1883 to unify the Bhils through social reforms, leading to the Bhagat Movement. This movement focused on moral upliftment and resisting oppressive taxes. However, the movement did not culminate in the capture of Udaipur. Instead, it faced a tragic military crackdown at Mangarh Hill, where the state and British forces violently suppressed the peaceful gathering.

51. (2) 17 November 1913
The Mangarh massacre took place on November 17, 1913, on the Mangarh Hill at the border of Rajasthan and Gujarat. During a large religious and social gathering of Bhils led by Govind Giri, the British and state forces surrounded the hill and opened fire. This brutal action resulted in the deaths of approximately 1500 tribals, making it a tragic landmark in history.

NODIA

52. (1) A-iii, B-i, C-iv, D-ii
Regional leaders are associated with specific organizations. Govind Giri founded the Samp Sabha. Motilal Tejawat led the Eka (or Ekki) Movement to unite tribal groups. Nayanuram Sharma was a key figure in the Hadoti Praja Mandal and regional peasant struggles. Muni Magan Sagar was a religious reformer who authored the Meena Purana to awaken the historical consciousness of the Meena community.

53. (1) Both A and R are true and R is the correct explanation of A.
Govind Giri's movement was initially socio-religious in nature. He believed that the Bhils could only improve their condition by adopting a more disciplined lifestyle. By urging them to renounce alcohol, meat, and theft, he sought to elevate their status in the social hierarchy. This internal reform was a necessary precursor to their later organized political resistance against the oppressive feudal and colonial structures.

54. (1) Establishment of Samp Sabha → Preaching of social reforms → Gathering at Mangarh Hill → Military crackdown by the Mewar Bhil Corps
The Bhagat Movement began with the establishment of the Samp Sabha in 1883 to unify the community. This was followed by years of preaching social and religious reforms among

ANSWERS

1. (2) Systems of assessing and collecting land revenue based on crop yield
During the agrarian movements in Rajasthan, Lata and Kunta were two prevalent methods of revenue collection. Lata involved estimating the tax by weighing the harvested crop once it was collected in the granary. Kunta, conversely, required revenue officials to estimate the standing crop's yield while it was still in the field to determine the total taxes owed by peasants.

2. (1) Both A and R are true and R is the correct explanation of A.
Peasant uprisings in Rajasthan were largely fueled by the exploitative practice of Begar. This system forced lower-caste peasants and marginalized groups to provide labor to feudal lords and state officials without pay. Since this extraction of free labor created extreme economic distress and social humiliation, it directly acted as a primary catalyst for widespread and intense agrarian rebellions.

3. (3) Various arbitrary cesses and extractions imposed on peasants
In the traditional agrarian structure of Rajasthan, Lag-bag represented a complex system of numerous non-standard taxes. Beyond the primary land revenue, Jagirdars imposed these arbitrary cesses on various social occasions, professional activities, and household events. These extractions significantly increased the financial burden on the peasantry, eventually leading to massive and organized protests across the different princely states.

4. (4) On the marriage of a peasant's daughter
Rao Krishna Singh introduced the Chauri tax in the Bijolia estate in 1903. This particular levy required every peasant to pay a specific amount to the feudal lord on the occasion of his daughter's wedding. This tax was deeply resented as it interfered with personal social ceremonies and imposed additional financial strain on families already struggling with poverty.

5. (1) I and II only
Peasant unrest in Rajasthan was primarily caused by the imposition of nearly eighty-four types of arbitrary cesses, commonly known as Lag-bag. Additionally, the enforcement of unpaid forced labor, or Begar, by Jagirdars created deep resentment. Contrary to supporting peasants, the British Paramountcy generally backed the feudal rulers to maintain order and ensure steady revenue collection during that historical period.

6. (2) Introduction of democratic electoral systems by Jagirdars
Widespread peasant dissatisfaction in Rajasthan was driven by high revenue rates, harsh taxes like Talwar Bandai, and British interference in agrarian life. However, the introduction of democratic electoral systems was not a cause of unrest because such systems did not exist in the princely states. Jagirdars maintained autocratic control and resisted any reforms that would empower the peasantry.

7. (1) A-iii, B-i, C-iv, D-ii
Feudal taxation in Rajasthan included various exploitative systems. Chauri was a tax levied on the marriage of a peasant's daughter. Talwar Bandai was a succession fee paid by a new Jagirdar to the ruler. Lata involved estimating revenue based on harvested crops. Begar was the practice of unpaid forced labor. These mechanisms collectively pressured the rural population and triggered movements.

8. (1) A succession fee paid by a new Jagirdar to the ruler, the burden of which fell on peasants.
Talwar Bandai was a succession tax where a new Jagirdar paid a fee to the state ruler upon inheriting power. In practice, the Jagirdars shifted this financial burden onto the peasants by imposing additional cesses. This indirect taxation intensified agrarian distress and became a significant point of contention during the Bijolia and other regional peasant movements in Rajasthan.

Downloaded from www.pdf.tube

rugged terrain and a dense tribal population. This geographical setting provided a natural stronghold for the movement. The local Bhils and Garasias used the difficult landscape to their advantage, making it challenging for state forces to effectively patrol the area and enforce the collection of disputed taxes.

64. (2) A resolution to abstain from alcohol and meat.
The Eka Movement combined economic demands with social reforms. Refusing to pay high revenue, boycotting forced labor, and rejecting forest taxes were all forms of direct resistance against the state's economic policies. In contrast, the resolution to abstain from alcohol and meat was an internal social reform aimed at moral upliftment and improving the social status of the tribal community from within.

65. (2) Matrikundia
Motilal Tejawat officially launched the organized Ekki Movement in 1921 at Matrikundia, located in the Rashmi subdivision of Chittorgarh. Matrikundia is a sacred pilgrimage site, often called the 'Haridwar of Mewar'. Choosing such a culturally significant location helped Tejawat gather a massive audience and gave the movement a sacred character, as the participants took solemn oaths to maintain unity and resist oppression.

66. (1) I, II, III and IV only
The 'Mewar Pukar' was a 21-point demand charter that sought to end Begar, reduce land revenue, and restore forest rights. It also demanded the right to hunt animals damaging crops. However, the charter did not demand the abdication of Maharana Fateh Singh. The movement initially sought reforms under the Maharana's rule rather than his removal, focusing on administrative changes to benefit the peasants.

67. (3) Neemda village in 1922
The Neemda massacre occurred on March 7, 1922, in the Vijayanagar state. British Indian forces, led by Major Sutton, opened fire on a peaceful gathering of thousands of Bhils who had assembled to hear Motilal Tejawat. This brutal incident resulted in hundreds of casualties. It remains one of the most violent suppressions of the tribal movement, highlighting the colonial state's fear of organized tribal unity.

68. (1) A-iv, B-iii, C-ii, D-i
These key events in Rajasthan's tribal history followed a specific chronology. Govind Giri founded the Samp Sabha in 1883. The tragic Mangarh massacre occurred in 1913. Years later, in 1921, Motilal Tejawat launched the Ekki Movement from Matrikundia. The following year, 1922, witnessed the Neemda massacre. This timeline illustrates the long struggle of tribal communities against feudal and colonial authorities for their rights.

69. (1) II, III, I, IV
The chronological sequence begins with the Mangarh massacre in 1913. This was followed by the launch of the Ekki movement from Matrikundia in 1921. Shortly after, the 'Mewar Pukar' was drafted and submitted to the Maharana. Finally, in 1929, Motilal Tejawat surrendered in Idar on the advice of Mahatma Gandhi, marking a significant transition in the tribal leadership and its methods.

70. (2) Bavji and the Gandhi of Mewar
Motilal Tejawat was deeply revered by the Bhil community, who affectionately called him 'Bavji' (respected elder). Due to his commitment to non-violent principles in the latter part of his life and his dedication to the upliftment of the downtrodden, he also earned the title 'Gandhi of Mewar'. These names reflect his immense popularity and the spiritual-political influence he wielded over the tribal population.

71. (4) He was born into a prominent Bhil family in the Dungarpur state.
Motilal Tejawat was not born into a Bhil family. He actually belonged to the Oswal Baniya community and was born in Koliyari village of Mewar. He began his career working as a Kamdar in the Jhadol Thikana. Despite his merchant-caste background, he dedicated his life to the Bhil cause, drafting the 'Mewar Pukar' and leading the Ekki Movement with great success and dedication.

72. (1) He was arrested in Khedbrahma (Idar state) by the police and handed over to the Mewar state.
After years of leading the tribal resistance from underground, Motilal Tejawat was eventually arrested in 1929 at Khedbrahma in the Idar state. Following his arrest, he was handed over

NODIA

movements, was born as Bhoop Singh Gurjar in Uttar Pradesh. He adopted the pseudonym Vijay Singh Pathik to conceal his identity from the British authorities after escaping imprisonment. Under this new name, he led the second phase of the Bijolia movement and organized agrarian resistance.

19. (1) Both A and R are true and R is the correct explanation of A.
Born as Bhoop Singh, the revolutionary leader changed his name to Vijay Singh Pathik and went underground to evade British capture. He had been implicated in the Lahore Conspiracy Case and was subsequently detained at the Todgarh Fort. His successful escape from the fort necessitated the adoption of a new identity, which he used while organizing peasants in Mewar.

20. (3) 1917
In 1917, on the day of Hariyali Amavasya, Vijay Singh Pathik established the Uparmal Panch Board. This organization was created to provide a formal structure for the peasant resistance in the Bijolia region. By establishing this board, Pathik successfully institutionalized the movement, allowing for better coordination among the village councils and a unified stand against the oppressive feudal authorities.

21. (1) I, II, III and IV only
Vijay Singh Pathik was a prolific organizer and journalist. He was associated with the Rajasthan Seva Sangh and established the Vidya Pracharini Sabha. He also edited influential newspapers like Rajasthan Kesari and Tarun Rajasthan to highlight peasant grievances. However, the Meena Kshatriya Mahasabha was a social organization specifically for the Meena community and was not part of Pathik's direct leadership.

22. (2) Ganesh Shankar Vidyarthi - Pratap
Ganesh Shankar Vidyarthi played a pivotal role in the Bijolia movement by publishing regular reports in his Kanpur-based newspaper, Pratap. This publication was instrumental in transforming a local agrarian struggle into a national issue. Through his writings, Vidyarthi brought the plight of the Bijolia peasants to the attention of national leaders like Mahatma Gandhi, gaining widespread sympathy for their cause.

23. (4) He was exiled and imprisoned in the Todgarh Fort by the British authorities
Due to his involvement in revolutionary activities and the Lahore Conspiracy Case, Vijay Singh Pathik was arrested by the British authorities. He was subsequently imprisoned in the Todgarh Fort in the Ajmer-Merwara region. His exile and imprisonment were direct consequences of his efforts to organize an armed rebellion against colonial rule, after which he escaped and shifted to peasant activism.

24. (1) A-iii, B-i, C-iv, D-ii
The nationalist press and organizations in Rajasthan had distinct origins. The newspaper Pratap was published from Kanpur. Rajasthan Kesari was established in Wardha. Tarun Rajasthan was published from Beawar, providing a voice for the regional struggle. The Rajasthan Seva Sangh, a crucial political organization, was eventually headquartered in Ajmer, coordinating various peasant movements and social reforms across the princely states.

25. (3) Kanpur
The newspaper Pratap was published from the city of Kanpur by the renowned journalist and patriot Ganesh Shankar Vidyarthi. This publication served as the primary medium for disseminating information about the Bijolia Peasant Movement to the rest of India. Its wide circulation helped garner national support and forced the Mewar state administration to take the peasants' demands more seriously.

26. (1) Ramnarayan Choudhary
Inspired by the success of the Bijolia movement, the peasants of the Begun Thikana began their agitation in 1921. At their request, Vijay Singh Pathik deputed Ramnarayan Choudhary to lead the movement. Choudhary, a prominent member of the Rajasthan Seva Sangh, successfully organized the peasants against the high land revenue and numerous cesses imposed by the Rawat of Begun.

27. (1) I and II only
The Begun Peasant Movement took place in the Begun Thikana of Mewar state. To address the resulting unrest, the state appointed the Trench Commission. While the movement faced severe repression, it did not end in total surrender.

Click Here to Buy book on Amazon

following continuous pressure from Meena leaders and social reformers. The total repeal of this law marked the successful end of a decades-long struggle for the community's civil liberties and the removal of the 'criminal' stigma from their tribal identity.

82. (1) To struggle for civil liberties and responsible government under the aegis of the rulers.
The primary goal of the Praja Mandal movements was to achieve 'Responsible Government'. This meant that the administration should be accountable to the people through elected representatives, while the princely rulers would remain as constitutional heads. They also focused on securing basic civil liberties, such as the freedom of speech, press, and assembly, which were largely absent in most of the princely states.

83. (4) I, II, III and IV
Several factors contributed to the rise of Praja Mandals. These included the awakening from peasant movements, the shift in Congress policy after 1938, and the coordinating role of the AISPC. Additionally, the nationalist press and revolutionary literature played a key role in spreading democratic ideas. Together, these elements created a fertile ground for organized political movements demanding democratic reforms within the princely states.

84. (4) Founded in 1918 in Delhi to coordinate political awakening in Rajputana and Central India.
The Rajputana Madhya Bharat Sabha was established in 1918 at the Marwari Library in Delhi. Its main purpose was to create political awareness among the people of the princely states of Rajputana and Central India. It acted as a bridge between the Indian National Congress and the states' people, providing a platform to discuss their unique administrative and political grievances on a broader scale.

85. (1) Both A and R are true and R is the correct explanation of A.
In their initial stages, Praja Mandal movements faced heavy repression, including bans on meetings and the arrest of leaders. The princely rulers and their officials viewed the demands for democratic reforms and civil liberties as a direct threat to their absolute power. They feared that any shift toward a responsible government would dismantle the feudal privileges and autocratic control they had enjoyed for centuries.

86. (2) 1927
The All India States Peoples' Conference (AISPC) was founded in 1927 in Bombay. It was established to coordinate the various local movements for democratic rights within the numerous princely states across India. The AISPC played a crucial role in internationalizing the problems of the states' people and provided a unified voice to demand constitutional reforms, significantly influencing the later Praja Mandal movements in Rajasthan.

87. (4) Subhas Chandra Bose
The 1938 Haripura session of the Indian National Congress was presided over by Subhas Chandra Bose. This session was a turning point because it officially recognized the people's struggle in the princely states as part of the national freedom movement. The resolution passed here encouraged activists to form Praja Mandals and fight for responsible government, although the Congress maintained it would provide only moral support initially.

88. (1) Ended Congress non-intervention in states, leading to a surge in Praja Mandal formations.
The Haripura resolution of 1938 significantly altered the political landscape of Rajasthan. By ending the policy of strict non-intervention, it gave local activists the ideological backing of the Indian National Congress. This led to a rapid surge in the formation of Praja Mandals in states like Jaipur, Mewar, and Alwar, as people felt more confident in their struggle for democratic rights and civil liberties.

89. (3) Launching violent armed guerrilla warfare against state armouries
Praja Mandal movements in Rajasthan generally followed the Gandhian path of non-violence. Their methods included organizing peaceful meetings, publishing pamphlets, and conducting constructive work like promoting Khadi and Harijan upliftment. They did not resort to violent armed guerrilla warfare or attacks on state armouries. Their goal was to achieve political change through moral pressure, public

Downloaded from www.pdf.tube

mobilization, and civil disobedience rather than through military force.

90. (2) 1934
The Marwar Praja Mandal was formally established in 1934. Its formation was a significant step in the political awakening of the Jodhpur state. Led by visionary figures like Jai Narayan Vyas, the organization aimed to challenge the autocratic administration and demand basic civil rights. It served as the primary platform for coordinating political protests and social reform activities in the expansive Marwar region.

91. (1) I, II, III and IV only
Leaders like Jai Narayan Vyas, Bhanwarlal Saraf, Abhai Mal Jain, and Chhaganraj Chopasniwala were central to the Marwar Praja Mandal and the subsequent Marwar Lok Parishad. They led numerous agitations against the misrule in Jodhpur. Manikya Lal Verma, however, was the primary leader of the Mewar region and was not a part of the core leadership of the Marwar-based political organizations.

92. (2) Marwar Hitkarini Sabha
Before the Praja Mandal was formed, the Marwar Hitkarini Sabha was the most active organization in the Jodhpur state. Originally founded in 1918 and revived in 1923, it worked toward social reform and raised its voice against administrative corruption. It played a crucial role in preparing the ground for more formal political activities by educating the public about their rights and the state's responsibilities.

93. (2) 1936
In 1936, political activists in Marwar observed 'Krishna Day' as a mark of protest. This event was organized to draw attention to the injustice and state apathy regarding the abduction of a woman named Krishna. The observance demonstrated the Praja Mandal's commitment to social justice and its ability to mobilize the public against the failure of the state machinery to protect its citizens' dignity.

94. (1) A-iii, B-iv, C-i, D-ii
The founding leaders of various Praja Mandals were distinct. Bhanwarlal Saraf was a key figure in Marwar. Balwant Singh Mehta served as the first president of the Mewar Praja Mandal. In Jaipur, the movement was initiated by Kapur Chand Patni and later led by Jamnalal Bajaj. Kanti Lal was the primary founder of the Bundi Praja Mandal, highlighting the diverse leadership across Rajasthan.

95. (1) The Marwar Praja Mandal was heavily supported by the British authorities who funded its activities.
The statement that the British supported and funded the Marwar Praja Mandal is incorrect. In reality, the British authorities and the Jodhpur state administration viewed the Praja Mandal with deep suspicion and frequently suppressed its activities. Leaders like Jai Narayan Vyas were repeatedly arrested and exiled, while the organization was banned multiple times for its role in demanding a democratic and responsible government.

NODIA

96. (3) Statement I is correct but Statement II is incorrect
Jai Narayan Vyas wrote 'Marwar Ki Avastha' and 'Popabai Ki Pol' to expose the corruption in Jodhpur's administration. However, he was not the sole representative of the Rajputana states at the First Round Table Conference. That role was typically occupied by the princely rulers or their nominated Dewans. Vyas was a grassroots leader whose influence came from mass mobilization rather than official colonial diplomatic representation.

97. (2) To protest the abduction of a woman named Krishna and the state's failure to give justice.
'Krishna Day' was observed by the Marwar Praja Mandal in 1936 specifically to protest the abduction of a young woman named Krishna and the subsequent failure of the Jodhpur state authorities to take effective action. This event was used by the Praja Mandal to highlight the lack of rule of law and the state's inability to ensure the safety and justice of its subjects.

98. (4) Both (1) and (2)
The Mewar Praja Mandal was established in 1938 through the combined efforts of Balwant Singh Mehta and Manikya Lal Verma. While Balwant Singh Mehta served as the first president, Manikya Lal Verma was the driving organizational force behind it. Their collaboration was essential for building a strong political movement in the

STUDYING FROM PDFs?

THINK AGAIN.

If you are studying only from PDFs,
you are wasting valuable time.

Research shows that learning from

PRINTED BOOKS has up to

4× HIGHER RETENTION

than studying from screens.

PRINT BOOK = BETTER MEMORY

PDF = LOWER RETENTION

Those who study from **PRINTED BOOKS**
move **AHEAD.**

Others are left **BEHIND**
in competition.

In competitive exams,
being average is not enough.

STAY ONE STEP AHEAD.

Mewar state, which eventually became one of the most active in Rajasthan.

99. (2) IV only
The Jaipur Praja Mandal, founded in 1931 and reorganized in 1936, is historically significant. During the 1942 Quit India Movement, Hiralal Shastri signed the Gentlemen's Agreement. However, Baba Harishchandra formed the 'Azad Morcha' because he opposed the agreement, not because he supported it. He believed the Praja Mandal should actively participate in the national movement rather than staying neutral as the agreement mandated.

100. (4) Hiralal Shastri and Sir Mirza Ismail
The Gentlemen's Agreement of 1942 was a significant pact between Hiralal Shastri, the leader of the Jaipur Praja Mandal, and Sir Mirza Ismail, the Prime Minister of the Jaipur state. Under this agreement, the state promised certain reforms and civil liberties, while the Praja Mandal agreed not to launch any agitation during the Quit India Movement. This kept Jaipur relatively peaceful during the national turmoil.

101. (3) Baba Harishchandra
Baba Harishchandra was the leader who formed the 'Azad Morcha' in 1942 as a breakaway group from the Jaipur Praja Mandal. He and his followers were deeply dissatisfied with the Gentlemen's Agreement, which prevented the Praja Mandal from participating in the Quit India Movement. The Azad Morcha took an active part in the national struggle, conducting protests and strikes against the British government.

102. (1) A-i, B-ii, C-iv, D-iii
These publications and songs are linked to specific leaders. Manikya Lal Verma wrote 'Mewar Ka Vartman Shasan' and the song 'Panchida'. Jai Narayan Vyas authored 'Popabai Ki Pol' to criticize Jodhpur's administration. Hiralal Shastri is remembered for his patriotic song 'Prateeksha Namo Namah'. These creative works played a vital role in mobilizing the masses and spreading the message of freedom and democratic rights.

103. (4) Balwant Singh Mehta was appointed as the President and Bhurelal Baya as the Vice-President.
When the Mewar Praja Mandal was established in April 1938, the first executive committee featured Balwant Singh Mehta as the President. Bhurelal Baya was appointed as the Vice-President, and Manikya Lal Verma took the responsibility of the General Secretary. This leadership structure provided the necessary organizational stability to launch the movement for responsible government and civil liberties in the Mewar princely state.

104. (3) Statement I is correct but Statement II is incorrect
In 1942, the Azad Morcha actively participated in the Quit India Movement in Jaipur, organizing strikes and protests. In contrast, the official Jaipur Praja Mandal, led by Hiralal Shastri, remained neutral due to the Gentlemen's Agreement. Therefore, the official Praja Mandal did not launch any attacks on government buildings; instead, it focused on constitutional negotiations with the state Prime Minister, Sir Mirza Ismail.

105. (3) Bhanwarlal Saraf
Manikya Lal Verma, Bhurelal Baya, and Ramesh Chandra Vyas were all prominent leaders who were deeply involved in the Mewar Praja Mandal's activities. They were instrumental in organizing agitations and social reforms in the Udaipur region. Bhanwarlal Saraf, however, was a key figure in the Marwar Praja Mandal based in Jodhpur and was not associated with the leadership of the Mewar-based political movement.

106. (3) 1938
The first formal session of the reorganized Jaipur Praja Mandal was held in 1938. This session was presided over by the prominent national leader Jamnalal Bajaj. The event was crucial for consolidating the movement in Jaipur, as it clearly defined the goal of achieving a responsible government. The session also marked the transition of the Praja Mandal from a social reform group into a formal political organization.

107. (4) Anjana Devi Choudhary
Anjana Devi Choudhary holds the distinction of being the first woman in Rajasthan to be arrested during the political movements. As the wife of

Click Here to Buy book on Amazon

CHAPTER 09
Integration of Rajasthan

1. At the time of India's independence, what was the administrative composition of the Rajputana region in terms of princely states and chiefships?
(1) 18 princely states and 4 chiefships
(2) 19 princely states and 3 chiefships
(3) 20 princely states and 2 chiefships
(4) 21 princely states and 1 chiefship
(5) Question not attempted

2. Before the integration process began, which of the following areas in Rajputana was directly under the administration of the British Crown as a Chief Commissioner's Province?
(1) Ajmer-Merwara
(2) Mewar
(3) Marwar
(4) Shekhawati
(5) Question not attempted

3. Which of the following correctly identifies the three chiefships that existed in Rajputana prior to integration?
(1) Shahpura, Lava, and Kushalgarh
(2) Neemrana, Kishangarh, and Lava
(3) Kushalgarh, Lava, and Neemrana
(4) Kushalgarh, Tonk, and Neemrana
(5) Question not attempted

4. The States Department, created on 5 July 1947 to handle the integration of princely states, established specific criteria for a state to maintain its independent existence. What were these criteria?
(1) Minimum population of 20 lakh and annual revenue of 2 crore
(2) Minimum population of 10 lakh and annual revenue of 1 crore
(3) Minimum population of 15 lakh and annual revenue of 50 lakh
(4) Minimum population of 5 lakh and annual revenue of 2 crore
(5) Question not attempted

5. Which of the following princely states in Rajputana fulfilled the criteria set by the States Department to maintain an independent identity?
(1) Jaipur, Jodhpur, Kota, and Bikaner
(2) Udaipur, Kota, Bharatpur, and Jodhpur
(3) Jaipur, Jodhpur, Bikaner, and Udaipur
(4) Bikaner, Alwar, Jodhpur, and Udaipur
(5) Question not attempted

6. Which princely state of Rajputana was the first to sign the Instrument of Accession to join the Indian Union on 7 August 1947?
(1) Jodhpur
(2) Bikaner
(3) Jaipur
(4) Mewar
(5) Question not attempted

7. Which princely state of Rajputana was the last to sign the Instrument of Accession on 14 August 1947?
(1) Bharatpur
(2) Jaisalmer
(3) Sirohi
(4) Dholpur
(5) Question not attempted

8. Match the princely states in List I with their ruling dynasties at the time of independence in List II.
List I: (Princely State)
A. Mewar
B. Jodhpur
C. Jaipur
D. Kota
List II: (Ruling Dynasty)
i. Kachhwaha
ii. Hada Chauhan
iii. Sisodia
iv. Rathore
Select the correct code:
(1) A-iii, B-iv, C-i, D-ii

NODIA

116. (4) AISPC's seventh session in Udaipur (1945-46) was presided over by Jawaharlal Nehru.
The integration of Rajasthan's movements with the national struggle was highlighted by the seventh session of the All India States Peoples' Conference, held in Udaipur. Jawaharlal Nehru presided over this historic session in 1945-46. This event solidified the bond between the Praja Mandals and the Indian National Congress, making it clear that the future of the princely states lay in a democratic, independent India.

117. (3) Transformed local struggles into a cohesive nationalist movement for a democratic India.
Linking the local Praja Mandal movements with the Indian National Congress ideology had a transformative effect. It elevated the regional struggles from mere administrative complaints to a part of the broader nationalist mission. This connection provided local leaders with a clear political vision and organizational support, eventually leading to the demand for the total integration of the princely states into a democratic and unified India.

118. (2) Manikya Lal Verma
The famous folk song 'Panchida' was composed and sung by Manikya Lal Verma. He used this powerful song during the Bijolia Peasant Movement to inspire and mobilize the illiterate and oppressed peasants. The emotional lyrics and traditional melody made it an effective tool for mass communication, helping to spread the message of unity and resistance against the feudal cesses and the Begar system.

119. (1) Both Statement I and Statement II are correct
Initially, the Praja Mandals sought limited constitutional reforms and responsible government under the existing rulers. However, as the national independence movement reached its peak in the mid-1940s, their goals became more radical. Influenced by the Quit India Movement, they began demanding the total abolition of monarchical rule and the full integration of their states into the upcoming independent and democratic nation of India.

120. (1) Mobilization of local resources to support the British war effort during World War II.
The mobilization of local resources to support the British during World War II was a policy followed by the princely rulers, which was directly contrary to the Praja Mandal objectives. The Praja Mandals and the Congress generally opposed the forced extraction of Indian resources for a colonial war. In contrast, promoting Khadi, using the Hindi language, and removing untouchability were all positive goals shared by the movements.

www.nodia.in

Downloaded from www.pdf.tube

32. In the second phase of integration (25 March 1948), how many princely states merged to form the Rajasthan Union (Former Rajasthan)?
(1) Seven
(2) Eight
(3) Nine
(4) Ten
(5) Question not attempted

33. Which of the following states was NOT a part of the Rajasthan Union formed during the second phase of integration?
(1) Kota
(2) Udaipur
(3) Bundi
(4) Jhalawar
(5) Question not attempted

34. Which chiefship was integrated into the Rajasthan Union during the second phase?
(1) Kushalgarh
(2) Lava
(3) Neemrana
(4) Sironj
(5) Question not attempted

35. Consider the following statements regarding the Rajasthan Union (Phase 2):
I. Kota was designated as its capital.
II. Maharao Bhim Singh of Kota was appointed as the Rajpramukh.
III. Hiralal Shastri was appointed as the Prime Minister.
Which combination of the above statements is correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

36. Who was appointed as the Prime Minister of the Rajasthan Union formed on 25 March 1948?
(1) Manikya Lal Verma
(2) Shobharam Kumawat
(3) Jai Narayan Vyas
(4) Gokul Lal Asawa
(5) Question not attempted

37. Which ruler uttered the famous words, "I am signing my own death warrant," while signing the merger agreement for the Rajasthan Union?
(1) Maharawal Lakshman Singh of Dungarpur
(2) Maharao Bahadur Singh of Bundi State
(3) Maharawal Chandraveer Singh of Banswara
(4) Maharaja Sudarshan Dev of Shahpura State
(5) Question not attempted

38. Match the states in Phase 2 in List I with their ruling dynasties in List II.
List I: (State in Phase 2)
A. Kota
B. Pratapgarh
C. Shahpura
D. Jhalawar
List II: (Ruling Dynasty)
i. Jhala
ii. Hada
iii. Sisodia
iv. Guhil
Select the correct code:
(1) A-i, B-ii, C-iv, D-iii
(2) A-ii, B-iv, C-iii, D-i
(3) A-ii, B-iii, C-iv, D-i
(4) A-iv, B-iii, C-i, D-ii
(5) Question not attempted

39. Who inaugurated the Rajasthan Union (Phase 2) on 25 March 1948?
(1) Jawaharlal Nehru
(2) Sardar Vallabhbhai Patel
(3) Lord Mountbatten
(4) N.V. Gadgil
(5) Question not attempted

40. Consider the following statements about the formation of the Rajasthan Union:
I. It included states from the Hadoti region.
II. It included states from the Vagad region.
III. Shahpura was the first state in Rajputana to establish a fully responsible government before the merger.
IV. Tonk was the only Hindu princely state in this union.
Which combination of the above statements is correct?
(1) I, II, and III only
(2) I, III, and IV only
(3) II, III, and IV only
(4) I, II, III, and IV

NODIA

(2) A-iv, B-iii, C-ii, D-i
(3) A-iii, B-i, C-iv, D-ii
(4) A-ii, B-iv, C-iii, D-i
(5) Question not attempted

9. What was the central purpose of the "Standstill Agreement" signed by the princely states?
(1) To permanently freeze the geographical boundaries and administrative jurisdictions of all participating states.
(2) To suspend the collection and distribution of state revenues until the formal integration process reached completion.
(3) To maintain existing administrative arrangements with the Crown until new constitutional provisions were established.
(4) To strictly prohibit the states from independent recruitment or expansion of their internal military forces.
(5) Question not attempted

10. The following question consists of two statements, Assertion (A) and Reason (R). Choose the correct option:
Assertion (A): Sardar Vallabhbhai Patel prioritised the swift integration of the Rajputana states.
Reason (R): The states of Rajputana formed a highly sensitive frontier sharing a long border with newly created Pakistan.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

11. Which Indian leader was primarily appointed as the Secretary of the States Department to assist Sardar Vallabhbhai Patel in the integration process?
(1) K.M. Munshi
(2) Shankarrao Deo
(3) N.V. Gadgil
(4) V.P. Menon
(5) Question not attempted

12. Arrange the following states in the correct chronological order of signing the Instrument of Accession:
I. Bikaner
II. Dholpur
III. Jodhpur
Select the correct order:
(1) I, III, II
(2) I, II, III
(3) III, I, II
(4) II, III, I
(5) Question not attempted

13. By signing the Instrument of Accession, the princely states agreed to surrender which three subjects to the Dominion of India?
(1) Defense, Education, and Revenue
(2) Foreign Affairs, Currency, and Agriculture
(3) Defense, Foreign Affairs, and Communications
(4) Communications, Police, and Defense
(5) Question not attempted

14. What specific designation was given to the financial grant provided to the rulers of the princely states in exchange for merging their states into India?
(1) State Pension
(2) Royal Remuneration
(3) Integration Allowance
(4) Privy Purse
(5) Question not attempted

15. Consider the following statements regarding the background of Rajasthan's integration:
I. The integration of Rajasthan was completed in exactly five stages.
II. The entire process took more than eight years to complete.
III. Ajmer-Merwara was the only Part-C state in the region prior to 1956.
Which combination of the above statements is correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

16. V.P. Menon authored a highly influential book documenting the complex process of merging the princely states. What is the title of this book?
(1) The Discovery and Merger of Indian States
(2) The Story of the Integration of the Indian

Click Here to Buy book on Amazon

States
(3) Princely India and the Mission of Sardar Patel
(4) The Unification and Governance of Modern India
(5) Question not attempted

17. During the integration process, which British official played a crucial mediating role alongside Sardar Patel and V.P. Menon to convince reluctant rulers?
(1) Lord Wavell
(2) Lord Mountbatten
(3) Clement Attlee
(4) Sir Stafford Cripps
(5) Question not attempted

18. Match the key figures in List I with their associated roles or status during the integration process in List II.
List I: (Key Figure)
A. Sardar Vallabhbhai Patel
B. V.P. Menon
C. N.V. Gadgil
D. K.M. Munshi
List II: (Associated Role/Status)
i. Secretary of the States Department
ii. Minister of States Department
iii. Suggested the name 'Matsya Union'
iv. Inaugurated early integration phases
Select the correct code:
(1) A-ii, B-i, C-iv, D-iii
(2) A-i, B-ii, C-iii, D-iv
(3) A-ii, B-iv, C-i, D-iii
(4) A-iv, B-iii, C-ii, D-i
(5) Question not attempted

19. Identify the incorrect statement regarding the initial strategy used by the States Department for integration.
(1) The rulers were assured that their internal autonomy would not be compromised immediately upon signing the Instrument of Accession.
(2) The initial accession was limited to three core subjects.
(3) Sardar Patel threatened the immediate military annexation of all Rajputana states if they did not sign by 15 August 1947.
(4) The geographical contiguity of the state to India or Pakistan was a major practical factor in accession.
(5) Question not attempted

20. Consider the following statements about V.P. Menon's role in the integration:
I. He drafted the Instrument of Accession.
II. He acted as the primary emissary between Sardar Patel and the princes.
III. He personally negotiated with the Maharaja of Jodhpur when the latter hesitated.
IV. He was the first Chief Minister of the integrated Rajasthan.
Which combination of the above statements is correct?
(1) I, II, and III only
(2) II, III, and IV only
(3) I, III, and IV only
(4) I, II, III, and IV
(5) Question not attempted

21. Which ruler famously pulled out a pen-pistol during a meeting with V.P. Menon regarding the signing of accession documents?
(1) Maharaja Sadul Singh of Bikaner
(2) Maharana Bhupal Singh of Mewar
(3) Maharaja Hanwant Singh of Jodhpur
(4) Maharao Bhim Singh of Kota
(5) Question not attempted

22. Arrange the following administrative phases of Rajasthan's integration in their correct chronological order:
I. Formation of United State of Rajasthan
II. Formation of Matsya Union
III. Formation of Greater Rajasthan
IV. Formation of Rajasthan Union
Select the correct order:
(1) II, IV, I, III
(2) II, I, IV, III
(3) IV, II, I, III
(4) II, III, IV, I
(5) Question not attempted

23. The first phase of integration in Rajasthan resulted in the formation of the Matsya Union. On which exact date was it inaugurated?
(1) 15 August 1947
(2) 25 March 1948
(3) 18 April 1948
(4) 18 March 1948
(5) Question not attempted

NODIA

24. Which four princely states constituted the Matsya Union?
(1) Alwar, Bharatpur, Dholpur, and Karauli
(2) Jaipur, Jodhpur, Bikaner, and Jaisalmer
(3) Kota, Bundi, Jhalawar, and Tonk
(4) Udaipur, Dungarpur, Banswara, and Pratapgarh
(5) Question not attempted

25. Consider the following statements regarding the Matsya Union:
I. It was formed on 18 March 1948.
II. Its capital was established at Alwar.
III. Shobharam Kumawat was appointed as its Prime Minister.
IV. Udaybhan Singh of Dholpur was made its Rajpramukh.
V. It was inaugurated by Sardar Vallabhbhai Patel.
Which combination of the above statements is incorrect?
(1) I and II only
(2) III and IV only
(3) V only
(4) II, IV, and V only
(5) Question not attempted

26. Who suggested the name "Matsya Union" for the newly formed entity in the first phase, drawing inspiration from the ancient Mahabharata period?
(1) K.M. Munshi
(2) Jawaharlal Nehru
(3) V.P. Menon
(4) Gokulbhai Bhatt
(5) Question not attempted

27. Which chiefship was incorporated into the Matsya Union during the first phase of integration?
(1) Lava
(2) Kushalgarh
(3) Shahpura
(4) Neemrana
(5) Question not attempted

28. Match the posts of the Matsya Union in List I with the appointed individuals in List II.
List I: (Matsya Union Post)
A. Rajpramukh
B. Up-Rajpramukh
C. Prime Minister
D. Inaugurator
List II: (Appointed Individual)
i. Shobharam Kumawat
ii. N.V. Gadgil
iii. Udaybhan Singh
iv. Ganeshpal Deo
Select the correct code:
(1) A-iv, B-iii, C-ii, D-i
(2) A-iii, B-iv, C-i, D-ii
(3) A-iii, B-i, C-iv, D-ii
(4) A-ii, B-iii, C-i, D-iv
(5) Question not attempted

NODIA

29. Prior to the formation of the Matsya Union, the administration of which state was temporarily taken over by the Government of India due to suspicions regarding the ruler's involvement in Mahatma Gandhi's assassination?
(1) Dholpur
(2) Karauli
(3) Alwar
(4) Bharatpur
(5) Question not attempted

30. The following question consists of two statements, Assertion (A) and Reason (R). Choose the correct option:
Assertion (A): The Matsya Union maintained a separate existence until May 1949 before finally merging with Greater Rajasthan.
Reason (R): There was a strong difference of opinion among its member states regarding whether to merge with Rajasthan or with Uttar Pradesh based on linguistic similarities.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

31. Where did the inauguration ceremony of the Matsya Union take place?
(1) Lohagarh Fort, Bharatpur
(2) City Palace, Alwar
(3) Junagarh Fort, Bikaner
(4) Karauli Palace
(5) Question not attempted

Ramnarayan Choudhary, she was active in both peasant and Praja Mandal agitations. Her arrest in the 1920s set a powerful example for other women, encouraging them to step out of their homes and participate actively in the regional struggle for freedom.

108. (4) I, II and III
Narayani Devi Verma, the wife of Manikya Lal Verma, was a stalwart of the freedom struggle in Mewar. She was imprisoned in 1942 for her participation in the Quit India Movement. Beyond politics, she was a dedicated social worker who founded the Mahila Ashram in Bhilwara in 1944. This institution focused on educating and empowering women, reflecting her lifelong commitment to social and political reform.

109. (3) Mahima Devi Kinkar - Jodhpur movement
Mahima Devi Kinkar was a prominent female activist associated with the political movements in the Jodhpur state. She played an active role in the Marwar Lok Parishad and participated in various agitations for civil rights. Other matches like Rama Devi in Bijolia or Bhagwati Devi in Mewar would be correct, but the pairing of Mahima Devi Kinkar with the Jodhpur region is historically accurate within this context.

110. (4) Jodhpur
Savitri Devi Bhati was a courageous political worker who was primarily active in the Jodhpur (Marwar) state. She was a key figure in organizing women during the agitations led by the Marwar Lok Parishad. Her leadership helped mobilize a large number of women against the autocratic policies of the Jodhpur administration, significantly contributing to the social and political awakening in the western Rajasthan region.

111. (1) Aruna Asaf Ali
While Aruna Asaf Ali was a legendary figure in the national Quit India Movement, her activities were centered at the all-India level, particularly in Delhi. She was not directly involved in the grassroots Praja Mandal or peasant movements within the Rajasthan princely states. In contrast, Anjana Devi Choudhary, Ratan Shastri, and Rama Devi were indigenous leaders who workerd extensively on the ground within Rajasthan.

112. (3) Statement I is correct but Statement II is incorrect
Women's participation in the Rajasthan movements was instrumental in challenging traditional social restrictions like the purdah system. However, the statement that they were never subjected to imprisonment or brutality is false. Many women leaders, such as Anjana Devi Choudhary and Narayani Devi Verma, faced arrest, imprisonment, and harsh treatment from the state authorities for their active roles in the peasant and Praja Mandal struggles.

113. (4) I, II, III, IV and V
All the women listed—Anjana Devi Choudhary, Narayani Devi Verma, Rama Devi, Mahima Devi Kinkar, and Ratan Shastri—made significant contributions to the awakening in Rajasthan. They were involved in various capacities, from leading protests and facing imprisonment to establishing educational institutions and promoting Khadi. Their collective efforts ensured that the political movement for democratic rights was closely linked with the social upliftment of women.

114. (1) It broadened the nationalist base, linking political rights with social reforms for women.
The participation of women in the Praja Mandal movements had a profound impact on Rajasthan's society. It transformed the political struggle into a truly mass movement by bringing women into the public sphere. This involvement not only strengthened the demand for a responsible government but also facilitated social reforms, such as the gradual decline of the purdah system and increased focus on women's education.

115. (3) Jodhpur
Subhas Chandra Bose visited Jodhpur in 1938. His visit was a momentous occasion for the local activists of the Marwar Praja Mandal. During his stay, he addressed large gatherings, inspiring the youth and the general public to intensify their struggle for civil liberties. His presence helped bridge the gap between the local movements and the national freedom struggle, boosting the morale of the regional leaders significantly.

Downloaded from www.pdf.tube

(5) Question not attempted

41. The United State of Rajasthan (Phase 3) was formed on 18 April 1948 by the merger of which major state into the existing Rajasthan Union?
(1) Jaipur
(2) Jodhpur
(3) Udaipur (Mewar)
(4) Bikaner
(5) Question not attempted

42. Arrange the following leaders in the chronological order of them becoming Prime Ministers during the first four phases of Rajasthan's integration:
I. Gokul Lal Asawa
II. Shobharam Kumawat
III. Hiralal Shastri
IV. Manikya Lal Verma
Select the correct order:
(1) II, I, IV, III
(2) I, II, III, IV
(3) II, IV, I, III
(4) IV, II, I, III
(5) Question not attempted

43. Who was appointed as the Rajpramukh of the United State of Rajasthan in April 1948?
(1) Maharao Bhim Singh
(2) Sawai Man Singh II
(3) Maharaja Hanwant Singh
(4) Maharana Bhupal Singh
(5) Question not attempted

44. Who was the Prime Minister of the United State of Rajasthan?
(1) Jai Narayan Vyas
(2) Manikya Lal Verma
(3) Gokul Lal Asawa
(4) Mohan Lal Sukhadia
(5) Question not attempted

45. Consider the following statements regarding the integration of Udaipur in Phase 3:
I. Udaipur became the capital of the United State of Rajasthan.
II. Maharana Bhupal Singh demanded a privy purse of 20 lakh rupees.
III. Maharao Bhim Singh of Kota was made the Senior Up-Rajpramukh.
IV. The inauguration was performed by Sardar Patel.
V. A separate session of the assembly was promised to be held in Kota annually.
Which combination of the above statements is correct?
(1) I, II, III, and V only
(2) I, II, IV, and V only
(3) II, III, IV, and V only
(4) I, III, IV, and V only
(5) Question not attempted

NODIA

46. The inauguration of the United State of Rajasthan (Phase 3) was personally conducted by which national leader in Udaipur?
(1) Mahatma Gandhi
(2) Sardar Vallabhbhai Patel
(3) Dr. Rajendra Prasad
(4) Jawaharlal Nehru
(5) Question not attempted

47. Which chiefship was technically merged into Jaipur state in July 1948 before Jaipur itself was integrated into Greater Rajasthan?
(1) Lava
(2) Kushalgarh
(3) Neemrana
(4) Sironj
(5) Question not attempted

48. Match the phases of integration in List I with their capital cities in List II.
List I: (Phase of Integration)
A. Matsya Union
B. Rajasthan Union
C. United State of Rajasthan
D. Greater Rajasthan
List II: (Capital City)
i. Kota
ii. Alwar
iii. Jaipur
iv. Udaipur
Select the correct code:
(1) A-i, B-ii, C-iii, D-iv
(2) A-ii, B-i, C-iv, D-iii
(3) A-ii, B-iv, C-i, D-iii
(4) A-iv, B-iii, C-ii, D-i
(5) Question not attempted

49. In order to accommodate Maharana Bhupal Singh's demand for a 20 lakh rupee privy purse,

how did the central government structure the payment?
(1) 10 lakh provided as a standard privy purse and 10 lakh as an annual grant for agricultural subsidy.
(2) 10 lakh as privy purse, 5 lakh as Rajpramukh allowance, and 5 lakh as a religious grant.
(3) 20 lakh provided as a singular consolidated non-taxable grant for all royal administrative expenditures.
(4) 15 lakh provided as a standard privy purse and 5 lakh as a specialized personal loan to be waived later.
(5) Question not attempted

50. The following question consists of two statements, Assertion (A) and Reason (R). Choose the correct option:
Assertion (A): The United State of Rajasthan marked a significant psychological victory for the States Department.
Reason (R): The integration of Mewar, which had fiercely resisted Islamic and British subjugation for centuries, encouraged other major Rajputana states to join the union.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

51. The formation of Greater Rajasthan took place on which historically significant date, now celebrated as Rajasthan Day?
(1) 26 January 1950
(2) 15 August 1947
(3) 30 March 1949
(4) 1 November 1956
(5) Question not attempted

52. Which four large princely states merged with the United State of Rajasthan to form Greater Rajasthan?
(1) Jaipur, Jodhpur, Bikaner, and Bharatpur
(2) Jodhpur, Bikaner, Jaisalmer, and Sirohi
(3) Jaipur, Udaipur, Jodhpur, and Bikaner
(4) Jaipur, Jodhpur, Bikaner, and Jaisalmer
(5) Question not attempted

53. Who was uniquely designated as the "Maharajpramukh" for life upon the formation of Greater Rajasthan?
(1) Sawai Man Singh II
(2) Maharaja Hanwant Singh
(3) Maharana Bhupal Singh
(4) Maharaja Sadul Singh
(5) Question not attempted

54. Who was appointed as the Rajpramukh of Greater Rajasthan?
(1) Maharana Bhupal Singh
(2) Sawai Man Singh II
(3) Maharao Bhim Singh
(4) Udaybhan Singh
(5) Question not attempted

55. Consider the following statements regarding the B.R. Patel Committee:
I. It was formed to resolve the dispute over the capital city for Greater Rajasthan.
II. It recommended Jodhpur as the capital based on its geographical centrality.
III. It recommended the establishment of the High Court in Jodhpur.
Which combination of the above statements is correct?
(1) I and II only
(2) I and III only
(3) II and III only
(4) I, II and III
(5) Question not attempted

56. Based on the recommendations of the B.R. Patel Committee, which city was definitively made the capital of Greater Rajasthan?
(1) Jaipur
(2) Jodhpur
(3) Udaipur
(4) Bikaner
(5) Question not attempted

57. Who assumed the office of the Prime Minister (later termed Chief Minister) of Greater Rajasthan on 30 March 1949?
(1) Jai Narayan Vyas
(2) Tikaram Paliwal
(3) Hiralal Shastri
(4) Mohan Lal Sukhadia
(5) Question not attempted

Click Here to Buy book on Amazon

58. Match the government departments assigned by the B.R. Patel Committee in List I with their allocated cities in List II.
List I: (Government Department)
A. High Court
B. Department of Education
C. Department of Minerals and Customs
D. Department of Agriculture
List II: (Allocated City)
i. Bharatpur
ii. Bikaner
iii. Jodhpur
iv. Udaipur
Select the correct code:
(1) A-iii, B-ii, C-iv, D-i
(2) A-i, B-ii, C-iii, D-iv
(3) A-iii, B-iv, C-ii, D-i
(4) A-ii, B-iii, C-i, D-iv
(5) Question not attempted

59. Who formally inaugurated the formation of Greater Rajasthan in Jaipur?
(1) Lord Mountbatten
(2) Dr. Rajendra Prasad
(3) Jawaharlal Nehru
(4) Sardar Vallabhbhai Patel
(5) Question not attempted

60. Consider the following statements about Greater Rajasthan:
I. It brought almost all major Rajputana states under a single political umbrella.
II. Jaisalmer was directly administered by the central government prior to this merger.
III. The post of Maharajpramukh was created specifically to honor the status of the Mewar ruler.
IV. V.P. Menon strongly opposed the inclusion of Jaisalmer in this phase.
Which combination of the above statements is correct?
(1) I, II, and III only
(2) I and III only
(3) II, III, and IV only
(4) I, II, III, and IV
(5) Question not attempted

61. On 15 May 1949, the Matsya Union was finally merged into Greater Rajasthan to form the United State of Greater Rajasthan. This merger was based on the recommendations of which committee?
(1) Fazal Ali Commission
(2) B.R. Patel Committee
(3) Shankarrao Deo Committee
(4) J.V.P. Committee
(5) Question not attempted

62. Arrange the following events regarding the integration of Rajasthan in the correct chronological order:
I. Merger of Matsya Union into Greater Rajasthan
II. Formation of Matsya Union
III. Inclusion of Udaipur
IV. Inclusion of Sirohi
Select the correct sequence:
(1) II, I, III, IV
(2) II, III, I, IV
(3) III, II, I, IV
(4) II, III, IV, I
(5) Question not attempted

63. The Shankarrao Deo Committee was primarily tasked with ascertaining the public opinion of which two specific states regarding their merger preference (Rajasthan vs Uttar Pradesh)?
(1) Bharatpur and Dholpur
(2) Alwar and Karauli
(3) Bharatpur and Alwar
(4) Dholpur and Karauli
(5) Question not attempted

64. During the integration of the Matsya Union into Greater Rajasthan, which leader from the Matsya cabinet was inducted into Hiralal Shastri's cabinet?
(1) Jugal Kishore Chaturvedi
(2) Shobharam Kumawat
(3) Master Adityendra
(4) Bhola Nath
(5) Question not attempted

65. Consider the following statements regarding the integration process in May 1949:
I. The new entity was termed the United State of Greater Rajasthan.
II. The Shankarrao Deo Committee consisted of three members.
III. R.K. Sidhwa and Prabhu Dayal were the other two members of the committee.

NODIA

at Jodhpur following the reorganization.

Which combination of the above statements is correct?

(1) I, II, and III only
(2) II, III, and IV only
(3) I, II, and IV only
(4) I, III, and IV only
(5) Question not attempted

81. Before its merger with Rajasthan, what was the constitutional status of Ajmer-Merwara under the Indian Constitution of 1950?

(1) Part A State
(2) Part B State
(3) Part C State
(4) Part D Territory
(5) Question not attempted

82. The separate legislative assembly of the Ajmer state prior to 1956 was known by what name?

(1) Dhara Sabha
(2) Vidhan Parishad
(3) Praja Mandal
(4) Lok Sabha
(5) Question not attempted

83. How many elected members constituted the Dhara Sabha of Ajmer?

(1) 20
(2) 30
(3) 40
(4) 60
(5) Question not attempted

84. Who served as the first and only Chief Minister of the independent state of Ajmer before its merger into Rajasthan?

(1) Mukut Bihari Lal Bhargava
(2) Jwala Prasad Sharma
(3) Gokulbhai Bhatt
(4) Hari Bhau Upadhyay
(5) Question not attempted

85. Consider the following statements regarding Ajmer-Merwara:

I. It was a British administrative enclave surrounded by princely states.
II. It was a stronghold of the Arya Samaj movement in Rajputana.
III. Hari Bhau Upadhyay strongly advocated for its immediate merger with Rajasthan in 1949.
IV. The States Reorganization Commission strongly advised maintaining Ajmer as a separate state.
V. It ultimately became the 26th district of Rajasthan.

Which combination of the above statements is correct?

(1) I, II, and V only
(2) II, III, and IV only
(3) I, IV, and V only
(4) I, III, and V only
(5) Question not attempted

86. Which prominent institution, founded by Hari Bhau Upadhyay in Ajmer, played a significant role in political and social awakening during the freedom and integration struggle?

(1) Banasthali Vidyapith
(2) Gandhi Ashram, Hatundi
(3) Vardhaman Vidyalaya
(4) Rajasthan Seva Sangh
(5) Question not attempted

87. Identify the incorrect statement regarding the integration of Ajmer-Merwara.

(1) The central government initially hesitated to merge Ajmer due to its strategic and administrative distinctness.
(2) Local Congress leaders in Ajmer were initially divided on the question of merger.
(3) The final merger required a direct constitutional amendment.
(4) Ajmer's merger resulted in a significant loss of territory for the state of Rajasthan.
(5) Question not attempted

88. Match the leaders in List I with their associated regions during the integration process in List II.

List I: (Leader)
A. Hiralal Shastri
B. Manikya Lal Verma
C. Jai Narayan Vyas
D. Gokulbhai Bhatt

List II: (Associated Region)
i. Jodhpur
ii. Jaipur
iii. Sirohi
iv. Mewar

Select the correct code:

(1) A-ii, B-iv, C-i, D-iii

Downloaded from www.pdf.tube

(4) Kota → Alwar → Jaipur → Udaipur
(5) Question not attempted

73. Which of the following territories was NOT added to Rajasthan on 1 November 1956?
(1) Ajmer-Merwara
(2) Abu and Delwara
(3) Sironj
(4) Sunel Tappa
(5) Question not attempted

74. The territory of Sunel Tappa, which was merged into Rajasthan in 1956, was previously a part of which state?
(1) Madhya Bharat (Madhya Pradesh)
(2) Bombay State
(3) Uttar Pradesh
(4) Gujarat
(5) Question not attempted

75. Consider the following statements regarding the territorial exchanges in 1956:
I. Sironj subdivision of Jhalawar district was transferred to Madhya Pradesh.
II. Sunel Tappa of Mandsaur district was transferred to Rajasthan.
III. Ajmer-Merwara was partitioned between Rajasthan and Madhya Pradesh.
Which combination of the above statements is correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

76. Arrange the following final integration events in sequential order:
I. Establishment of the States Reorganization Commission
II. Merger of Abu and Delwara into Bombay State
III. Implementation of the 7th Constitutional Amendment Act
IV. Final integration of Ajmer-Merwara into Rajasthan
Select the correct sequence:
(1) II, I, III, IV
(2) I, II, IV, III
(3) II, I, IV, III
(4) I, III, II, IV
(5) Question not attempted

77. The post of Rajpramukh was abolished and replaced by the constitutional post of Governor through which Constitutional Amendment Act?
(1) 1st Amendment Act, 1951
(2) 4th Amendment Act, 1955
(3) 7th Amendment Act, 1956
(4) 9th Amendment Act, 1960
(5) Question not attempted

78. Match the territories in List I with the actions taken during the 1956 reorganization in List II.
List I: (Territory in 1956)
A. Ajmer-Merwara
B. Abu and Delwara
C. Sunel Tappa
D. Sironj
List II: (Action taken)
i. Transferred from Bombay State to Rajasthan
ii. Transferred from Madhya Pradesh to Rajasthan
iii. Transferred from Rajasthan to Madhya Pradesh
iv. Completely merged into Rajasthan as a new district
Select the correct code:
(1) A-i, B-ii, C-iii, D-iv
(2) A-iv, B-ii, C-i, D-iii
(3) A-ii, B-i, C-iv, D-iii
(4) A-iv, B-i, C-ii, D-iii
(5) Question not attempted

NODIA

79. Who was appointed as the first Governor of the fully integrated and reorganized state of Rajasthan on 1 November 1956?
(1) Gurmukh Nihal Singh
(2) Dr. Sampurnanand
(3) Sardar Hukam Singh
(4) Jogendra Singh
(5) Question not attempted

80. Consider the following statements regarding the final stage of integration:
I. Mohan Lal Sukhadia was the Chief Minister of Rajasthan when the final reorganization took place.
II. Ajmer became the 26th district of Rajasthan.
III. The capital of Rajasthan was shifted from Jaipur to Ajmer temporarily.
IV. The High Court was permanently retained

iii. 30 March 1949
iv. 26 January 1950
Select the correct code:
(1) A-ii, B-iii, C-i, D-iv
(2) A-iii, B-i, C-ii, D-iv
(3) A-ii, B-iv, C-i, D-iii
(4) A-ii, B-iii, C-i, D-iv
(5) Question not attempted

111. Who among the following was NOT a member of the Hiralal Shastri cabinet in Greater Rajasthan?
(1) Gokul Lal Asawa
(2) Siddharaj Dhaddha
(3) Prem Narayan Mathur
(4) Phoolchand Bafna
(5) Question not attempted

112. Consider the following statements regarding the States Reorganization Commission's impact on Rajasthan:
I. It was implemented on 1 November 1956.
II. It rejected the demand to merge the entire state of Ajmer-Merwara.
III. It facilitated the return of Abu and Delwara to Rajasthan.
IV. It was heavily influenced by the linguistic composition of the border regions.
Which combination of the above statements is correct?
(1) I, II, and III only
(2) I, III, and IV only
(3) II, III, and IV only
(4) I, II, III, and IV
(5) Question not attempted

113. Under the Standstill Agreement, which of the following areas of administration remained exactly as it was during British paramountcy?
(1) Election of assemblies
(2) Trade, transit, and communications
(3) Military expansion
(4) Drafting of a state constitution
(5) Question not attempted

114. Select the correct option identifying the primary reason Jaisalmer was placed under direct central administration briefly.
(1) Strategic security concerns along the border and lack of internal administrative infrastructure.
(2) Severe and prolonged drought conditions in the desert region requiring emergency central assistance.
(3) Formal and public refusal of the Maharawal to sign the Instrument of Accession during the initial deadline.
(4) Strong and organized demands by the local political leaders to maintain Jaisalmer as a fully independent nation.
(5) Question not attempted

115. Consider the following statements regarding the integration of local populations:
I. The Praja Mandals heavily supported the integration of princely states into India.
II. The Rajputana Provincial Congress Committee actively agitated for democratic reforms and merger.
III. Feudal lords (Jagirdars) universally supported the democratic integration without resistance.
IV. The integration brought fundamental rights to the citizens of the former princely states.
V. Local leaders viewed integration as the logical culmination of their freedom struggles.
Which combination of the above statements is correct?
(1) I, II, IV, and V only
(2) I, II, III, and IV only
(3) II, III, IV, and V only
(4) I, III, IV, and V only
(5) Question not attempted

116. The following question consists of two statements, Assertion (A) and Reason (R). Choose the correct option:
Assertion (A): The position of Rajpramukh was analogous to that of a Governor in the Part B states.
Reason (R): The Indian Constitution of 1950 classified integrated groups of princely states like Rajasthan as Part B states, maintaining the titular dignity of the former rulers.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

Click Here to Buy book on Amazon

(2) A-i, B-ii, C-iii, D-iv
(3) A-iv, B-iii, C-ii, D-i
(4) A-ii, B-i, C-iv, D-iii
(5) Question not attempted

89. Consider the following statements about the leaders of Rajasthan's integration:
I. Manikya Lal Verma authored "Mewar Ka Vartman Shasan".
II. Hiralal Shastri founded the Jeevan Kutir at Banasthali.
III. Jai Narayan Vyas edited the newspaper 'Akhand Bharat'.
IV. Gokul Lal Asawa was primarily a leader from the Bikaner region.
Which combination of the above statements is correct?
(1) I, II, and III only
(2) II, III, and IV only
(3) I, III, and IV only
(4) I, II, III, and IV
(5) Question not attempted

90. The following question consists of two statements, Assertion (A) and Reason (R). Choose the correct option:
Assertion (A): The integration of the Rajputana states was largely termed a "bloodless revolution."
Reason (R): Unlike Hyderabad or Junagadh, the central government did not have to resort to direct military action to integrate any state in Rajasthan.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

91. Which ruler of Jodhpur engaged in secret negotiations with Muhammad Ali Jinnah just prior to independence?
(1) Maharaja Umaid Singh
(2) Maharaja Gaj Singh
(3) Maharaja Sadul Singh
(4) Maharaja Hanwant Singh
(5) Question not attempted

92. Who acted as the primary mediator between the Maharaja of Jodhpur and Muhammad Ali Jinnah during these secret talks?
(1) The Nizam of Hyderabad
(2) The Nawab of Bhopal (Hamidullah Khan)
(3) The Nawab of Junagadh
(4) Sir V.T. Krishnamachari
(5) Question not attempted

93. What significant concession was allegedly offered by Jinnah on a blank sheet of paper to entice the Maharaja of Jodhpur to join Pakistan?
(1) Total independence from the Pakistani central legislature
(2) The title of Governor-General of Western Pakistan
(3) Free access to the port of Karachi and arms manufacturing rights
(4) Immediate military support to conquer neighboring Rajput states
(5) Question not attempted

94. Why did the state of Jaisalmer present a complex situation during the initial accession period?
(1) It was ruled by a Nawab who actively sought to join Pakistan against the local public's wishes.
(2) It refused to sign any merger agreement until it received significant industrial and agricultural subsidies.
(3) It had already entered into a formal secret treaty with Pakistan as early as the month of July 1947.
(4) Hindu majority state bordering Pakistan whose decisions were influenced by Jodhpur's stance.
(5) Question not attempted

95. Consider the following statements regarding the resistance to integration:
I. Sardar Patel used the threat of inciting a popular revolt through the Praja Mandal to coerce reluctant rulers.
II. Jodhpur ultimately signed the Instrument of Accession to India due to intense pressure from Lord Mountbatten and V.P. Menon.
III. Dholpur and Bharatpur experienced significant internal communal tensions before integration.
Which combination of the above statements is correct?

Downloaded from www.pdf.tube

(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

96. How much total time did the complete process of Rajasthan's integration take, starting from the formation of the Matsya Union to the final reorganization?
(1) 7 years, 11 months, and 14 days
(2) 8 years, 7 months, and 14 days
(3) 9 years, 2 months, and 10 days
(4) 5 years, 8 months, and 15 days
(5) Question not attempted

97. Match the princely states in List I with their specific demands or conditions during integration in List II.
List I: (Princely State)
A. Jodhpur
B. Mewar (Udaipur)
C. Bikaner
D. Jaipur
List II: (Specific Demand/Condition)
i. Wanted the capital of Greater Rajasthan to be located there
ii. Demanded a privy purse of 20 lakhs
iii. Negotiated for access to the Karachi port initially
iv. First to sign accession to protect its irrigation headworks
Select the correct code:
(1) A-iv, B-iii, C-ii, D-i
(2) A-iii, B-ii, C-iv, D-i
(3) A-iii, B-iv, C-i, D-ii
(4) A-ii, B-i, C-iv, D-iii
(5) Question not attempted

98. Upon its final formation in 1956, what was the approximate total geographical area consolidated under the State of Rajasthan?
(1) 2.42 lakh sq km
(2) 3.42 lakh sq km
(3) 4.42 lakh sq km
(4) 1.42 lakh sq km
(5) Question not attempted

99. The integration of Rajasthan rapidly accelerated the abolition of which traditional feudal administrative system in the state?
(1) Ryotwari system
(2) Mahalwari system
(3) Jagirdari system
(4) Mansabdari system
(5) Question not attempted

NODIA

100. Consider the following statements about the political restructuring during integration:
I. The integration process transferred real political power from the monarchs to popular leaders.
II. High Courts were established in every princely state's former capital.
III. The custom barriers between the various states were dismantled.
IV. A unified civil service for Rajasthan was established.
Which combination of the above statements is correct?
(1) I, II, and III only
(2) I, III, and IV only
(3) II, III, and IV only
(4) I, II, III, and IV
(5) Question not attempted

101. Which article of the Indian Constitution originally provided for the payment of Privy Purses to the former rulers of the princely states?
(1) Article 370
(2) Article 356
(3) Article 291
(4) Article 395
(5) Question not attempted

102. Arrange the following key figures in the sequence they served as the formal administrative heads (Prime Minister/Chief Minister) of the evolving state of Rajasthan:
I. Hiralal Shastri
II. C.S. Venkatachari
III. Jai Narayan Vyas
IV. Tikaram Paliwal
Select the correct sequence:
(1) I, II, III, IV
(2) II, I, IV, III
(3) I, III, II, IV
(4) IV, III, II, I
(5) Question not attempted

103. Which local leader from Bharatpur, actively involved in the Praja Parishad, is often referred to as the "Nehru of the second Rajasthan"?
(1) Master Adityendra
(2) Gopi Lal Yadav
(3) Kishan Lal Joshi
(4) Jugal Kishore Chaturvedi
(5) Question not attempted

104. Which of the following princely states celebrated 'Independence Day' separately before finally acceding to the Indian Union?
(1) None of the Rajputana states officially celebrated their independence as separate entities.
(2) Jodhpur state under Maharaja Hanwant Singh during the complex Instrument of Accession negotiations.
(3) Udaipur state under Maharana Bhupal Singh prior to the formal inauguration of the Phase 3 merger.
(4) Bikaner state under Maharaja Sadul Singh following his early signing of the accession documents.
(5) Question not attempted

105. Consider the following statements regarding the national significance of Rajasthan's integration:
I. It secured India's vulnerable western frontier.
II. It seamlessly merged absolute monarchies into a democratic republic.
III. It proved the efficacy of the Instrument of Accession mechanism.
IV. It resulted in immediate large-scale communal riots across Rajputana.
V. It formed the basis for linguistic state reorganization in north India.
Which combination of the above statements is correct?
(1) I, II, and III only
(2) II, III, and IV only
(3) I, IV, and V only
(4) I, II, III, and V only
(5) Question not attempted

106. In 1947, which department in the Government of India was tasked with the critical job of preventing the "balkanization" of the country through integration?
(1) The States Department
(2) The Home Department
(3) The Defense Department
(4) The Provincial Coordination Department
(5) Question not attempted

107. Consider the following statements regarding Hiralal Shastri:
I. He was the first Chief Minister of Greater Rajasthan.
II. He negotiated the Jaipur state's early integration.
III. He resigned from his post in 1951 due to differences with the Congress high command.
Which combination of the above statements is correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II, and III
(5) Question not attempted

108. The ruler of which state was suspected of supporting the RSS and having possible links to Mahatma Gandhi's assassination?
(1) Dholpur
(2) Alwar
(3) Bharatpur
(4) Karauli
(5) Question not attempted

109. During the integration process, a specific 'Privy Purse' was decided based on which primary metric of the acceding state?
(1) Total population
(2) Area in square kilometers
(3) Average annual revenue of the state
(4) Number of troops surrendered to the Indian Army
(5) Question not attempted

110. Match the princely states in List I with their integration phase dates in List II.
List I: (Princely State)
A. Banswara
B. Jaipur
C. Alwar
D. Sirohi (Partial)
List II: (Integration Phase Date)
i. 18 March 1948
ii. 25 March 1948

Click Here to Buy book on Amazon

IV. The public of Bharatpur and Dholpur overwhelmingly voted to join Uttar Pradesh.
V. The merger of Matsya Union completed the integration of all primarily Hindi-speaking districts.

Which combination of the above statements is incorrect?
(1) IV only
(2) I and II only
(3) III and V only
(4) IV and V only
(5) Question not attempted

66. In the sixth phase of integration (26 January 1950), which princely state was merged into Rajasthan, but with a significant portion partitioned off?
(1) Sirohi
(2) Jhalawar
(3) Dungarpur
(4) Pratapgarh
(5) Question not attempted

67. The following question consists of two statements, Assertion (A) and Reason (R). Choose the correct option:
Assertion (A): The people of Rajasthan vehemently protested against the initial integration parameters of Sirohi.
Reason (R): Sardar Patel merged the Abu and Delwara tehsils of Sirohi into the Bombay State, thereby depriving Rajasthan of its only hill station.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

68. Match the phases of integration in List I with their respective inaugurators in List II.
List I: (Integration Phase)
A. Matsya Union
B. Rajasthan Union
C. United State of Rajasthan
D. Greater Rajasthan
List II: (Inaugurator)
i. Jawaharlal Nehru
ii. Sardar Patel
iii. N.V. Gadgil (March 18)
iv. N.V. Gadgil (March 25)
Select the correct code:
(1) A-iv, B-iii, C-ii, D-i
(2) A-i, B-ii, C-iii, D-iv
(3) A-ii, B-i, C-iv, D-iii
(4) A-iii, B-iv, C-i, D-ii
(5) Question not attempted

69. Which prominent political leader from Sirohi, often called the "Gandhi of Rajasthan," led the agitation for the complete merger of Sirohi (including Abu) into Rajasthan?
(1) Manikya Lal Verma
(2) Jai Narayan Vyas
(3) Gokulbhai Bhatt
(4) Bhogilal Pandya
(5) Question not attempted

70. The following question consists of two statements, Assertion (A) and Reason (R). Choose the correct option:
Assertion (A): The final phase of Rajasthan's integration took place on 1 November 1956.
Reason (R): The States Reorganization Commission recommended the adjustment of boundaries on linguistic and administrative lines across India.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

NODIA

71. The States Reorganization Commission (1953-1955), whose recommendations led to the final shape of Rajasthan, was chaired by whom?
(1) K.M. Panikkar
(2) H.N. Kunzru
(3) V.P. Menon
(4) Fazal Ali
(5) Question not attempted

72. Select the correct order of locations that served as capitals during the successive phases of integration (Phase 1 to Phase 4):
(1) Alwar → Kota → Udaipur → Jaipur
(2) Bharatpur → Udaipur → Kota → Jodhpur
(3) Alwar → Udaipur → Kota → Jaipur

117. Which of the following leaders was closely associated with the political awakening in Bikaner?
(1) Gokulbhai Bhatt
(2) Bhogilal Pandya
(3) Magharam Vaidya
(4) Master Adityendra
(5) Question not attempted

118. Consider the following statements about the financial integration of Rajasthan:
I. Custom duties levied between different princely states were abolished.
II. A unified system of taxation was immediately implemented perfectly across all regions in 1949.
III. The integration allowed for centralized economic planning for the first time in the region.
Which combination of the above statements is correct?
(1) I and II only
(2) I and III only
(3) II and III only
(4) I, II, and III
(5) Question not attempted

119. Match the local leaders in List I with the institutions or organizations they founded or led in List II.
List I: (Local Leader)
A. Jai Narayan Vyas
B. Hiralal Shastri
C. Manikya Lal Verma
D. Hari Bhau Upadhyay
List II: (Institution/Organization)
i. Marwar Hitkarini Sabha
ii. Banasthali Vidyapith
iii. Mewar Praja Mandal
iv. Gandhi Ashram, Hatundi
Select the correct code:
(1) A-ii, B-i, C-iv, D-iii
(2) A-iii, B-iv, C-i, D-ii
(3) A-iv, B-iii, C-ii, D-i
(4) A-i, B-ii, C-iii, D-iv
(5) Question not attempted

120. Which of the following events definitively marked the end of the integration process of Rajasthan?
(1) The formal implementation of the States Reorganization Act on 1 November 1956.
(2) The celebratory formation of Greater Rajasthan which took place on 30 March 1949.
(3) The official signing of the final Instrument of Accession by all states in late 1947.
(4) The later constitutional abolition of the royal Privy Purses by the government in 1971.
(5) Question not attempted

www.nodia.in

Downloaded from www.pdf.tube

first two phases of the unification. K.M. Munshi was the individual who suggested naming the first union of states the "Matsya Union."

19. (3) Sardar Patel threatened the immediate military annexation of all Rajputana states if they did not sign by 15 August 1947.
The States Department primarily employed a strategy of persuasion, diplomacy, and subtle pressure rather than overt military threats. Rulers were initially assured of internal autonomy and the surrender of only three subjects. Factors like geographical contiguity were heavily emphasized. Contrary to some claims, Sardar Patel did not threaten immediate military annexation of all Rajputana states before the independence deadline.

20. (1) I, II, and III only
V.P. Menon was central to the integration, drafting the Instrument of Accession and acting as the primary link between the government and the princes. He famously navigated difficult situations, including direct negotiations with the Maharaja of Jodhpur. However, he never served as the Chief Minister of Rajasthan; instead, he continued his work as a high-ranking civil servant and diplomat.

21. (3) Maharaja Hanwant Singh of Jodhpur
During a tense meeting in Delhi regarding the accession of his state, Maharaja Hanwant Singh of Jodhpur famously pulled out a pen-pistol. He aimed it at V.P. Menon after Lord Mountbatten left the room, expressing his frustration over the pressure to join India. This dramatic incident highlighted the extreme resistance and personal distress experienced by some rulers during integration.

22. (1) II, IV, I, III
The administrative integration of Rajasthan followed a specific sequence of formations. It began with the Matsya Union in mid-March 1948, followed by the Rajasthan Union a week later. The process continued with the inclusion of Udaipur to form the United State of Rajasthan in April 1948, and culminated in the creation of Greater Rajasthan in March 1949.

23. (4) 18 March 1948
The Matsya Union marked the very first step in the formal unification of Rajasthan's princely states. This union was officially inaugurated on March 18, 1948. It brought together four states and one chiefship in the northeastern part of the region, creating a pilot entity that demonstrated the feasibility of merging diverse states into a single administrative unit.

NODIA

24. (1) Alwar, Bharatpur, Dholpur, and Karauli
The Matsya Union was composed of four specific princely states located in the eastern and northeastern parts of the Rajputana region. These states were Alwar, Bharatpur, Dholpur, and Karauli. The merger also included the small chiefship of Neemrana. This consolidation was driven by administrative convenience and the shared historical and cultural ties of these neighboring princely territories.

25. (3) V only
The Matsya Union was established on March 18, 1948, with Alwar as its capital and Shobharam Kumawat as its Prime Minister. Maharaja Udaybhan Singh of Dholpur was appointed as the Rajpramukh. However, the inauguration was performed by the Union Minister N.V. Gadgil, not by Sardar Vallabhbhai Patel, making the fifth statement regarding the ceremony's inaugurator technically incorrect.

26. (1) K.M. Munshi
K.M. Munshi was the prominent leader and scholar who suggested naming the first integrated entity the "Matsya Union." He drew this title from the ancient Matsya kingdom mentioned in the Mahabharata, which traditionally encompassed the regions of Alwar and Bharatpur. This historical reference was intended to provide cultural legitimacy and a sense of continuity to the new administrative union.

27. (4) Neemrana
During the first phase of Rajasthan's integration, the chiefship of Neemrana was incorporated into the Matsya Union. Neemrana was geographically and administratively linked to the state of Alwar, which was one of the four main princely states forming the union. This inclusion ensured that all smaller autonomous pockets within the

continuity between the newly independent Indian government and the princely states. It stipulated that all existing administrative agreements regarding matters of common concern, such as trade and communications, would remain in effect until formal constitutional arrangements were finalized. This prevented a vacuum of governance during the transition period.

10. (1) Both A and R are true and R is the correct explanation of A.
Sardar Vallabhbhai Patel emphasized the immediate integration of Rajputana because the region shared an extensive international border with the newly formed state of Pakistan. This geographical proximity made the area highly sensitive from a national security perspective. Ensuring these states joined the Indian Union quickly was essential to prevent potential instability and secure the country's western frontier during partition.

11. (4) V.P. Menon
V.P. Menon was the highly influential civil servant appointed as the Secretary of the States Department on July 5, 1947. Working closely with Sardar Vallabhbhai Patel, he played an indispensable role in negotiating with the princely rulers and drafting the legal documents for integration. His diplomatic skills were crucial in navigating the complex political landscape of the time.

12. (1) I, III, II
The process of signing the Instrument of Accession followed a specific chronological sequence among the Rajputana rulers. Bikaner became the first to sign on August 7, 1947. Jodhpur followed shortly thereafter amidst complex negotiations. Dholpur was the last state in the region to finalize its accession, signing the documents on the eve of independence, August 14, 1947.

13. (3) Defense, Foreign Affairs, and Communications
By signing the Instrument of Accession, the princely states officially agreed to transfer control of three vital subjects to the Dominion of India. These core areas were national defense, foreign affairs, and communications. This limited initial surrender of power allowed the states to maintain internal autonomy over other administrative matters while ensuring the sovereign unity of the newly independent nation.

14. (4) Privy Purse
The Privy Purse was a guaranteed financial payment made by the Government of India to the former rulers of princely states. This tax-free grant was established as compensation for the loss of their ruling powers and the integration of their territories into the Indian Union. It was intended to maintain the rulers' prestige and meet their personal expenses after merging.

15. (2) II and III only
The unification of Rajasthan was an extensive process that took over eight years, beginning in March 1948 and concluding in November 1956. During this period, Ajmer-Merwara was classified as a Part-C state until its final merger. Contrary to some beliefs, the integration occurred in seven distinct stages rather than five, involving various unions and territorial adjustments throughout.

16. (2) The Story of the Integration of the Indian States
V.P. Menon documented his firsthand experiences and the intricate details of the unification process in his seminal work titled "The Story of the Integration of the Indian States." This authoritative book provides deep insights into the diplomatic maneuvers and challenges faced by the States Department while merging hundreds of diverse princely territories into a cohesive Indian nation.

17. (2) Lord Mountbatten
Lord Mountbatten, serving as the last Viceroy and first Governor-General, played a pivotal mediating role in the integration process. He utilized his personal relationships with various princely rulers to persuade them to join the Indian Union. Working alongside Sardar Patel and V.P. Menon, he helped resolve complex disputes and convinced reluctant monarchs that accession was in their best interest.

18. (1) A-ii, B-i, C-iv, D-iii
The integration process featured several key leaders with specific roles. Sardar Vallabhbhai Patel served as the Minister of the States Department, with V.P. Menon as his Secretary. N.V. Gadgil, a Union Minister, inaugurated the

Click Here to Buy book on Amazon

ANSWERS

NODIA

1. (2) 19 princely states and 3 chiefships
At the time of India's independence in August 1947, the vast Rajputana region was administratively organized into nineteen distinct princely states and three chiefships. The three specific chiefships were Neemrana, Kushalgarh, and Lava. Additionally, the region included the British-administered territory of Ajmer-Merwara. This complex structure necessitated multiple stages of political integration to form the modern state.

2. (1) Ajmer-Merwara
Ajmer-Merwara functioned as a strategically vital Chief Commissioner's Province directly under the administration of the British Crown. Unlike the surrounding princely states governed by local hereditary rulers, this enclave was managed by the British government for political and military reasons. It remained a separate administrative entity until its eventual merger with the state of Rajasthan on November 1, 1956.

3. (3) Kushalgarh, Lava, and Neemrana
The administrative landscape of Rajputana before integration featured nineteen princely states and three smaller autonomous units known as chiefships. These three chiefships were Kushalgarh, located near Banswara; Lava, situated near Tonk; and Neemrana, found within the Alwar region. Each of these units was progressively merged into larger unions during different phases of the unification process between 1948 and 1956.

4. (2) Minimum population of 10 lakh and annual revenue of 1 crore
The States Department established strict eligibility criteria for princely states to maintain their independent existence rather than merging into larger administrative unions. A state was required to have a minimum population of ten lakh people and an annual revenue of at least one crore rupees. These benchmarks were designed to ensure that only financially viable and populous states remained separate.

5. (3) Jaipur, Jodhpur, Bikaner, and Udaipur
Among the nineteen princely states of Rajputana, only four significant states possessed the population and revenue required to satisfy the criteria set by the States Department. These states were Jaipur, Jodhpur, Bikaner, and Udaipur. Consequently, these major powers initially held the technical right to remain independent entities before they eventually joined the larger unified Rajasthan state.

6. (2) Bikaner
Maharaja Sadul Singh of Bikaner took a proactive and historical step by becoming the first ruler from the Rajputana region to sign the Instrument of Accession. This event occurred on August 7, 1947, just days before India's independence. His early commitment to the Indian Union played a vital role in encouraging other princely states to follow a similar path.

7. (4) Dholpur
While Bikaner was the first state to join the Indian Union, the state of Dholpur was the final one among the Rajputana princely states to finalize its accession. Maharaja Udaybhan Singh of Dholpur signed the Instrument of Accession on August 14, 1947. This signing marked the conclusion of the initial phase of integrating these sovereign states into India.

8. (1) A-iii, B-iv, C-i, D-ii
The princely states of Rajasthan were ruled by various prominent clans. Mewar was the seat of the Sisodia dynasty, while Jodhpur was governed by the Rathore rulers. The Kachhwaha dynasty held power in the Jaipur state, and the Hada Chauhan branch of the Chauhan dynasty ruled over Kota. These traditional ruling families maintained authority until the democratic integration.

9. (3) To maintain existing administrative arrangements with the Crown until new constitutional provisions were established.
The Standstill Agreement was a temporary legal arrangement designed to ensure administrative

participating states were brought under the new unified administration.

28. (2) A-iii, B-iv, C-i, D-ii
The leadership of the Matsya Union involved figures from various member states. Udaybhan Singh of Dholpur became the Rajpramukh, while Ganeshpal Deo of Karauli served as the Up-Rajpramukh. Shobharam Kumawat from Alwar was appointed as the Prime Minister of the cabinet. The union was formally inaugurated by N.V. Gadgil, who represented the central government during the historical ceremony.

29. (3) Alwar
Following the assassination of Mahatma Gandhi, the Government of India took over the administration of Alwar state due to suspicions about its ruler's proximity to the RSS and involvement in communal activities. The ruler, Maharaja Tej Singh, and his Prime Minister, N.B. Khare, were detained in Delhi. This federal intervention facilitated the subsequent merger of Alwar into the Matsya Union.

30. (1) Both A and R are true and R is the correct explanation of A.
The Matsya Union existed as a separate entity for over a year because of conflicting opinions regarding its final destination. While many favored joining Rajasthan, some segments in Bharatpur and Dholpur preferred merging with Uttar Pradesh due to linguistic similarities. This debate necessitated a specialized committee to gauge public opinion before the union finally merged with Greater Rajasthan in 1949.

31. (1) Lohagarh Fort, Bharatpur
The formal inauguration of the Matsya Union took place at the historic Lohagarh Fort in Bharatpur on March 18, 1948. This venue was chosen for its cultural significance and central location within the new union. The ceremony was attended by central government officials and local leaders, marking the start of a transformative era in the political history of Rajasthan.

32. (3) Nine
In the second phase of integration, which occurred on March 25, 1948, a total of nine princely states merged to form the Rajasthan Union, also known as Former Rajasthan. These states were primarily from the Hadoti and Vagad regions, along with Tonk, Kishangarh, and Shahpura. This phase significantly expanded the geographical scope of the unified Rajasthan territory.

33. (2) Udaipur
The state of Udaipur, also known as Mewar, was not part of the Rajasthan Union formed during the second phase in March 1948. While the rulers of nine other states joined the union, Udaipur initially maintained its separate status. It was only during the third phase in April 1948 that Udaipur merged with the existing union to form the United State.

NODIA

34. (1) Kushalgarh
Along with the nine princely states that joined the Rajasthan Union in Phase 2, the chiefship of Kushalgarh was also integrated. Located near the Banswara state, Kushalgarh's merger ensured administrative consistency in the southern part of the region. This phase consolidated most of the smaller and medium-sized states of south and southeast Rajputana into a single entity.

35. (1) I and II only
For the Rajasthan Union formed on March 25, 1948, the city of Kota was designated as the capital. Accordingly, Maharao Bhim Singh of Kota was appointed as the Rajpramukh. However, the Prime Minister for this phase was Gokul Lal Asawa, not Hiralal Shastri, who assumed leadership much later during the formation of the Greater Rajasthan state in 1949.

36. (4) Gokul Lal Asawa
Gokul Lal Asawa was the prominent leader appointed as the Prime Minister of the Rajasthan Union during its inauguration on March 25, 1948. Hailing from the state of Shahpura, he represented the democratic aspirations of the people in the newly merged states. His cabinet was responsible for managing the administration of the nine merged states and the Kushalgarh chiefship.

37. (3) Maharawal Chandraveer Singh of Banswara
Maharawal Chandraveer Singh of Banswara is famously remembered for his emotional remark while signing the merger agreement for the Rajasthan Union. He stated, "I am signing my own death warrant," reflecting the profound

Pradesh, while Sunel Tappa was moved from Madhya Pradesh to Rajasthan. However, the third statement is incorrect because Ajmer-Merwara was not partitioned; the entire territory was merged into Rajasthan, ending its separate status and making it an integral part of the state as a new district.

76. (1) II, I, III, IV
The finalization of Rajasthan's borders involved a specific chronological sequence. First, Abu and Delwara were merged into Bombay in 1950. The States Reorganization Commission was subsequently established in 1953. This led to the 7th Constitutional Amendment in 1956, which facilitated the final merger of Ajmer-Merwara and the return of Abu to Rajasthan on November 1 of that year.

77. (3) 7th Amendment Act, 1956
The 7th Constitutional Amendment Act of 1956 brought significant changes to India's federal structure. It abolished the classification of states into Part A, B, and C and discontinued the office of Rajpramukh. In Rajasthan, this meant that the Maharaja of Jaipur ceased to be the Rajpramukh, and the office was replaced by a centrally appointed Governor as the constitutional head.

78. (4) A-iv, B-i, C-ii, D-iii
In the 1956 reorganization, Ajmer-Merwara was merged as a new district, while Abu and Delwara were transferred from Bombay to Rajasthan. Sunel Tappa was acquired from Madhya Pradesh, and conversely, the Sironj region was transferred from Rajasthan to Madhya Pradesh. These four distinct territorial actions finalized the modern political map of Rajasthan, ensuring geographical contiguity and administrative efficiency.

79. (1) Gurmukh Nihal Singh
Gurmukh Nihal Singh was appointed as the first Governor of the reorganized state of Rajasthan on November 1, 1956. His appointment marked the transition from the transitional Rajpramukh system to a permanent constitutional framework under the Indian Republic. He was a veteran scholar and politician who had previously served as the Chief Minister of Delhi before moving to this new role.

80. (3) I, II, and IV only
When the final reorganization occurred, Mohan Lal Sukhadia was the Chief Minister, and Ajmer became the 26th district. Additionally, the High Court was permanently established in Jodhpur. However, statement three is incorrect because the capital was never shifted to Ajmer; Jaipur remained the permanent seat of government despite various administrative adjustments and regional demands for change in 1956.

81. (3) Part C State
Under the Indian Constitution adopted in 1950, Ajmer-Merwara was classified as a Part C state. These were small administrative units directly administered by the central government through a Chief Commissioner. Unlike Part B states like Rajasthan, which were formed from princely unions, Part C states often had less autonomy and were eventually merged into larger neighbors during the 1956 reorganization.

82. (1) Dhara Sabha
The independent legislative assembly of the Ajmer state prior to its merger was known as the Dhara Sabha. This body represented the democratic aspirations of the people in the Part C state. It functioned separately from the Rajasthan legislative assembly until the final unification in 1956, after which the members were integrated into the larger Rajasthan state legislature.

83. (2) 30
The Dhara Sabha of the Ajmer state consisted of thirty elected members. This small legislative body was responsible for the governance of the enclave during its period as a separate Part C state between 1952 and 1956. Upon the merger of Ajmer with Rajasthan, these thirty members joined the Rajasthan Legislative Assembly, temporarily increasing its total strength.

84. (4) Hari Bhau Upadhyay
Hari Bhau Upadhyay served as the first and only Chief Minister of the Ajmer state from 1952 until its merger in 1956. A dedicated Gandhian and social reformer, he led the local government in the Part C state and managed its administrative affairs. After the merger, he continued to be a prominent figure in the political life of unified Rajasthan.

Downloaded from www.pdf.tube

integration process. Consequently, when Jaipur merged to form Greater Rajasthan in 1949, the territory of Lava was already a part of its jurisdiction, illustrating the gradual consolidation of smaller feudal units.

48. (2) A-ii, B-i, C-iv, D-iii
Each phase of Rajasthan's integration had a designated capital city. The Matsya Union was headquartered in Alwar, while the Rajasthan Union had its capital at Kota. Following Udaipur's entry, the capital shifted to Udaipur for the United State of Rajasthan. Finally, Jaipur was selected as the permanent capital for the formation of Greater Rajasthan and the subsequent state.

49. (2) 10 lakh as privy purse, 5 lakh as Rajpramukh allowance, and 5 lakh as a religious grant.
To honor Maharana Bhupal Singh's demand for twenty lakh rupees, the central government devised a tripartite payment structure. He was granted ten lakh rupees as a standard privy purse, five lakh rupees as an allowance for his role as Rajpramukh, and an additional five lakh rupees as a specialized religious grant for charitable activities. This compromise satisfied the ruler's prestige.

50. (1) Both A and R are true and R is the correct explanation of A.
The integration of Mewar was a massive psychological victory because the dynasty was legendary for its long history of independence and resistance to external powers. When Udaipur agreed to join the Indian Union, it significantly weakened the resolve of other major states like Jaipur and Jodhpur to remain independent. This move greatly accelerated the momentum toward the final unification of Rajasthan.

51. (3) 30 March 1949
March 30, 1949, is celebrated as Rajasthan Day because it marks the formation of Greater Rajasthan. This phase involved the merger of the four largest princely states with the existing United State of Rajasthan, effectively bringing almost the entire region under one administration. This date is historically recognized as the foundation of the modern administrative state of Rajasthan.

52. (4) Jaipur, Jodhpur, Bikaner, and Jaisalmer
The formation of Greater Rajasthan was achieved by merging four massive princely states into the United State of Rajasthan. These four states were Jaipur, Jodhpur, Bikaner, and Jaisalmer. Their inclusion consolidated the vast desert regions and the influential eastern territories, creating a state that closely resembled the current boundaries of Rajasthan and enhancing its strategic importance along the border.

53. (3) Maharana Bhupal Singh
Upon the creation of Greater Rajasthan, the unique and prestigious title of "Maharajpramukh" was created specifically for Maharana Bhupal Singh of Udaipur. This lifetime appointment was a special concession to respect the unique historical status and seniority of the Mewar ruler among the Rajput princes. It allowed him to maintain his ceremonial rank while the actual administrative duties transitioned elsewhere.

54. (2) Sawai Man Singh II
Sawai Man Singh II of Jaipur was appointed as the Rajpramukh of Greater Rajasthan when the union was formed on March 30, 1949. His appointment followed intense negotiations regarding the leadership and capital of the new entity. He continued to serve as the constitutional head of the state until the post was replaced by the office of Governor in 1956.

55. (2) I and III only
The B.R. Patel Committee was established to resolve contentious issues regarding the capital and the distribution of institutions. While it successfully chose the capital city, it recommended Jaipur, not Jodhpur, as the seat of government. However, it did recommend that the High Court be established in Jodhpur to ensure a fair distribution of administrative power among the major states.

56. (1) Jaipur
Based on the recommendations of the B.R. Patel Committee, Jaipur was selected as the permanent capital of Greater Rajasthan. The committee favored Jaipur due to its superior infrastructure, historical significance, and central administrative capacity. This decision settled the intense rivalry between Jaipur and Jodhpur, both of which had

NODIA

sense of loss felt by rulers as they relinquished their hereditary sovereignty. This poignant moment illustrated the psychological difficulty many monarchs faced during the integration process.

38. (2) A-ii, B-iv, C-iii, D-i
The second phase included states with diverse ruling families. Kota was ruled by the Hada Chauhan dynasty, and Pratapgarh was governed by the Guhil branch. Shahpura was under the Sisodia dynasty, while Jhalawar was ruled by the Jhala dynasty. These various clans agreed to unify their territories into the Rajasthan Union under the guidance of the States Department in 1948.

39. (4) N.V. Gadgil
N.V. Gadgil, the Union Minister for Works, Mines, and Power, performed the inauguration of the Rajasthan Union on March 25, 1948. This was his second such ceremony in the region within a week, as he had also inaugurated the Matsya Union earlier. His presence signified the central government's direct involvement in facilitating the rapid unification of the princely states.

40. (1) I, II, and III only
The Rajasthan Union included states from the Hadoti and Vagad regions, and Shahpura was notable for establishing a responsible government early. However, Tonk was unique as the only Muslim-ruled princely state in the union, not a Hindu one. This distinction is important as Tonk was the only state in the region whose ruler was a Nawab rather than a Raja.

41. (3) Udaipur (Mewar)
The United State of Rajasthan, representing the third phase of integration, was created when the major state of Udaipur merged with the nine states of the existing Rajasthan Union. This merger occurred on April 18, 1948. The inclusion of Udaipur, one of the most prestigious and ancient states of India, was a major milestone in the unification process.

42. (1) II, I, IV, III
The leadership of the evolving Rajasthan state changed through successive phases. Shobharam Kumawat served first in the Matsya Union, followed by Gokul Lal Asawa in the Rajasthan Union. Manikya Lal Verma became Prime Minister after Udaipur's merger, and finally, Hiralal Shastri assumed office as the first Prime Minister of Greater Rajasthan in 1949.

43. (4) Maharana Bhupal Singh
Maharana Bhupal Singh of Udaipur was appointed as the Rajpramukh of the United State of Rajasthan upon its formation in April 1948. His appointment was a gesture of respect toward the historic status of the Mewar dynasty. Due to his physical disability, he was assisted by other rulers from the union who served in deputy positions within the administrative structure.

44. (2) Manikya Lal Verma
Manikya Lal Verma, a veteran freedom fighter and leader of the Mewar Praja Mandal, was appointed as the Prime Minister of the United State of Rajasthan in Phase 3. His appointment reflected the transition toward popular democratic governance within the merged princely territories. He led the cabinet from April 1948 until the next major phase of integration in 1949.

45. (1) I, II, III, and V only
Following Udaipur's merger, it became the capital, and Maharana Bhupal Singh received a specific privy purse arrangement. Maharao Bhim Singh of Kota was appointed Senior Up-Rajpramukh, and a promise was made to hold annual assembly sessions in Kota. However, the inauguration was performed by Jawaharlal Nehru, not Sardar Patel, making the fourth statement in the list historically incorrect.

46. (4) Jawaharlal Nehru
Prime Minister Jawaharlal Nehru personally traveled to Udaipur to inaugurate the United State of Rajasthan on April 18, 1948. His presence at the ceremony underscored the national importance of Udaipur's accession and the progress being made toward a unified Indian republic. This event successfully merged the ancient prestige of Mewar with the democratic framework of the new nation.

47. (1) Lava
The small chiefship of Lava was technically merged into the Jaipur state in July 1948. This administrative adjustment occurred several months before Jaipur itself joined the wider

Click Here to Buy book on Amazon

66. (1) Sirohi
On January 26, 1950, Sirohi became part of the integrated Rajasthan state during the sixth phase. However, this merger was controversial because the state was partitioned. While most of Sirohi joined Rajasthan, the strategic Abu and Delwara tehsils were initially merged into the Bombay State. This partition led to significant local protests and political agitation within the Rajasthan region for years.

67. (1) Both A and R are true and R is the correct explanation of A.
The initial merger of Sirohi caused widespread resentment because the central government, influenced by Sardar Patel's Gujarati connections, transferred Abu and Delwara to Bombay State. Rajasthan lost its only significant hill station, leading to intense public protests led by local leaders. The people felt that the heart of Sirohi had been unfairly detached, sparking a movement that lasted until 1956.

68. (4) A-iii, B-iv, C-i, D-ii
The inauguration of the various stages involved different national and local leaders. N.V. Gadgil inaugurated the Matsya Union on March 18 and the Rajasthan Union on March 25, 1948. Jawaharlal Nehru personally inaugurated the United State of Rajasthan in April 1948, while Sardar Vallabhbhai Patel performed the ceremony for Greater Rajasthan in March 1949, marking the major milestones.

69. (3) Gokulbhai Bhatt
Gokulbhai Bhatt, famously known as the "Gandhi of Rajasthan," was the primary leader from Sirohi who fought for its complete integration into Rajasthan. He strongly opposed the transfer of Abu and Delwara to Bombay State. His persistent efforts and political standing were instrumental in ensuring that these territories were eventually returned to Rajasthan during the final reorganization of states in 1956.

70. (1) Both A and R are true and R is the correct explanation of A.
The final phase of Rajasthan's integration was completed on November 1, 1956, following the national restructuring of states. This was driven by the recommendations of the States Reorganization Commission, which sought to redraw boundaries based on linguistic and administrative logic. This final step resolved long-standing territorial disputes, integrated Ajmer-Merwara, and brought the state to its current geographical and political form.

71. (4) Fazal Ali
The States Reorganization Commission was chaired by Justice Fazal Ali. Often referred to as the Fazal Ali Commission, this body also included members H.N. Kunzru and K.M. Panikkar. Their comprehensive report provided the blueprint for the final internal boundaries of India, including the significant territorial adjustments that finalized the borders of Rajasthan in the year 1956.

72. (1) Alwar → Kota → Udaipur → Jaipur
The sequence of capital cities during the first four phases of Rajasthan's unification reflects the shifting administrative center of the merged entities. It began in Alwar for the Matsya Union, moved to Kota for the Rajasthan Union, shifted to Udaipur for the United State of Rajasthan, and finally settled in Jaipur with the formation of Greater Rajasthan in 1949.

73. (3) Sironj
During the final reorganization on November 1, 1956, several territories were added to Rajasthan, including Ajmer-Merwara, Abu-Delwara, and Sunel Tappa. However, Sironj was not added; instead, this subdivision of the Jhalawar district was transferred away from Rajasthan and merged into the state of Madhya Pradesh. This exchange was part of the broader effort to streamline provincial boundaries across India.

74. (1) Madhya Bharat (Madhya Pradesh)
Sunel Tappa was an enclave within the Mandsaur district of the Madhya Bharat state, which later became part of Madhya Pradesh. In the final stage of integration in 1956, this territory was transferred to Rajasthan as part of a mutual territorial exchange. This adjustment helped in creating more continuous and administratively logical boundaries between the neighboring states of Rajasthan and Madhya Pradesh.

75. (1) I and II only
The 1956 reorganization involved specific swaps: Sironj was moved from Rajasthan to Madhya

NODIA

vied for the honor of being the primary seat of the state government.

57. (3) Hiralal Shastri
Hiralal Shastri assumed the office of the Prime Minister of Greater Rajasthan on March 30, 1949. A respected leader from Jaipur and founder of Banasthali Vidyapith, his appointment marked the beginning of unified democratic administration for the entire region. The title of his office was later changed from Prime Minister to Chief Minister as the Indian Constitution was formally adopted.

58. (1) A-iii, B-ii, C-iv, D-i
The B.R. Patel Committee distributed key government offices among major cities to maintain regional balance. The High Court was allocated to Jodhpur, and the Department of Education was moved to Bikaner. Udaipur received the Department of Minerals and Customs, while the Department of Agriculture was established in Bharatpur. This strategic distribution helped reduce regional dissatisfaction after Jaipur became the capital.

59. (4) Sardar Vallabhbhai Patel
Sardar Vallabhbhai Patel, the principal architect of India's integration, personally inaugurated the formation of Greater Rajasthan in Jaipur on March 30, 1949. This event was the climax of his efforts in the region, bringing together the most powerful states of Rajputana. His presence emphasized the successful consolidation of the frontier region and the establishment of a strong, unified state.

60. (2) I and III only
Greater Rajasthan unified almost all major Rajputana states and included the special Maharajpramukh post for the Mewar ruler. Jaisalmer was indeed centrally administered before this phase due to its strategic border location. Furthermore, V.P. Menon actually supported the inclusion of Jaisalmer rather than opposing it, as it was a crucial border territory for India.

61. (3) Shankarrao Deo Committee
The merger of the Matsya Union into Greater Rajasthan on May 15, 1949, was executed based on the recommendations of the Shankarrao Deo Committee. This three-member committee was formed to resolve the dilemma of whether Matsya states should join Rajasthan or Uttar Pradesh. The committee found that the majority of the population and leaders preferred joining the state of Rajasthan.

62. (2) II, III, I, IV
The integration events followed a specific timeline: the Matsya Union was formed first in March 1948, followed by the inclusion of Udaipur in April 1948. The Matsya Union was subsequently merged into Greater Rajasthan in May 1949. The inclusion of Sirohi took place later, coinciding with the adoption of the Indian Constitution on January 26, 1950.

63. (1) Bharatpur and Dholpur
The Shankarrao Deo Committee focused its investigation on the princely states of Bharatpur and Dholpur. These states were geographically adjacent to Uttar Pradesh and shared linguistic ties with the Braj region. The committee's role was to ascertain if the local public preferred merging with Rajasthan or Uttar Pradesh. Their final recommendation favored Rajasthan, leading to the formation of the United State of Greater Rajasthan.

64. (2) Shobharam Kumawat
Following the merger of the Matsya Union into Greater Rajasthan, its former Prime Minister, Shobharam Kumawat, was inducted into the cabinet of Hiralal Shastri. This political integration ensured that the interests of the Matsya region were represented in the new unified government. It was a crucial step in harmonizing the administrative leadership of the different unions into a single state cabinet.

65. (1) IV only
The integration in May 1949 created the United State of Greater Rajasthan following the Shankarrao Deo Committee's work. Statements about the committee's composition and the resulting union are accurate. However, statement four is incorrect because the public of Bharatpur and Dholpur did not vote to join Uttar Pradesh; they instead favored the merger with the expanding state of Rajasthan.

Downloaded from www.pdf.tube

85. (1) I, II, and V only
Ajmer-Merwara was a British enclave and a major center for the Arya Samaj, ultimately becoming Rajasthan's 26th district. However, Hari Bhau Upadhyay initially opposed a quick merger, favoring separate status for Ajmer, and the SRC actually recommended the merger rather than separate status. Thus, only the first, second, and fifth statements accurately describe the history of this territory.

86. (2) Gandhi Ashram, Hatundi
Hari Bhau Upadhyay founded the Gandhi Ashram at Hatundi near Ajmer in 1927. This institution became a major center for political awakening, social reform, and the promotion of khadi in the Rajputana region. It played a critical role in training freedom fighters and mobilizing public opinion during the struggles for independence and the subsequent integration of the princely states.

87. (4) Ajmer's merger resulted in a significant loss of territory for the state of Rajasthan.
The merger of Ajmer-Merwara was a complex process involving local political divisions and constitutional amendments. However, the claim that the merger resulted in a significant loss of territory for Rajasthan is incorrect. In fact, the merger added territory and a major historical city to the state, consolidating the previously isolated enclave into the larger geographical body of Rajasthan.

88. (1) A-ii, B-iv, C-i, D-iii
The leaders of the integration movement were closely associated with their home regions. Hiralal Shastri was the primary figure from Jaipur, while Manikya Lal Verma led the movement in Mewar. Jai Narayan Vyas was the "Sher-e-Rajasthan" from the Jodhpur region, and Gokulbhai Bhatt was the veteran Gandhian leader who championed the interests of the people of Sirohi.

89. (1) I, II, and III only
Manikya Lal Verma authored works on Mewar, Hiralal Shastri founded the Banasthali institution, and Jai Narayan Vyas edited 'Akhand Bharat'. However, Gokul Lal Asawa was a leader from the Shahpura region in the south, not Bikaner. Therefore, the fourth statement is incorrect, as his political activities were primarily centered in the Rajasthan Union's initial core areas around Shahpura.

90. (1) Both A and R are true and R is the correct explanation of A.
The unification of Rajasthan is described as a "bloodless revolution" because it was achieved through diplomatic negotiations rather than armed conflict. Unlike other regions like Hyderabad, where military action was necessary, the Rajputana states merged into the Indian Union peacefully. The cooperation of the rulers and the pressure of popular movements allowed for a smooth transition from monarchy to democracy.

91. (4) Maharaja Hanwant Singh
Maharaja Hanwant Singh of Jodhpur famously held secret discussions with Muhammad Ali Jinnah just before August 15, 1947. Tempted by offers of autonomy and port access, he considered acceding to Pakistan instead of India. This flirtation with Pakistan created a major crisis for the States Department, requiring direct intervention by Lord Mountbatten and V.P. Menon to secure Jodhpur for India.

92. (2) The Nawab of Bhopal (Hamidullah Khan)
The Nawab of Bhopal, Hamidullah Khan, acted as the primary intermediary between the young Maharaja of Jodhpur and Muhammad Ali Jinnah. As a leader of the Chamber of Princes who harbored his own reservations about joining India, the Nawab encouraged Hanwant Singh to seek favorable terms from Pakistan. This mediation was part of a larger effort to maintain princely independence.

93. (3) Free access to the port of Karachi and arms manufacturing rights
To entice the Maharaja of Jodhpur, Muhammad Ali Jinnah reportedly gave him a blank signed paper, allowing the ruler to write his own terms. The primary concessions offered included free access to the Karachi port, control over railway lines, and the right to manufacture and import arms. These lucrative offers were designed to bring the strategic border state into Pakistan's fold.

NODIA

(1) A golden sandstone structure featuring intricate mirror work on its prominent external facade.
(2) A structure exhibiting a massive gopuram gateway typical of southern Indian Dravidian temples.
(3) An underground monolithic rock-cut structure carved directly from a single massive boulder.
(4) A structure featuring a red shikhara and a four-faced image of the deity Brahma in its shrine.
(5) Question not attempted

8. Consider the following statements regarding the classification of forts according to ancient Indian treatises like the Shukra Niti:
I. A Dhanvana Durg is a fort protected by extensive water bodies.
II. A Giri Durg is situated on an elevated hill or mountain.
III. An Eran Durg is situated in a dense forest with a path hindered by thorns and rocks.
Which of the above combination of statements is correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II, and III
(5) Question not attempted

9. Gagron Fort in the Jhalawar district is the premier example of which specific classification of forts in Rajasthan?
(1) Vana Durg
(2) Dhanvana Durg
(3) Jala Durg
(4) Sainya Durg
(5) Question not attempted

10. Match List-I (Forts of Rajasthan) with List-II (Distinctive Features) and select the correct answer.
List I: (Forts of Rajasthan)
A. Chittorgarh Fort
B. Mehrangarh Fort
C. Jaisalmer Fort
D. Kumbhalgarh Fort
List II: (Distinctive Features)
i. Features the second longest continuous wall in the world
ii. Contains the famous Kirti Stambh and Vijay Stambh
iii. Known as the Golden Fort due to yellow sandstone
iv. Houses the Chokelao Mahal and Phool Mahal
(1) A-ii, B-iv, C-iii, D-i
(2) A-ii, B-iii, C-iv, D-i
(3) A-i, B-iv, C-iii, D-ii
(4) A-iv, B-ii, C-i, D-iii
(5) Question not attempted

11. What is the defining characteristic of a 'Parikh Durg' according to Rajput military architecture?
(1) It is surrounded by barren desert landscapes.
(2) It relies primarily on a massive standing army for defense.
(3) It is constructed on an island surrounded by a lake.
(4) It is protected by a deep, wide moat surrounding the perimeter.
(5) Question not attempted

12. The historical Vijay Stambh (Tower of Victory) in Chittorgarh Fort was constructed by Rana Kumbha to commemorate his victory over the combined armies of which regions?
(1) Delhi and Agra
(2) Malwa and Gujarat
(3) Marwar and Amber
(4) Sindh and Multan
(5) Question not attempted

13. Consider the following statements about Mehrangarh Fort:
I. It is situated on an elevated hill known as Bhaumgarh.
II. It was founded by Rao Jodha in the 15th century.
III. The fort complex contains the famous Chamunda Mata Temple.
IV. It was never successfully captured by any external invading army throughout its history.
Which of the above combination of statements is correct?
(1) I, II, and III
(2) II and III only
(3) II, III, and IV
(4) I and IV only
(5) Question not attempted

Click Here to Buy book on Amazon

103. (4) Jugal Kishore Chaturvedi
Jugal Kishore Chaturvedi, a prominent leader from Bharatpur, is often referred to as the "Nehru of the second Rajasthan." He was a dedicated freedom fighter and social worker who played a vital role in the Praja Parishad movement. His political style and commitment to democratic values earned him this comparison with Jawaharlal Nehru during the early years of the state's formation.

104. (1) None of the Rajputana states officially celebrated their independence as separate entities.
While there were complex negotiations and moments of hesitation among some rulers, none of the Rajputana states officially celebrated a separate Independence Day as sovereign nations. Despite the private discussions held by rulers in Jodhpur or other states, they all eventually acceded to the Indian Union by August 15, 1947, or shortly thereafter, participating in the national transition to independence.

105. (1) I, II, and III only
The integration of Rajasthan was a major success that secured the western border and merged monarchies into a republic using the Instrument of Accession. However, it did not cause immediate large-scale communal riots across the entire region, nor was it the primary basis for linguistic reorganization in North India, which was a separate national process handled by the central government.

106. (1) The States Department
The States Department was specifically created by the Government of India in July 1947 to handle the monumental task of integrating over five hundred princely states. Led by Sardar Vallabhbhai Patel and V.P. Menon, this department was responsible for negotiating with the rulers and preventing the "balkanization" of India, ensuring a unified and strong country after the British withdrawal.

107. (4) I, II, and III
All three statements about Hiralal Shastri are accurate. He served as the first Chief Minister of Greater Rajasthan and was central to Jaipur's integration. His resignation in 1951 was indeed prompted by political differences with other Congress leaders and the high command. His leadership was foundational in setting up the administrative machinery for the newly unified state of Rajasthan.

108. (2) Alwar
The ruler of Alwar, Maharaja Tej Singh, along with his Prime Minister N.B. Khare, faced intense scrutiny following the assassination of Mahatma Gandhi. Suspicions arose regarding their support for the RSS and potential links to the conspiracy. Consequently, the central government temporarily took over the administration of Alwar, a move that eventually paved the way for its merger into the union.

109. (3) Average annual revenue of the state
The amount designated for a ruler's Privy Purse was primarily calculated based on the average annual revenue of their princely state. Generally, the formula involved taking ten percent of the first five lakh rupees of revenue, seven and a half percent of the next five lakhs, and five percent of the remainder, ensuring a standardized yet proportionate financial grant.

110. (4) A-ii, B-iii, C-i, D-iv
The integration dates varied for different states. Banswara merged as part of the Rajasthan Union on March 25, 1948. Alwar joined earlier with the Matsya Union on March 18, 1948. Jaipur's merger occurred with Greater Rajasthan on March 30, 1949, while the partial integration of Sirohi into the Rajasthan state was finalized on January 26, 1950.

111. (1) Gokul Lal Asawa
While Siddharaj Dhaddha, Prem Narayan Mathur, and Phoolchand Bafna were members of Hiralal Shastri's cabinet in Greater Rajasthan, Gokul Lal Asawa was not. Asawa had previously served as the Prime Minister of the Rajasthan Union in Phase 2 but did not hold a position in the Shastri ministry. The cabinet primarily consisted of leaders who could represent the newly merged regions.

112. (2) I, III, and IV only
The SRC recommendations, implemented on November 1, 1956, facilitated the return of Abu and Delwara and were influenced by linguistic factors. However, the commission did not reject

Downloaded from www.pdf.tube

94. (4) Hindu majority state bordering Pakistan whose decisions were influenced by Jodhpur's stance.
Jaisalmer presented a complex scenario as a Hindu-majority border state. Its decision-making was heavily influenced by the stance of its larger neighbor, Jodhpur. If Jodhpur had joined Pakistan, Jaisalmer would have been geographically isolated from India. The ruler was initially uncertain, but following Jodhpur's accession to India, Jaisalmer also joined, ensuring the security of this vital desert frontier.

95. (4) I, II and III
All three statements correctly describe the pressures and tensions during the integration. Sardar Patel leveraged popular Praja Mandal movements to pressure rulers, while Jodhpur's accession required intense diplomatic efforts by Mountbatten and Menon. Additionally, states like Dholpur and Bharatpur faced significant internal communal challenges during this period, which further complicated the administrative transition from princely rule to the union.

96. (2) 8 years, 7 months, and 14 days
The complete journey of Rajasthan's unification took exactly eight years, seven months, and fourteen days. The process began with the formation of the Matsya Union on March 18, 1948, and reached its final conclusion with the implementation of the States Reorganization Act on November 1, 1956. This timeline highlights the complexity and multiple stages involved in creating the modern state.

97. (2) A-iii, B-ii, C-iv, D-i
Different states had specific priorities: Jodhpur initially looked toward Karachi, while Mewar demanded a high twenty lakh privy purse. Bikaner's ruler was the first to sign accession to protect vital irrigation works like the Gang Canal. Jaipur successfully negotiated to become the capital of the Greater Rajasthan union. These specific conditions shaped the final agreements between the rulers and India.

98. (2) 3.42 lakh sq km
Upon its final reorganization on November 1, 1956, Rajasthan emerged as one of the largest states in India, with a total geographical area of approximately 3.42 lakh square kilometers. This consolidation brought together diverse terrains, from the Thar Desert in the west to the fertile plains in the east, under a single administrative and political framework within the republic.

99. (3) Jagirdari system
The integration of Rajasthan led to the rapid dismantling of the traditional Jagirdari system. This feudal land tenure system, which had existed for centuries, was incompatible with the democratic and socialist goals of the new Indian state. The Rajasthan Land Reforms and Resumption of Jagirs Act was a direct consequence of unification, aimed at giving land rights to the actual tillers.

100. (2) I, III, and IV only
Integration successfully shifted power to popular leaders, removed internal custom barriers, and established a unified civil service. However, High Courts were not established in every former capital; instead, the B.R. Patel Committee recommended consolidating the judiciary, leading to a single High Court for the entire state, which was permanently established in Jodhpur to ensure administrative efficiency and legal unity.

101. (3) Article 291
Article 291 of the original Indian Constitution provided the legal basis for the payment of Privy Purses to the former rulers. This article ensured that the sums guaranteed under the merger agreements were paid out of the Consolidated Fund of India and were exempt from income tax. These provisions were later abolished in 1971 through the 26th Constitutional Amendment Act.

102. (1) I, II, III, IV
The administrative leadership of Rajasthan transitioned through several key figures. Hiralal Shastri was the first Prime Minister and Chief Minister. He was followed by C.S. Venkatachari, a civil servant appointed as Chief Minister. Subsequently, Jai Narayan Vyas took office, followed by Tikaram Paliwal, who became the first democratically elected Chief Minister after the first general elections were held.

NODIA

CHAPTER 10

Temples, Forts, Palaces and Monuments

1. Which of the following architectural styles is recognized as the regional variation of the Nagara style predominantly found in Rajasthan during the 8th to 11th centuries?
(1) Dravida style
(2) Maha-Maru style
(3) Vesara style
(4) Kalinga style
(5) Question not attempted

2. In the context of Rajasthan's temple architecture, the Panchayatana layout refers to which of the following arrangements?
(1) A central shrine surrounded by four subsidiary shrines
(2) A courtyard enclosed by five consecutive walls
(3) A temple featuring five distinct shikharas of equal height
(4) A complex containing five separate mandapas aligned in a single axis
(5) Question not attempted

3. Identify the incorrect statement regarding the Dilwara Jain Temples at Mount Abu.
(1) They are renowned for their intricate marble carvings and lack of external ornamentation.
(2) The Vimal Vasahi temple is dedicated to the first Jain Tirthankara, Adinath.
(3) The Luna Vasahi temple was commissioned by the Solanki rulers in the 15th century.
(4) The temples reflect the Māru-Gurjara style of architecture.
(5) Question not attempted

4. Read Statement I and Statement II carefully regarding the Ranakpur Jain Temple and choose the correct option.
Statement I: The Ranakpur Jain Temple is famously known as the Chaumukha temple.
Statement II: The main shrine houses a four-faced idol of Lord Neminath facing all four cardinal directions.
(1) Both Statement I and Statement II are correct.
(2) Both Statement I and Statement II are incorrect.
(3) Statement I is correct, but Statement II is incorrect.
(4) Statement I is incorrect, but Statement II is correct.
(5) Question not attempted

5. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Eklingji Temple is considered the most significant spiritual center for the Guhilot rulers of Mewar.
Reason (R): The Maharanas of Mewar considered themselves merely as the Diwans (prime ministers) of the deity Eklingji, ruling the state on his behalf.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

6. The idol of Shrinathji situated in the Nathdwara temple was originally brought to Rajasthan to protect it from the iconoclastic policies of which Mughal emperor?
(1) Akbar
(2) Aurangzeb
(3) Jahangir
(4) Shah Jahan
(5) Question not attempted

7. Which of the following is the most appropriate description of the primary architectural characteristic of the Brahma Temple in Pushkar?

Click Here to Buy book on Amazon

(3) Badi Mahal
(4) Zenana Mahal
(5) Question not attempted

22. Match List-I (Monuments/Palaces) with List-II (Associated Rulers/Founders) and select the correct answer.
List I: (Monuments/Palaces)
A. Hawa Mahal, Jaipur
B. City Palace, Jaipur
C. Umaid Bhawan Palace, Jodhpur
D. Lake Palace (Jag Niwas), Udaipur
List II: (Associated Rulers/Founders)
i. Maharana Jagat Singh II
ii. Maharaja Umaid Singh
iii. Sawai Pratap Singh
iv. Sawai Jai Singh II
(1) A-iii, B-iv, C-ii, D-i
(2) A-iv, B-iii, C-i, D-ii
(3) A-iii, B-ii, C-iv, D-i
(4) A-i, B-iv, C-ii, D-iii
(5) Question not attempted

23. The unique five-story exterior of the Hawa Mahal in Jaipur is designed in the shape of which religious symbol?
(1) The trident (Trishul) of Lord Shiva
(2) The lotus flower of Goddess Lakshmi
(3) The bow of Lord Rama
(4) The crown (Mukut) of Lord Krishna
(5) Question not attempted

24. Which is the primary astronomical function of the 'Samrat Yantra' located within the Jantar Mantar observatory in Jaipur?
(1) To measure local time accurately using the shadow of its gnomon
(2) To predict lunar eclipses
(3) To calculate the exact distance between the Earth and the Moon
(4) To determine the chemical composition of stars
(5) Question not attempted

25. The following cities are prominent historical capitals in Rajasthan. Arrange them in the correct chronological sequence of their establishment, from earliest to latest:
(1) Chittorgarh, Jodhpur, Jaipur, Udaipur
(2) Chittorgarh, Jodhpur, Udaipur, Jaipur
(3) Jodhpur, Chittorgarh, Udaipur, Jaipur
(4) Chittorgarh, Udaipur, Jodhpur, Jaipur
(5) Question not attempted

26. Which artificial lake in Udaipur features a small island that houses a solar observatory, and was named after the Duke of Connaught during its reconstruction?
(1) Fateh Sagar Lake
(2) Lake Pichola
(3) Udai Sagar Lake
(4) Jaisamand Lake
(5) Question not attempted

27. Identify the pair that is incorrectly matched regarding the UNESCO World Heritage Sites of Rajasthan.
(1) Keoladeo National Park - Natural Site
(2) Jantar Mantar, Jaipur - Cultural Site
(3) The Pink City, Jaipur - Cultural Site
(4) Hill Forts of Rajasthan - Natural Site
(5) Question not attempted

28. Which of the following forts was not included in the "Hill Forts of Rajasthan" serial site designated by UNESCO in 2013?
(1) Amber Fort
(2) Taragarh Fort
(3) Gagron Fort
(4) Ranthambore Fort
(5) Question not attempted

NODIA

29. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Dilwara Jain Temples exhibit an exceptionally austere and plain exterior appearance.
Reason (R): The creators deliberately minimized external ornamentation to avoid attracting the attention of plundering invaders while maximizing internal devotion.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

14. Which of the following gates is the principal and historically most significant entrance to the Amber Fort complex, leading directly into the Jaleb Chowk?
(1) Ganesh Pol
(2) Chand Pol
(3) Tripolia Gate
(4) Suraj Pol
(5) Question not attempted

15. The following event phases relate to the history of Jaipur's astronomical observatory (Jantar Mantar). Arrange them in the correct chronological order:
I. Designation as a UNESCO World Heritage Site
II. Construction commissioned by Sawai Jai Singh II
III. Comprehensive restoration undertaken under Arthur Garrett
IV. Completion of the primary astronomical instruments
(1) II, IV, III, I
(2) II, III, IV, I
(3) IV, II, I, III
(4) II, IV, I, III
(5) Question not attempted

16. Jaigarh Fort is particularly famous for housing the 'Jaivana', which is historically significant as:
(1) The largest collection of medieval Rajput armor.
(2) The largest wheeled cannon ever constructed in the early modern era.
(3) A massive underground mint used by the Kachwaha rulers.
(4) An intricate water-harvesting cistern capable of storing monsoon rains.
(5) Question not attempted

17. Which unique geological feature gives Jaisalmer Fort its popular designation as the "Golden Fort"?
(1) The extensive application of genuine gold leaf across the highest temple domes and palace arches.
(2) The use of yellow sandstone that reflects a golden hue during the morning and evening sunlight.
(3) The shimmering reflection of the setting sun on the deep waters of its surrounding protective moat.
(4) The massive treasury of ancient gold coins discovered during modern structural excavations of the fort.
(5) Question not attempted

18. Consider the following statements regarding Ranthambore Fort:
I. It is situated within the boundaries of the Ranthambore National Park.
II. The fort is closely associated with the historical figure Hammir Dev Chauhan.
III. It contains the renowned Trinetra Ganesh Temple.
IV. It was famously besieged and captured by Alauddin Khalji in 1301.
V. It was the primary capital of the Mewar kingdom before the rise of Udaipur.
Which of the above combination of statements is incorrect?
(1) I and II only
(2) V only
(3) III and IV only
(4) IV and V only
(5) Question not attempted

19. Identify the architect responsible for the design of the Kumbhalgarh Fort under the patronage of Rana Kumbha.
(1) Vidyadhar Bhattacharya
(2) Lal Chand Usta
(3) Mandan
(4) Depa
(5) Question not attempted

20. The innermost and most fortified section of the Kumbhalgarh Fort, which served as the personal residence of Rana Kumbha, is known by what name?
(1) Badal Mahal
(2) Navlakha Mahal
(3) Juna Mahal
(4) Katargarh
(5) Question not attempted

21. Which prominent feature of the City Palace complex in Udaipur is a large elevated garden courtyard that sits on the natural rock formation, giving it the illusion of a ground-level garden?
(1) Mor Chowk
(2) Manak Mahal

Downloaded from www.pdf.tube

the merger of Ajmer-Merwara; on the contrary, it strongly recommended its merger into Rajasthan. This ended Ajmer's status as a separate Part C state, concluding the long process of regional unification.

113. (2) Trade, transit, and communications
Under the Standstill Agreement, the administrative status quo was maintained specifically for matters of common interest like trade, transit, and communications. This ensured that essential services and economic activities were not disrupted during the political transition. Rulers agreed to continue the same arrangements that had existed under the British Crown until a new constitutional relationship with independent India was established.

114. (1) Strategic security concerns along the border and lack of internal administrative infrastructure.
Jaisalmer was placed under direct central administration briefly due to its sensitive strategic location along the international border and a significant lack of internal administrative infrastructure. As a remote desert state with limited resources, the central government felt that direct supervision was necessary to ensure national security and basic governance until the state could be fully integrated into Rajasthan.

115. (1) I, II, IV, and V only
Praja Mandals and local Congress committees were enthusiastic supporters of integration, viewing it as a victory for democracy and civil rights. However, the third statement is incorrect because many feudal Jagirdars actually resisted these changes, fearing the loss of their traditional land rights and social privileges. The integration was largely a struggle between these traditional feudal forces and modern democratic aspirations.

116. (1) Both A and R are true and R is the correct explanation of A.
The 1950 Constitution created the position of Rajpramukh for Part B states like Rajasthan, which were formed from princely unions. This role was legally equivalent to a Governor but allowed former rulers to retain ceremonial dignity as the state's head. This transitional arrangement helped in securing the cooperation of the monarchs during the sensitive early years of the newly formed republic.

117. (3) Magharam Vaidya
Magharam Vaidya was a central figure in the political awakening and freedom struggle within the Bikaner state. He founded the Bikaner Rajya Praja Mandal in 1936 while in exile in Calcutta. His persistent efforts to mobilize the public against the autocratic rule of the Maharaja played a significant role in preparing the ground for the state's eventual democratic integration.

118. (2) I and III only
Financial integration abolished inter-state custom duties and allowed for centralized economic planning for the first time. However, the second statement is incorrect because a unified taxation system was not implemented perfectly or immediately in 1949. It was a gradual and complex process that required several years of administrative effort to harmonize the diverse tax structures of nineteen different princely states.

119. (4) A-i, B-ii, C-iii, D-iv
Each leader established institutions vital to the region's progress. Jai Narayan Vyas led the Marwar Hitkarini Sabha, and Hiralal Shastri founded Banasthali Vidyapith. Manikya Lal Verma was the force behind the Mewar Praja Mandal, while Hari Bhau Upadhyay established the Gandhi Ashram at Hatundi. these organizations provided the social and political foundation required for the successful integration of Rajasthan.

120. (1) The formal implementation of the States Reorganization Act on 1 November 1956.
The integration process of Rajasthan definitively ended on November 1, 1956. This date marked the formal implementation of the States Reorganization Act, which finalized the state's borders, integrated Ajmer-Merwara, and replaced the Rajpramukh with a Governor. While earlier phases established the union, this final reorganization created the political and geographical entity that exists as the modern state today.

NODIA

30. Which of the following structural elements is predominantly associated with the Ranakpur Jain Temple architecture?
(1) Extensive usage of red sandstone for external pillars
(2) The presence of a massive central dome made entirely of bronze
(3) An octagonal base without a central mandapa
(4) 1,444 uniquely carved marble pillars supporting the structure
(5) Question not attempted

31. The architectural concept of a 'Torana' in traditional Rajasthani temple design specifically refers to:
(1) An intricately carved ceremonial arched gateway.
(2) The circumambulatory path around the main deity.
(3) The conical spire erected above the sanctum sanctorum.
(4) The platform used for classical dance performances.
(5) Question not attempted

32. Select the most appropriate statement describing the core significance of the Kirti Stambh (Tower of Fame) in Chittorgarh.
(1) It is a secular victory tower built to celebrate the extensive military conquests of Rana Sanga against Delhi.
(2) It is a 12th-century Jain monument dedicated to Adinath, featuring various carvings of Digambara sect ascetics.
(3) It is a strategically placed military watchtower used by the royal guards during the historical Khalji siege.
(4) It is an Islamic victory tower constructed by Alauddin Khalji to mark his capture of the Chittorgarh region.
(5) Question not attempted

33. Consider the following statements about Amber Fort:
I. It originally belonged to the Meenas before being conquered by the Kachwaha Rajputs.
II. The Sheesh Mahal within the fort is completely devoid of natural lighting.
III. The Diwan-e-Aam features a dual architectural style incorporating both Hindu and Mughal elements.
Which of the above combination of statements is correct?
(1) I and II only
(2) I and III only
(3) II and III only
(4) I, II, and III
(5) Question not attempted

34. The term 'Jauhar Kund' found in several Rajasthani hill forts denotes:
(1) A site where Rajput women committed mass self-immolation to protect their dignity and honor.
(2) A specialized reservoir designed strictly for preserving drinking water during long sieges.
(3) A designated arena for royal elephant fights and large-scale public military demonstrations.
(4) The primary treasury vault used for preserving the state wealth and royal family jewelry.
(5) Question not attempted

35. Identify the odd one out from the following list of monuments, based on their primary historical function.
(1) Vijay Stambh
(2) Hawa Mahal
(3) Jaivana
(4) Jantar Mantar
(5) Question not attempted

36. Match List-I (Components of Hawa Mahal) with List-II (Their designated names) and select the correct answer.
List I: (Components of Hawa Mahal)
A. First floor
B. Second floor
C. Fourth floor
D. Fifth floor
List II: (Designated names)
i. Prakash Mandir
ii. Sharad Mandir
iii. Hawa Mandir
iv. Ratan Mandir
(1) A-ii, B-iv, C-i, D-iii
(2) A-i, B-iii, C-iv, D-ii
(3) A-ii, B-i, C-iv, D-iii
(4) A-iv, B-ii, C-i, D-iii

Click Here to Buy book on Amazon

(5) Question not attempted

37. What specific cause led to the architectural necessity of constructing 'Baoris' (stepwells) within the major forts of Rajasthan?
(1) The ritual requirement of deep-water submersion for the spiritual purification during Rajput coronations.
(2) The urgent need for highly secure underground escape routes for the royal family during surprise attacks.
(3) The strategic need to store water in an arid climate to sustain the population during prolonged sieges.
(4) The aesthetic desire of the ruling class to mimic the Dravidian temple tanks found in southern India.
(5) Question not attempted

38. Consider the following statements about the City Palace, Jaipur:
I. It occupies roughly one-seventh of the old planned city area.
II. The Mubarak Mahal was built primarily to receive foreign dignitaries.
III. The Chandra Mahal is a seven-storied building serving as the residence of the royal family.
IV. It was originally built entirely out of pure white marble.
Which of the above combination of statements is correct?
(1) I, II, and IV
(2) I, II, and III
(3) II, III, and IV
(4) I and III only
(5) Question not attempted

39. The historic 'Sonargaon' or 'Sonar Quila' is physically situated on which geographical formation?
(1) Aravalli Ridge
(2) Bhaumgarh Peak
(3) Vindhyan Escarpment
(4) Trikuta Hill
(5) Question not attempted

40. Read Statement I and Statement II carefully regarding the Brahma Temple in Pushkar and choose the correct option.
Statement I: The Brahma Temple in Pushkar is the only temple in the world dedicated to Lord Brahma.
Statement II: Historical evidence shows the existence of a few other Brahma temples in India, such as those in Asotra (Rajasthan) and Kumbakonam (Tamil Nadu).
(1) Both Statement I and Statement II are correct.
(2) Both Statement I and Statement II are incorrect.
(3) Statement I is correct, but Statement II is incorrect.
(4) Statement I is incorrect, but Statement II is correct.
(5) Question not attempted

41. Which of the following features is most closely associated with the architectural style of the Nathdwara temple?
(1) A massive gopuram gateway decorated with elaborate xstucco figures of various Hindu deities.
(2) A central rock-cut monolithic shrine carved out of a single mountain during the medieval era.
(3) A layout resembling a residential haveli rather than the design of a traditional Nagara temple.
(4) A high stone plinth with an open circumambulatory path used for daily religious processions.
(5) Question not attempted

42. Identify the correct statement regarding the Dilwara Jain Temples.
(1) The Pittalhar Temple is famous for its massive brass image of the first Tirthankara, Adinath.
(2) The Mahavir Swami Temple is the largest and oldest structure in the complex.
(3) The temples were patronized primarily by the Kachwaha dynasty.
(4) The Khartar Vasahi temple is entirely constructed from red sandstone.
(5) Question not attempted

43. Consider the following structural elements found in Rajasthani fort architecture:
I. Pols (Gateways)
II. Burj (Bastions)
III. Kangura (Battlements)

NODIA

IV. Chhatri (Cenotaphs/Pavilions)
V. Jharokha (Overhanging enclosed balconies)
Which of the above combination of architectural elements served primarily defensive or military purposes?
(1) I, II, and III
(2) II, IV, and V
(3) I, III, and IV
(4) II, III, and V
(5) Question not attempted

44. The Nathdwara temple has historically been the focal point for the development of which traditional art form?
(1) Bani Thani miniature painting
(2) Pichhwai painting
(3) Phad scroll painting
(4) Blue Pottery
(5) Question not attempted

45. The 'Padmini Palace' is a prominent historical monument located within which of the following fort complexes?
(1) Mehrangarh Fort
(2) Amber Fort
(3) Chittorgarh Fort
(4) Kumbhalgarh Fort
(5) Question not attempted

46. Match List-I (Gates/Structures) with List-II (Forts where they are located) and select the correct answer.
List I: (Gates/Structures)
A. Padan Pol
B. Loha Pol
C. Ganesh Pol
D. Akhai Pol
List II: (Forts)
i. Mehrangarh Fort
ii. Jaisalmer Fort
iii. Chittorgarh Fort
iv. Amber Fort
(1) A-iii, B-i, C-iv, D-ii
(2) A-i, B-ii, C-iii, D-iv
(3) A-iv, B-iii, C-ii, D-i
(4) A-ii, B-iv, C-i, D-iii
(5) Question not attempted

47. Which of the following accurately describes the concept of a 'living fort', a title most famously attributed to Jaisalmer Fort?
(1) A fort where a significant civilian population resides within the fortification walls.
(2) A fort where active military garrisons are continuously stationed.
(3) A fort constructed entirely out of living organic materials like dense forest wood.
(4) A fort that undergoes constant daily structural expansion.
(5) Question not attempted

NODIA

48. In the architectural design of Ranakpur Jain Temple, what is the significance of the architect 'Depa' (or Depak)?
(1) He successfully incorporated Mughal style domes into the traditional structural designs of Jain architecture.
(2) He designed the temple layout based on a divine vision experienced by the chief patron, Dharna Shah.
(3) He was an expert foreign architect commissioned by Rana Kumbha to supervise the structural engineering.
(4) He personally carved all 1,444 marble pillars using only traditional tools over a span of several years.
(5) Question not attempted

49. The 'Garbhagriha' in Rajasthan's Nagara style temples refers specifically to:
(1) The main assembly hall for devotees.
(2) The sanctum sanctorum housing the principal deity.
(3) The highest pinnacle of the temple tower.
(4) The external courtyard used for circumambulation.
(5) Question not attempted

50. What is the fundamental distinction between the Nagara and Dravida styles of temple architecture, particularly evident when comparing Rajasthani temples to those in South India?
(1) Nagara style utilizes a curvilinear shikhara, while Dravida style features a stepped pyramidal vimana.
(2) Nagara style is exclusively rock-cut architecture, while Dravida style is purely structural in nature.
(3) Nagara temples lack a primary central deity, while Dravida temples feature many different deities.

95. The Nathdwara temple is highly revered for the 'Darshan' system. How many times a day are the temple doors traditionally opened for devotees to view Shrinathji?
(1) Eight times
(2) Three times
(3) Five times
(4) Twelve times
(5) Question not attempted

96. What was the central architectural innovation of the 'Gumbad' (dome) in Rajasthani architecture when adapting Islamic designs into Rajput structures?
(1) Constructing the domes strictly using timber instead of the more traditional stone materials.
(2) Replacing the traditional arched construction with a specialized corbelled dome structure.
(3) Removing the lotus motif from the apex of the dome to signify a shift from earlier Hindu designs.
(4) Eliminating the use of lime mortar and relying solely on the interlocking of massive stone blocks.
(5) Question not attempted

97. The Kirti Stambh in Chittorgarh is a seven-storied pillar constructed by a Jain merchant named:
(1) Bappa Rawal
(2) Jija Bhargava
(3) Dharna Shah
(4) Vimal Shah
(5) Question not attempted

98. Which distinctive architectural feature of Jaisalmer Fort consists of 99 bastions built to provide structural support and defense?
(1) The Burj (Bastions)
(2) The outer concentric wall (Kamar Kotha)
(3) The Pols (Gates)
(4) The Zenana Mahals
(5) Question not attempted

99. Read Statement I and Statement II carefully regarding the City Palace in Udaipur and choose the correct option.
Statement I: The City Palace in Udaipur was constructed over nearly 400 years with contributions from several successive Maharanas.
Statement II: Despite the long period of construction, the palace maintains a highly uniform architectural style and perfectly symmetrical facade.
(1) Both Statement I and Statement II are correct.
(2) Both Statement I and Statement II are incorrect.
(3) Statement I is correct, but Statement II is incorrect.
(4) Statement I is incorrect, but Statement II is correct.
(5) Question not attempted

100. Which fort served as a historically critical sanctuary for Mewar royalty during crises, most notably hiding the infant Udai Singh II and later Maharana Pratap?
(1) Chittorgarh Fort
(2) Ranthambore Fort
(3) Taragarh Fort
(4) Kumbhalgarh Fort
(5) Question not attempted

101. The 'Bapuna' or 'Baori' (stepwell) is a common feature in Rajasthan's forts. What is the fundamental difference between a standard well and a baori?
(1) A baori is designed to strictly capture seasonal rainwater, while a standard well reaches groundwater.
(2) A baori is constructed exclusively for religious ceremonies and the spiritual purification of the public.
(3) A baori features a flight of steps leading to the water level, allowing for the direct physical access.
(4) A baori is a temporary storage structure that cannot reliably hold any water throughout the dry months.
(5) Question not attempted

102. Which of the following is the most appropriate description of the 'Muraqqa' or fresco painting style found extensively inside the Amber Fort?
(1) A decorative method using solely organic vegetable dyes applied carefully over a layer of dry plaster.
(2) A delicate plastering technique that results

Downloaded from www.pdf.tube

is correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II, and III
(5) Question not attempted

59. The architectural classification 'Mandapa' in a traditional Rajasthani temple denotes:
(1) The main tower situated above the deity.
(2) The ceremonial boundary wall.
(3) The principal water tank attached to the temple complex.
(4) The pillared assembly hall leading to the inner sanctum.
(5) Question not attempted

60. Jaisalmer Fort is historically noted for the occurrence of 'Dhai Shaka' (two and a half sackings). The 'half' shaka refers to an event where:
(1) The event where Rajput women committed Jauhar, while the men survived the final battle of the siege.
(2) The event where Rajput men died in battle, but the women were saved before they could commit Jauhar.
(3) The event where a formal military truce was called by both sides exactly midway through the siege.
(4) The event where the fort was formally surrendered to the enemy before any casualties had occurred.
(5) Question not attempted

61. Match List-I (Specialized Temple Architecture Features) with List-II (Brief Descriptions) and select the correct answer.
List I: (Specialized Temple Architecture Features)
A. Shikhara
B. Amalaka
C. Antarala
D. Jagati
List II: (Brief Descriptions)
i. A ribbed, stone disk situated at the top of the temple tower
ii. The raised platform upon which the temple is built
iii. The towering roof structure over the main shrine
iv. The vestibule connecting the main hall to the sanctum
(1) A-iii, B-i, C-iv, D-ii
(2) A-i, B-ii, C-iii, D-iv
(3) A-iii, B-iv, C-i, D-ii
(4) A-ii, B-i, C-iv, D-iii
(5) Question not attempted

62. Which fort in Rajasthan is celebrated for having walls so wide that it is claimed eight horses can ride abreast along its ramparts?
(1) Mehrangarh Fort
(2) Jaisalmer Fort
(3) Taragarh Fort
(4) Kumbhalgarh Fort
(5) Question not attempted

NODIA

63. Consider the following statements concerning the Brahma Temple at Pushkar:
I. It is constructed largely of marble and stone slabs.
II. It is situated on the banks of the sacred Pushkar Lake.
III. The temple features a silver turtle embossed on the floor of the sanctum.
IV. The temple was fundamentally reconstructed by Gokul Chand Parik in the 14th century.
Which of the above combination of statements is correct?
(1) I, II, and III
(2) II, III, and IV
(3) I, II, and IV
(4) I, III, and IV
(5) Question not attempted

64. The architectural element 'Chhatri' prevalent in Rajasthan's palaces and forts is best defined as:
(1) A secure underground vault used specifically for the storage of royal family jewels and coins.
(2) An elevated, dome-shaped pavilion used for providing shade or as a commemorative funerary monument.
(3) A highly fortified wooden gate designed to withstand the impact of enemy elephant charges in war.
(4) A deep stepped reservoir designed for the efficient storage of water during the dry summer months.
(5) Question not attempted

80. The intricate mirror mosaic work that creates the illusion of a starry night with a single candle is the primary attraction of which specific hall in the Amber Fort?
(1) Sukh Niwas
(2) Diwan-e-Khas (Sheesh Mahal)
(3) Zenana Mahal
(4) Jai Mandir
(5) Question not attempted

81. In the context of fort architecture, what was the function of the structure known as a 'Naubat Khana' or 'Nakkarkhana'?
(1) It was the royal mint used for stamping state currency and storing valuable gold and silver bullion.
(2) It served as the drum house where ceremonial music was played to announce royal entries or the time.
(3) It was the main arsenal used for storing large quantities of gunpowder and heavy artillery weapons.
(4) It functioned as a grand stable used specifically for the housing and training of royal war elephants.
(5) Question not attempted

82. Which notable historical structure was built by Maharaja Sawai Pratap Singh after being inspired by the unique architecture of the Khetri Mahal in Jhunjhunu?
(1) Hawa Mahal
(2) Jal Mahal
(3) Chandra Mahal
(4) Rambagh Palace
(5) Question not attempted

83. Consider the following statements about the Eklingji Temple:
I. The current structure is primarily the result of rebuilding by Maharana Raimal.
II. It features a prominent four-faced (Chaumukhi) idol of Lord Shiva in black marble.
III. The temple architecture exclusively represents the Dravidian style.
Which of the above combination of statements is correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II, and III
(5) Question not attempted

84. The 'Navlakha Darwaza' is the primary and most famous entry gate for which of the following formidable forts?
(1) Jaisalmer Fort
(2) Mehrangarh Fort
(3) Gagron Fort
(4) Ranthambore Fort
(5) Question not attempted

85. Match List-I (Monument/Feature) with List-II (Specific Material/Color) and select the correct answer.
List I: (Monument/Feature)
A. Jaisalmer Fort
B. Hawa Mahal
C. Dilwara Temples
D. Vijay Stambh
List II: (Specific Material/Color)
i. White Marble
ii. Yellow Sandstone
iii. Red and Pink Sandstone
iv. Red Sandstone and White Marble mix
(1) A-ii, B-iii, C-i, D-iv
(2) A-ii, B-iv, C-i, D-iii
(3) A-iii, B-ii, C-iv, D-i
(4) A-i, B-iii, C-ii, D-iv
(5) Question not attempted

86. The concept of 'Jal Mandir' or 'Water Palace' is beautifully realized in the middle of Man Sagar Lake in Jaipur. What is the name of this palace?
(1) Jagmandir
(2) Jal Mahal
(3) Jag Niwas
(4) Padmini Mahal
(5) Question not attempted

87. The famous Saheliyon-Ki-Bari (Garden of the Maidens) in Udaipur is situated on the banks of which lake?
(1) Lake Pichola
(2) Jaisamand Lake
(3) Rajsamand Lake
(4) Fateh Sagar Lake
(5) Question not attempted

88. Consider the following statements about the City Palace, Jodhpur (excluding Mehrangarh):

Click Here to Buy book on Amazon

is uniquely renowned for the defensive usage of a massive, heavily spiked iron door called 'Loha Pol'?
(1) Mehrangarh Fort
(2) Ranthambore Fort
(3) Amber Fort
(4) Gagron Fort
(5) Question not attempted

73. Which of the following defines the concept of an 'Oudak Durg' as described in ancient architectural texts?
(1) A fortress entirely constructed of wood.
(2) A citadel located on a high mountain peak.
(3) A fort protected by water on all sides, essentially an island or river fort.
(4) A fortification that relies on an extensive network of underground tunnels.
(5) Question not attempted

74. Read Statement I and Statement II carefully regarding the City Palace of Udaipur and choose the correct option.
Statement I: The City Palace of Udaipur presents an architectural mix of Rajasthani, Mughal, Medieval, European, and Chinese architecture.
Statement II: The complex was built entirely by Maharana Udai Singh II within a single decade.
(1) Both Statement I and Statement II are correct.
(2) Both Statement I and Statement II are incorrect.
(3) Statement I is correct, but Statement II is incorrect.
(4) Statement I is incorrect, but Statement II is correct.
(5) Question not attempted

75. The following major Rajput forts were constructed in different eras. Provide their correct chronological order of construction, from earliest to most recent:
(1) Chittorgarh, Jaisalmer, Kumbhalgarh, Mehrangarh
(2) Jaisalmer, Chittorgarh, Kumbhalgarh, Mehrangarh
(3) Chittorgarh, Mehrangarh, Jaisalmer, Kumbhalgarh
(4) Mehrangarh, Chittorgarh, Kumbhalgarh, Jaisalmer
(5) Question not attempted

76. The 'Phool Mahal' inside Mehrangarh Fort is highly acclaimed for what specific interior feature?
(1) Its large collection of medieval European floral paintings.
(2) Its extensive gold leaf filigree work on the ceiling.
(3) Its thousands of small stained-glass windows depicting roses.
(4) Its central marble fountain that dispenses perfumed water.
(5) Question not attempted

77. The Ranakpur Jain Temple complex primarily belongs to which sect of Jainism?
(1) Digambara
(2) Sthanakvasi
(3) Svetambara
(4) Terapanthi
(5) Question not attempted

78. Which of the following best describes the historical architectural contribution of Vidyadhar Bhattacharya?
(1) He was the chief builder of the Vijay Stambh in Chittorgarh.
(2) He designed the unique honeycomb structure of the Hawa Mahal.
(3) He supervised the construction of the Kumbhalgarh fortifications.
(4) He was the chief architect responsible for the grid-plan design of Jaipur city.
(5) Question not attempted

NODIA

79. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Jaisalmer Fort faces significant structural threats in modern times.
Reason (R): The introduction of modern piped water and increased water usage by the fort's resident population has caused widespread seepage, destabilizing its foundation.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

(4) Nagara temples use only baked bricks, while Dravida temples utilize only high-quality white marble.
(5) Question not attempted

51. The unique layout of Jaipur city and its royal palaces heavily relied on the principles of which ancient Indian architectural text?
(1) The principles found in the Manasara Shilpa Shastra regarding urban layout.
(2) The economic and administrative guidelines found in Kautilya's Arthashastra.
(3) The guidelines of Vastu Shastra combined with the classical Shilpa Shastra.
(4) The artistic and performance-based instructions provided in the Natya Shastra.
(5) Question not attempted

52. The Eklingji Temple complex is comprised of 108 distinct shrines. Which sect of Shaivism is primarily associated with this historic temple?
(1) Lingayat sect
(2) Kapalika sect
(3) Kalamukha sect
(4) Lakulisha (Pashupata) sect
(5) Question not attempted

53. Identify the incorrect pair regarding the palaces situated within the City Palace of Udaipur.
(1) Amar Vilas - An elevated garden with fountains
(2) Bheem Vilas - Houses a collection of miniature paintings
(3) Sheesh Mahal - A massive armory featuring medieval cannons
(4) Fateprakash Palace - Contains the famous Crystal Gallery
(5) Question not attempted

54. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Jantar Mantar in Jaipur is considered the most significant and best-preserved of all historic observatories in India.
Reason (R): It contains fixed masonry instruments that allow observations of astronomical positions with the naked eye to an exceptionally high degree of precision.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

55. What was the underlying practical purpose behind the construction of the 953 small windows (jharokhas) in the Hawa Mahal?
(1) To serve as archer slits for military defense during city riots.
(2) To regulate the internal temperature by capturing the high-altitude monsoon winds.
(3) To function as an intricate acoustic system for royal musicians.
(4) To allow royal ladies to observe everyday street life and festivals without being seen from outside.
(5) Question not attempted

56. Which of the following structural elements of the Chittorgarh Fort is attributed strictly to the reign of Maharana Kumbha?
(1) The construction of the massive Vijay Stambh
(2) The foundation of the Padmini Palace
(3) The establishment of the Kalika Mata Temple
(4) The creation of the primary Gaumukh Reservoir
(5) Question not attempted

57. By what other popular name is the historic Jaigarh Fort known, due to its formidable defensive nature and its role in protecting Amber?
(1) The Fort of Victory (Vijay Durg)
(2) The Golden Fort (Swarna Giri)
(3) The Fort of Eagles (Cheel Ka Teela)
(4) The Water Fort (Jala Durg)
(5) Question not attempted

58. Consider the following statements regarding the Dilwara Temples:
I. They are entirely carved out of white marble.
II. They were built between the 11th and 13th centuries AD.
III. They are famous for their magnificent, ornately carved central domes and pillars.
Which of the above combination of statements

Downloaded from www.pdf.tube

I. The Umaid Bhawan Palace is technically considered the principal modern City Palace.
II. It was constructed partly to provide employment during a severe famine.
III. The architecture blends Rajput and Art Deco styles.
IV. It was entirely built using pure white Makarana marble.

Which of the above combination of statements is correct?
(1) I, II, and IV
(2) I, II, and III
(3) II, III, and IV
(4) I and III only
(5) Question not attempted

89. Which unique astronomical instrument at Jantar Mantar, Jaipur is famously known as the 'Bowl Instrument', used primarily for determining celestial longitudes and latitudes?
(1) Ram Yantra
(2) Samrat Yantra
(3) Jai Prakash Yantra
(4) Rashivalaya Yantra
(5) Question not attempted

90. The massive artificial fresh-water lake, 'Jaisamand Lake', historically accompanied by royal summer palaces, was constructed by which ruler?
(1) Maharana Jai Singh
(2) Maharana Pratap
(3) Maharana Raj Singh
(4) Maharana Fateh Singh
(5) Question not attempted

91. Identify the incorrect statement regarding the architectural styling of the forts recognized as UNESCO World Heritage Sites in Rajasthan.
(1) Amber Fort showcases a profound Mughal architectural influence in its royal quarters.
(2) Kumbhalgarh Fort utilizes the natural rugged topography of the Aravallis for its defensive wall layout.
(3) Ranthambore Fort's defenses heavily utilize the surrounding dense forest and rugged terrain.
(4) Gagron Fort is completely devoid of any defensive ramparts, relying solely on deep water.
(5) Question not attempted

92. The 'Maha-Maru' architectural style prevalent in early medieval Rajasthan is primarily attributed to the patronage of which dynasty?
(1) Guhilas of Mewar
(2) Gurjara-Pratiharas
(3) Rathores of Marwar
(4) Kachwahas of Amber
(5) Question not attempted

93. Consider the following statements regarding the Brahma Temple in Pushkar:
I. It is situated in the Ajmer district.
II. The temple is elevated on a high plinth and accessed via marble steps.
III. Hansa (the swan), Brahma's vehicle, heavily features in the entrance carvings.
IV. It is actively maintained and administered by the Archaeological Survey of India as a dead monument.
V. An image of Gayatri is situated alongside Lord Brahma in the main shrine.

Which of the above combination of statements is incorrect?
(1) I and II only
(2) IV only
(3) III and V only
(4) IV and V only
(5) Question not attempted

94. Match List-I (Lakes/Reservoirs) with List-II (Associated Forts/Palaces) and select the correct answer.
List I: (Lakes/Reservoirs)
A. Maota Lake
B. Gaumukh Kund
C. Ranisar and Padamsar
D. Gadsisar Lake
List II: (Associated Forts/Palaces)
i. Mehrangarh Fort
ii. Amber Fort
iii. Jaisalmer Fort
iv. Chittorgarh Fort
(1) A-ii, B-iv, C-i, D-iii
(2) A-i, B-ii, C-iv, D-iii
(3) A-iv, B-iii, C-i, D-ii
(4) A-ii, B-i, C-iv, D-iii
(5) Question not attempted

NODIA

65. The following structures are parts of a traditional Nagara style temple. Arrange them in order from the entrance towards the innermost sacred point:
I. Garbhagriha
II. Mandapa
III. Ardha Mandapa
IV. Antarala
(1) III, II, IV, I
(2) II, III, IV, I
(3) III, IV, II, I
(4) I, IV, II, III
(5) Question not attempted

66. Which prominent historical monument in Jaipur was constructed without any foundation, relying instead on a curved architectural design to stay upright?
(1) Hawa Mahal
(2) Jantar Mantar
(3) Jal Mahal
(4) Albert Hall Museum
(5) Question not attempted

67. The 'Jai Narain Vyas Town Hall', originally a part of the royal heritage of Jodhpur, is closely associated with which major palace complex?
(1) City Palace, Udaipur
(2) Umaid Bhawan Palace
(3) Rai Ka Bagh Palace
(4) Lalgarh Palace
(5) Question not attempted

68. Consider the following statements about the Ranakpur Jain Temple:
I. It was constructed during the reign of Rana Sanga.
II. The architectural design is based on the concept of 'Nalini-Gulma Vimana'.
III. It features exquisite carvings of nymphs playing flutes in various dance postures.
IV. The temple complex is surrounded by an enclosed wall, known as a 'bhamati'.
V. It is primarily built out of red sandstone quarried from Dholpur.
Which of the above combination of statements is incorrect?
(1) I and V only
(2) II and III only
(3) III and IV only
(4) II, IV, and V
(5) Question not attempted

69. Based on classical Rajput fortification strategy, why was Chittorgarh Fort often considered highly vulnerable despite its immense size and high walls?
(1) It relied entirely on a single narrow gate for entry, which could be easily blocked by the enemy forces.
(2) It possessed no internal water sources, which led to quick surrenders during even the shortest sieges.
(3) Its massive size made it difficult for a small garrison to defend all perimeters against a large army.
(4) It was situated in a deep valley, making it easy for enemies to bombard from the surrounding high hills.
(5) Question not attempted

70. Match List-I (Prominent Cenotaphs/Chhatris) with List-II (Location/Associated Rulers) and select the correct answer.
List I: (Prominent Cenotaphs/Chhatris)
A. Moosi Maharani ki Chhatri
B. 84-Pillared Cenotaph
C. Jaswant Thada
D. Ahar Cenotaphs
List II: (Location/Associated Rulers)
i. Jodhpur
ii. Udaipur
iii. Alwar
iv. Bundi
(1) A-iii, B-iv, C-i, D-ii
(2) A-iv, B-iii, C-ii, D-i
(3) A-i, B-ii, C-iii, D-iv
(4) A-iii, B-i, C-iv, D-ii
(5) Question not attempted

71. Identify the odd one out among the following historical structures, based on their categorization as astronomical observatories built by Sawai Jai Singh II.
(1) Jantar Mantar, Jaipur
(2) Jantar Mantar, Delhi
(3) Jantar Mantar, Ujjain
(4) Jantar Mantar, Udaipur
(5) Question not attempted

72. Which fort, notable for its robust water management system and strategic hill location,

Click Here to Buy book on Amazon

in the creation of a highly polished marble-like surface.
(3) A form of painting that uses thick oil colors applied directly onto the surface of rough yellow sandstone.
(4) A series of miniature paintings framed in gold leaf and displayed upon large panels made of polished wood.
(5) Question not attempted

103. Identify the odd one out from the following structures, based on their location within the Jaipur royal complex.
(1) Mubarak Mahal
(2) Chandra Mahal
(3) Diwan-i-Khas
(4) Badal Mahal
(5) Question not attempted

104. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Jaigarh Fort was never historically conquered in any major battle.
Reason (R): It served as the primary artillery production center for the Rajputs and Mughals, boasting unmatched firepower.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

105. The 'Gaj Mandir' and 'Sheesh Mahal' are extremely ornate palaces situated within which fort complex located on the western frontier of Rajasthan?
(1) Jaisalmer Fort
(2) Mehrangarh Fort
(3) Junagarh Fort, Bikaner
(4) Bhatner Fort
(5) Question not attempted

106. Match List-I (Architect/Builder) with List-II (Monument) and select the correct answer.
List I: (Architect/Builder)
A. Lal Chand Usta
B. Mandan
C. Rao Jodha
D. Depa
List II: (Monument)
i. Kumbhalgarh Fort
ii. Mehrangarh Fort
iii. Hawa Mahal
iv. Ranakpur Jain Temple
(1) A-iii, B-i, C-ii, D-iv
(2) A-i, B-ii, C-iii, D-iv
(3) A-iv, B-iii, C-ii, D-i
(4) A-iii, B-iv, C-i, D-ii
(5) Question not attempted

107. Which major structure inside the Chittorgarh Fort is recognized by its distinct blending of Rajput and early pre-Mughal Islamic architectural elements, evident in its domes and arches?
(1) Kumbha Shyam Temple
(2) Rana Kumbha Palace
(3) Meerabai Temple
(4) Fateh Prakash Palace
(5) Question not attempted

108. Consider the following statements about the Dilwara Temples:
I. The ceilings feature extremely intricate, multi-layered pendents resembling lotus drops.
II. The temples were severely damaged by Alauddin Khalji and later restored.
III. They reflect strong patronage from the Chandela rulers.
Which of the above combination of statements is correct?
(1) I and II only
(2) I and III only
(3) II and III only
(4) I, II, and III
(5) Question not attempted

109. The 'Jogi Mahal', originally built as a royal hunting lodge, is a notable structure associated with the vicinity of which famous fort?
(1) Sariska Palace
(2) Kumbhalgarh Fort
(3) Ranthambore Fort
(4) Amber Fort
(5) Question not attempted

Downloaded from www.pdf.tube

110. What specific political and cultural transition is architecturally represented in the progression from Amber Fort to the City Palace of Jaipur?
(1) The abandonment of Hindu temple architecture in favor of purely Islamic mosques and administrative tombs.
(2) The complete shift from traditional stone construction to the modern usage of mass-produced baked bricks.
(3) The sudden rejection of Mughal architectural styles following the death of the Mughal Emperor Aurangzeb.
(4) The transition from heavily fortified military hill-citadels to the planned, open-valley palatial living.
(5) Question not attempted

111. Which historical fort in Rajasthan is celebrated for containing the Dargah of Miran Sahib, making it a symbol of syncretic cultural heritage?
(1) Taragarh Fort, Ajmer
(2) Mehrangarh Fort, Jodhpur
(3) Jaisalmer Fort
(4) Gagron Fort, Jhalawar
(5) Question not attempted

112. The term 'Suhag Mandir', referring to a chamber located above the Ganesh Pol in Amber Fort, was traditionally utilized for what purpose?
(1) Serving as the primary royal armory used for the daily maintenance and storage of the king's weapons.
(2) Acting as an observation post for royal women to watch state functions through the latticed windows.
(3) Functioning as the primary dining hall used by the members of the royal family during major festivals.
(4) Operating as a secret treasury vault designed to hide the most valuable jewels from the enemy forces.
(5) Question not attempted

113. The following indicate structural components of a standard Nagara temple in Rajasthan. Arrange them in the correct order from the base to the top of the temple:
I. Kalasha
II. Shikhara
III. Jagati
IV. Amalaka
(1) III, II, IV, I
(2) III, IV, II, I
(3) I, II, IV, III
(4) III, II, I, IV
(5) Question not attempted

114. The 'Patwon Ki Haveli', a cluster of five intricately carved residential mansions, represents the highest standard of non-royal domestic architecture in which city?
(1) Jaisalmer
(2) Udaipur
(3) Jaipur
(4) Jodhpur
(5) Question not attempted

115. Arrange the following famous Rajasthani monuments based on their primary construction material, in the order of: predominately yellow sandstone, then white marble, and then red sandstone:
I. Dilwara Temples
II. Jaisalmer Fort
III. Hawa Mahal
(1) II, I, III
(2) I, II, III
(3) II, III, I
(4) III, I, II
(5) Question not attempted

116. Which of the following best defines the 'Araish' technique frequently seen in the royal palaces of Rajasthan?
(1) A decorative method of carving intricate floral patterns and divine figures deep into blocks of hard granite.
(2) A form of structural arch building that allows for massive stone weights without the usage of a keystone.
(3) A technique of embedding various semi-precious stones into white marble to create complex floral designs.
(4) A specialized plastering technique that yields a highly polished and glossy surface resembling real marble.
(5) Question not attempted

NODIA

117. The Chokelao Mahal, famous for its magnificent restored Rajput miniature paintings depicting scenes of the Ramayana, is housed within which fort?

(1) Amber Fort
(2) Junagarh Fort
(3) Mehrangarh Fort
(4) Chittorgarh Fort
(5) Question not attempted

118. Consider the following statements concerning the UNESCO World Heritage "Hill Forts of Rajasthan":

I. The inclusion was based on their reflection of Rajput military architecture over a span of 11 centuries.
II. All six forts utilize the natural defenses provided by the local terrain.
III. The forts demonstrate major centers of Rajput culture, housing palaces, temples, and trading centers.
IV. Only forts constructed exclusively during the 15th century were selected.
V. Extensive water harvesting structures remain operational within several of these forts.

Which of the above combination of statements is correct?
(1) I, II, III, and V
(2) I, II, IV, and V
(3) II, III, IV, and V
(4) I, III, IV, and V
(5) Question not attempted

119. The distinctive 'Bangaldar' roof, characterized by its curved cornice resembling the shape of a bamboo hut, was prominently adapted into Rajput palatial architecture. Which pavilion in the Amber Fort perfectly exemplifies this?
(1) Diwan-i-Aam
(2) Silah Khana
(3) Kesar Kyari
(4) Jas Mandir
(5) Question not attempted

120. Match List-I (Specific Regional Titles/Names) with List-II (Corresponding Monument) and select the correct answer.
List I: (Specific Regional Titles/Names)
A. Chaumukha Prasad
B. Swarna Giri
C. Cheel ka Teela
D. Garh Chintamani
List II: (Corresponding Monument)
i. Jaisalmer Fort
ii. Jaigarh Fort
iii. Ranakpur Jain Temple
iv. Mehrangarh Fort
(1) A-iii, B-i, C-ii, D-iv
(2) A-i, B-ii, C-iii, D-iv
(3) A-iii, B-iv, C-i, D-ii
(4) A-iv, B-iii, C-ii, D-i
(5) Question not attempted

www.nodia.in

Click Here to Buy book on Amazon

72. (1) Mehrangarh Fort
Mehrangarh Fort in Jodhpur is distinguished by several formidable gateways, including the Loha Pol, or Iron Gate. This specific gate is famous for its massive size and the presence of heavy iron spikes designed to prevent enemy elephants from battering it down. The walls nearby also bear the handprints of royal women who committed sati, adding a layer of tragic history.

73. (3) A fort protected by water on all sides, essentially an island or river fort.
An Oudak Durg is a type of fortification defined in ancient Indian architectural texts as a 'water fort'. This classification refers to a citadel that is naturally protected by water on all sides, such as a fort located on an island or at the confluence of major rivers. This strategic placement utilized the surrounding water as a primary defensive barrier against land-based invasions.

74. (3) Statement I is correct, but Statement II is incorrect.
The City Palace of Udaipur is a magnificent complex that reflects a diverse range of architectural influences, including Rajasthani, Mughal, and European styles. However, it was not constructed within a single decade by a single ruler. Instead, the palace evolved over nearly four centuries, with successive Maharanas adding new wings and structures, resulting in the expansive and eclectic monument seen today.

75. (1) Chittorgarh, Jaisalmer, Kumbhalgarh, Mehrangarh
The timeline of Rajasthan's major fortifications begins with the ancient Chittorgarh Fort, which dates back to the seventh century. Jaisalmer Fort was later founded in the middle of the twelfth century. During the fifteenth century, Rana Kumbha built Kumbhalgarh, followed shortly by Rao Jodha's establishment of Mehrangarh in fourteen fifty-nine. This sequence illustrates the long-standing tradition of military architecture across different Rajput eras.

76. (2) Its extensive gold leaf filigree work on the ceiling.
The Phool Mahal, or Flower Palace, located within Mehrangarh Fort, is celebrated for its extraordinary opulence and interior decoration. The most striking feature of this royal chamber is the extensive and intricate gold leaf filigree work that covers the ceiling and walls. This lavish decoration was intended to create a grand atmosphere for private royal audiences and celebrations during the eighteenth century.

77. (3) Svetambara
The Ranakpur Jain Temple complex is primarily associated with the Svetambara sect of Jainism. The iconography, rituals, and daily administration of the temple follow the traditions of this specific group. The central shrine is dedicated to Lord Adinath, and the entire complex serves as a major pilgrimage site for Svetambara devotees from across India and the rest of the world.

78. (4) He was the chief architect responsible for the grid-plan design of Jaipur city.
Vidyadhar Bhattacharya was a brilliant architect and scholar who played a pivotal role in the design of Jaipur city. Working under the patronage of Maharaja Sawai Jai Singh II, he implemented a sophisticated grid-plan layout based on the principles of Vastu Shastra. His work resulted in one of India's first planned cities, characterized by wide streets, organized sectors, and harmonious public spaces.

79. (1) Both A and R are true and R is the correct explanation of A.
Jaisalmer Fort faces significant structural threats in the modern era, primarily due to its nature as a 'living fort'. The introduction of modern piped water systems and increased consumption by the resident population has led to severe water seepage. Because the fort is built on porous limestone, this moisture destabilizes the foundation and causes the ancient walls to weaken and potentially collapse.

80. (2) Diwan-e-Khas (Sheesh Mahal)
The Sheesh Mahal, or Mirror Palace, is the most famous attraction within the Amber Fort's Diwan-e-Khas. It is renowned for its intricate mirror mosaic work, where thousands of tiny mirrors are embedded into the walls and ceiling. This design creates a spectacular effect where a single candle flame is reflected numerous times, giving the illusion of a sky filled with shimmering stars.

NODIA

STUDYING FROM PDFs?

THINK AGAIN.

If you are studying only from PDFs,
you are wasting valuable time.

Research shows that learning from

PRINTED BOOKS has up to

4× HIGHER RETENTION

than studying from screens.

PRINT BOOK = BETTER MEMORY

PDF = LOWER RETENTION

Those who study from **PRINTED BOOKS**
move **AHEAD.**

Others are left **BEHIND**
in competition.

In competitive exams,
being average is not enough.

STAY ONE STEP AHEAD.

9. (3) Jala Durg
Gagron Fort, located in the Jhalawar district, is the most prominent example of a Jala Durg or water fort in India. It is uniquely positioned on the confluence of the Ahu and Kali Sindh rivers, providing natural water defenses on three sides. This strategic placement eliminated the need for a traditional foundation, as the fort stands directly on rocky hills.

10. (1) A-ii, B-iv, C-iii, D-i
Rajasthan's forts possess unique characteristics that define their historical and architectural identity. Chittorgarh is home to iconic victory towers, while Jaisalmer is famously identified by its yellow sandstone. Mehrangarh features opulent palaces like the Phool Mahal, and Kumbhalgarh is renowned for its thirty-six-kilometer perimeter wall. Together, these structures reflect the diverse military and aesthetic achievements of various Rajput dynasties.

11. (4) It is protected by a deep, wide moat surrounding the perimeter.
In Rajput military architecture, a Parikh Durg refers specifically to a fortification protected by a deep and wide moat filled with water. This obstacle was designed to prevent enemy infantry and heavy siege engines from reaching the main walls. Such defensive features were crucial in low-lying areas where natural hill elevations were unavailable, ensuring the safety of the garrison.

12. (2) Malwa and Gujarat
Rana Kumbha commissioned the construction of the Vijay Stambh, or Tower of Victory, in Chittorgarh to commemorate his triumph in the Battle of Sarangpur. This victory was achieved over the combined forces of the Sultans of Malwa and Gujarat in the mid-fifteenth century. The nine-story tower serves as a monumental record of Mewar's military dominance during that historical period.

13. (2) II and III only
Mehrangarh Fort was established by Rao Jodha in fourteen fifty-nine on a high cliff known as Churia Tunk. The complex is deeply significant for housing the Chamunda Mata Temple, the family deity of the Rathore rulers. Although formidable, the fort has faced various sieges and temporary occupations throughout history, contradicting the myth of its total invincibility against external armies.

14. (4) Suraj Pol
The Suraj Pol, or Sun Gate, serves as the main historical entrance to the Amber Fort complex in Jaipur. Named because it faces the rising sun, it leads visitors directly into the expansive Jaleb Chowk courtyard. This gate was traditionally used by royal processions and victorious armies, signifying the prestige and solar lineage associated with the ruling Kachwaha Rajput dynasty.

15. (1) II, IV, III, I
The history of the Jaipur Jantar Mantar begins with its commissioning by Sawai Jai Singh II in the early eighteenth century. Following the completion of the astronomical instruments, the site underwent significant restoration efforts led by Arthur Garrett in the early nineteen hundreds. Its global scientific and cultural importance was eventually recognized through its designation as a UNESCO World Heritage Site.

16. (2) The largest wheeled cannon ever constructed in the early modern era.
The Jaivana cannon, housed within the Jaigarh Fort, is renowned as one of the world's largest wheeled cannons from the early modern period. Cast in seventeen twenty during the reign of Maharaja Sawai Jai Singh II, it represents the advanced metallurgical skills of the era. The weapon was designed for defense, though it was only test-fired once in its history.

17. (2) The use of yellow sandstone that reflects a golden hue during the morning and evening sunlight.
Jaisalmer Fort is widely known as the Golden Fort due to the specific geological properties of the yellow sandstone used in its construction. This local stone possesses a unique quality that causes the ramparts to glow with a brilliant golden hue during sunrise and sunset. This aesthetic effect, combined with the desert landscape, creates a striking visual identity for the citadel.

18. (2) V only
Ranthambore Fort is a historic citadel located within a national park, famously associated with the bravery of Hammir Dev Chauhan. While it was a site of significant battles, including the

Downloaded from www.pdf.tube

37. (3) The strategic need to store water in an arid climate to sustain the population during prolonged sieges.
The construction of baoris, or stepwells, within major Rajasthani forts was driven by the necessity of water security in an arid landscape. During prolonged military sieges, access to reliable water sources was critical for the survival of the garrison and the resident population. These deep reservoirs reached the water table or collected rainwater, providing a protected supply inside the fortification walls.

38. (2) I, II, and III
The City Palace of Jaipur occupies a significant portion of the old city and features structures built from a variety of materials, predominantly red and pink sandstone. The Mubarak Mahal was designed specifically as a reception center for foreign dignitaries. Additionally, the Chandra Mahal stands as a magnificent seven-storied residence for the royal family, reflecting the grandeur and scale of Kachwaha architecture.

39. (4) Trikuta Hill
Jaisalmer Fort, often referred to as Sonar Quila or the Golden Fort, is physically situated on the Trikuta Hill in the heart of the Thar Desert. This elevated limestone ridge provides the fort with natural defensive advantages and makes it visible from great distances. The fort's unique integration with the golden-hued geological formation defines its status as a prominent desert citadel.

40. (4) Statement I is incorrect, but Statement II is correct.
While the Brahma Temple in Pushkar is the most famous and culturally significant shrine dedicated to the deity, it is not the only one in existence. Historical records and architectural evidence identify several other Brahma temples across India, including those located in Asotra, Rajasthan, and Kumbakonam, Tamil Nadu. This clarifies the common misconception regarding the absolute uniqueness of the Pushkar site.

41. (3) A layout resembling a residential haveli rather than the design of a traditional Nagara temple.
The Nathdwara temple, dedicated to Shrinathji, is architecturally unique because its layout resembles a large residential haveli rather than a traditional Nagara temple with a shikhara. This design choice reflects the Pushtimarg tradition, where the deity is treated as a living prince residing in a home. The complex includes various courtyards, kitchens, and storehouses essential for the daily seva rituals.

42. (1) The Pittalhar Temple is famous for its massive brass image of the first Tirthankara, Adinath.
The Pittalhar Temple, one of the five major shrines in the Dilwara complex, is notably named after its massive brass or "pittal" idol of Lord Adinath. This impressive statue was cast from five different metals and serves as the primary focal point of the shrine. The temple's name directly reflects this unique material choice, distinguishing it from the predominantly marble-sculpted surrounding structures.

43. (1) I, II, and III
Rajasthani fort architecture incorporates various structural elements designed specifically for military defense. Pols are fortified gateways that control entry, while Burj are bastions that provide elevated positions for surveillance and weaponry. Kangura, or battlements, offer protection for soldiers during combat. In contrast, features like chhatris and jharokhas are primarily decorative or residential, serving aesthetic and palatial purposes rather than combat functions.

44. (2) Pichhwai painting
The Nathdwara temple is the birthplace and primary center for the traditional art of Pichhwai painting. These intricate textile hangings are used as backdrops for the idol of Shrinathji, depicting various episodes from the life of Lord Krishna. The art form is characterized by its vibrant colors, detailed motifs, and devotional themes, playing an essential role in the temple's daily rituals.

45. (3) Chittorgarh Fort
The Padmini Palace is a significant historical structure situated within the massive Chittorgarh Fort complex. It is traditionally associated with Queen Padmini, whose legendary beauty and bravery are central to the history of Mewar. The palace is located near a water body, and it is here that the famous legend of her reflection being shown to Sultan Alauddin Khalji is traditionally set.

NODIA

28. (2) Taragarh Fort
The serial UNESCO World Heritage Site "Hill Forts of Rajasthan" includes six specific fortifications that represent Rajput military power. These are the forts at Chittorgarh, Kumbhalgarh, Sawai Madhopur, Jhalawar, Jaipur, and Jaisalmer. Taragarh Fort, located in Ajmer or Bundi, was not included in this particular group designation, despite its own historical and architectural significance in the region's defensive history.

29. (1) Both A and R are true and R is the correct explanation of A.
The Dilwara Jain Temples are renowned for the striking contrast between their austere exteriors and lavishly decorated interiors. Historically, this plain appearance was a strategic choice to avoid drawing the attention of invaders who sought wealth and treasure. By keeping the outside simple, the creators ensured that the magnificent marble carvings within remained protected for religious devotion and artistic preservation.

30. (4) 1,444 uniquely carved marble pillars supporting the structure
The Ranakpur Jain Temple is an architectural marvel celebrated for its massive scale and intricate marble work. A defining feature of the complex is the presence of one thousand four hundred and forty-four uniquely carved pillars that support the entire structure. Remarkably, no two pillars are identical in their design, and their arrangement ensures an unoccupied view of the principal deity.

31. (1) An intricately carved ceremonial arched gateway.
A Torana is a traditional architectural element consisting of a ceremonial arched gateway commonly found in Indian temple and palace designs. It is typically characterized by intricate carvings of deities, floral motifs, and mythical creatures. In Rajasthan, these gateways serve as grand entrances to sacred spaces or royal courtyards, symbolizing the transition from the mundane world into a divine or prestigious area.

32. (2) It is a 12th-century Jain monument dedicated to Adinath, featuring various carvings of Digambara sect ascetics.
The Kirti Stambh, or Tower of Fame, in Chittorgarh is a twelfth-century monument dedicated to Lord Adinath, the first Jain Tirthankara. It was commissioned by a Jain merchant named Jija Bhargava and stands as a testament to the influence of Jainism in the region. The tower is decorated with numerous figures from the Digambara sect, showcasing exquisite medieval religious sculpture and architecture.

33. (2) I and III only
Amber Fort was originally the seat of the Meena tribes before being captured by the Kachwaha Rajputs in the eleventh century. The architecture of the complex, particularly the Diwan-e-Aam, reflects a sophisticated blend of Hindu and Mughal styles. While the Sheesh Mahal is famous for its mirrors, it is designed to amplify even minimal light rather than being completely dark.

34. (1) A site where Rajput women committed mass self-immolation to protect their dignity and honor.
A Jauhar Kund is a historically significant site located within several Rajasthani forts where Rajput women performed the ritual of Jauhar. This act involved mass self-immolation to protect their dignity and honor from invading forces during a certain defeat. These sites remain solemn reminders of the extreme sacrifices made by the women of the royal household during various medieval sieges.

35. (3) Jaivana
Among the listed historical items, the Jaivana is a massive wheeled cannon, representing a piece of military technology and artillery. In contrast, the Vijay Stambh, Hawa Mahal, and Jantar Mantar are significant architectural structures or buildings with diverse functions ranging from victory monuments to royal palaces and astronomical observatories. This distinction highlights the difference between specialized equipment and large-scale masonry.

36. (1) A-ii, B-iv, C-i, D-iii
The five stories of the Hawa Mahal in Jaipur are each designated with unique names that reflect their purpose or character. The first floor is known as Sharad Mandir, while the second is called Ratan Mandir due to its colorful glasswork. The fourth and fifth levels are named Prakash Mandir and Hawa Mandir respectively, emphasizing the themes of light and cooling breezes.

Click Here to Buy book on Amazon

fixed masonry instruments that were designed to observe celestial bodies with the naked eye. The exceptional precision of these instruments allowed astronomers of the eighteenth century to calculate time, eclipses, and planetary positions with remarkable accuracy, earning it global recognition.

55. (4) To allow royal ladies to observe everyday street life and festivals without being seen from outside.
The primary functional purpose of the nine hundred and fifty-three jharokhas in the Hawa Mahal was to accommodate the strict purdah system of the era. These small windows allowed the royal women to observe public processions and daily life in the streets below without being seen by the public. Additionally, the latticed design facilitated a continuous flow of cool air through the palace.

56. (1) The construction of the massive Vijay Stambh
Among the many historic structures within Chittorgarh Fort, the Vijay Stambh is the most prominent monument attributed to the reign of Maharana Kumbha. Built in the mid-fifteenth century, it stands as a celebration of his military success and a masterpiece of Rajput architecture. While other features like the Padmini Palace or Kalika Mata Temple exist, the tower is Kumbha's most iconic contribution.

57. (3) The Fort of Eagles (Cheel Ka Teela)
Jaigarh Fort is popularly known as 'Cheel Ka Teela', which translates to the 'Hill of Eagles'. This name refers to the specific promontory of the Aravalli range upon which the fort was constructed. Its location overlooking the Amber Fort and the Jaipur valley made it a crucial defensive site, serving as a lookout point and a secure repository for the royal treasury.

58. (4) I, II, and III
The Dilwara Jain Temples on Mount Abu are world-renowned for their extraordinary white marble architecture. Constructed between the eleventh and thirteenth centuries, the complex consists of five major temples, each showcasing incredible craftsmanship. The most striking features are the intricately carved central domes and pillars, which display delicate floral and geometric patterns that are considered among the finest examples of medieval Indian art.

59. (4) The pillared assembly hall leading to the inner sanctum.
In traditional Rajasthani temple architecture, a Mandapa is a pillared hall used for public gatherings, rituals, and religious discourses. It typically leads the devotee from the entrance toward the inner sanctum, or Garbhagriha. These halls are often decorated with intricate carvings on the pillars and ceilings, providing a transition space that prepares the worshiper for the spiritual encounter with the primary deity.

60. (2) The event where Rajput men died in battle, but the women were saved before they could commit Jauhar.
The 'half' shaka in Jaisalmer's history refers to a specific siege during the sixteenth century involving the local ruler Lunkaran and the invader Amir Ali. During this event, the Rajput warriors, realizing defeat was imminent, engaged in the final battle and died. However, the women were not able to complete the Jauhar before the enemy was repelled, resulting in an incomplete ritual.

NODIA

61. (1) A-iii, B-i, C-iv, D-ii
Nagara temple architecture consists of several essential components that together form the sacred structure. The Jagati provides a raised foundation, while the Antarala serves as the corridor leading to the shrine. The Shikhara is the dominant towering roof, which is often crowned by the Amalaka, a ribbed stone disk. Understanding these elements is key to appreciating the symbolic and structural complexity of Rajasthani temples.

62. (4) Kumbhalgarh Fort
Kumbhalgarh Fort is famous for its massive perimeter wall, which extends for thirty-six kilometers and is considered the second longest continuous wall in the world. The ramparts are notably wide, with historical accounts and local lore claiming that eight horses could ride abreast along their top. This immense width provided the fort with exceptional defensive strength and allowed for rapid troop movement.

63. (1) I, II, and III
The Brahma Temple in Pushkar is a significant marble and stone structure situated near the sacred Pushkar Lake. A unique feature of its

46. (1) A-iii, B-i, C-iv, D-ii
The gates of Rajasthan's prominent forts are named to reflect their historical significance, deity associations, or construction materials. Padan Pol is a key entrance to Chittorgarh, while the spiked Loha Pol is found in Mehrangarh. Ganesh Pol is a famously decorated gateway in the Amber Fort complex, and Akhai Pol serves as a primary entrance to the desert citadel of Jaisalmer.

47. (1) A fort where a significant civilian population resides within the fortification walls.
Jaisalmer Fort is uniquely designated as a 'living fort' because it continues to house a significant civilian population within its original fortification walls. Unlike many other historical citadels that have become purely museum sites, Jaisalmer remains an active urban center. Residents live in ancient houses and operate shops and guest houses, maintaining a continuous social link with the fort's medieval past.

48. (2) He designed the temple layout based on a divine vision experienced by the chief patron, Dharna Shah.
Depa, also known as Depak, was the visionary architect responsible for the Ranakpur Jain Temple. He was chosen by the wealthy merchant Dharna Shah because he successfully translated the merchant's divine dream of a celestial vehicle into a physical structure. Depa's complex design, characterized by its openness and intricate marble work, perfectly captured the spiritual essence and grandeur required for the temple.

49. (2) The sanctum sanctorum housing the principal deity.
In the Nagara style of temple architecture common in Rajasthan, the Garbhagriha refers to the sanctum sanctorum or the innermost chamber. This small, dark space houses the principal deity of the temple and is the focal point of worship. Its name literally translates to "womb chamber," symbolizing the source of spiritual life and the most sacred area within the temple complex.

50. (1) Nagara style utilizes a curvilinear shikhara, while Dravida style features a stepped pyramidal vimana.
The fundamental distinction between Nagara and Dravida temple styles lies in the shape and design of their primary towers. Nagara architecture, prevalent in North India and Rajasthan, features a curvilinear shikhara that tapers toward the top. In contrast, the Dravida style of South India is characterized by a stepped pyramidal tower known as a vimana, often topped by a dome-shaped capstone.

51. (3) The guidelines of Vastu Shastra combined with the classical Shilpa Shastra.
The urban layout of Jaipur city was meticulously planned by Maharaja Sawai Jai Singh II and Vidyadhar Bhattacharya. Their design was heavily influenced by ancient Indian architectural texts, specifically Vastu Shastra and the Shilpa Shastra. These principles guided the city's grid-like organization, the placement of major buildings, and the width of its streets, creating a harmonious and scientifically organized urban environment.

52. (4) Lakulisha (Pashupata) sect
The Eklingji Temple is the primary religious center for the Lakulisha sect of Shaivism, also known as the Pashupata tradition. This association is evidenced by the presence of a statue of Lakulisha within the complex. As the tutelary deity of the Mewar rulers, Eklingji has played a central role in the spiritual and political life of the region for over a millennium.

53. (3) Sheesh Mahal - A massive armory featuring medieval cannons
Within the Udaipur City Palace, various wings and palaces serve specific artistic and historical purposes. The Amar Vilas features elevated gardens, while Bheem Vilas is known for its collection of miniature paintings. However, the Sheesh Mahal is celebrated for its intricate mirror work rather than being an armory. The palace complex also houses the Fateprakash Palace, famous for its unique crystal collection.

54. (1) Both A and R are true and R is the correct explanation of A.
The Jantar Mantar in Jaipur is recognized as the most significant historical observatory in India due to its scale and state of preservation. It features

siege by Alauddin Khalji, it never served as the primary capital of the Mewar kingdom. The fort is also renowned for housing the Trinetra Ganesh Temple, a major pilgrimage site.

19. (3) Mandan
Mandan was the chief architect and polymath who designed the massive fortifications and structures of Kumbhalgarh under the patronage of Rana Kumbha. He is credited with writing several influential treatises on architecture, such as the Prasada Mandana. His expertise ensured that the fort was not only a military stronghold but also an aesthetically significant complex reflecting contemporary Vastu principles.

20. (4) Katargarh
Katargarh is the most elevated and fortified section of the Kumbhalgarh Fort, often described as a fort within a fort. It served as the personal residence and administrative center for the rulers of Mewar, including Rana Kumbha. Its strategic height provided a panoramic view of the surrounding Aravalli hills and the desert plains, facilitating effective surveillance and military defense.

21. (3) Badi Mahal
The Badi Mahal, also known as the Garden Palace, is a remarkable feature of the Udaipur City Palace complex. It is situated on a natural rock formation approximately twenty-seven meters high, creating the illusion of a ground-level garden despite its elevation. This courtyard features lush greenery, marble fountains, and mature trees, offering a serene environment within the massive palatial structure.

22. (1) A-iii, B-iv, C-ii, D-i
The architectural landscape of Rajasthan has been shaped by the diverse visions of various royal patrons. Sawai Pratap Singh commissioned the Hawa Mahal, while Sawai Jai Singh II founded the planned City Palace in Jaipur. Maharaja Umaid Singh built the modern Umaid Bhawan Palace in Jodhpur, and Maharana Jagat Singh II created the exquisite Lake Palace on Udaipur's Lake Pichola.

23. (4) The crown (Mukut) of Lord Krishna
The Hawa Mahal, or Palace of Winds, features a unique five-story exterior that tapers toward the top. This architectural form was designed by Lal Chand Usta to resemble the crown, or mukut, of Lord Krishna, to whom the patron king was deeply devoted. Its intricate honeycomb facade consists of hundreds of windows decorated with delicate latticework and small domes.

24. (1) To measure local time accurately using the shadow of its gnomon
The Samrat Yantra is the largest instrument within the Jaipur Jantar Mantar and serves as a massive equinoctial sundial. Its primary function is to measure local time with high precision by observing the shadow cast by its giant gnomon onto curved quadrants. This sophisticated masonry structure can track time to an accuracy of two seconds, reflecting advanced eighteenth-century astronomical knowledge.

25. (2) Chittorgarh, Jodhpur, Udaipur, Jaipur
The establishment of Rajasthan's historical capitals follows a specific chronological order reflecting regional political shifts. Chittorgarh was an early stronghold for the Mewar rulers, followed by the founding of Jodhpur by the Rathores in fourteen fifty-nine. Udaipur was later established in fifteen fifty-nine after the fall of Chittorgarh, while the planned city of Jaipur was founded much later in seventeen twenty-seven.

26. (1) Fateh Sagar Lake
Fateh Sagar Lake is an artificial body of water in Udaipur that underwent major reconstruction under Maharana Fateh Singh. It was named after the Duke of Connaught during his visit to the city in the late nineteenth century. One of its islands houses the Udaipur Solar Observatory, taking advantage of the lake's stable environment for conducting detailed solar and atmospheric observations.

27. (4) Hill Forts of Rajasthan - Natural Site
UNESCO classifies World Heritage Sites into categories such as natural, cultural, or mixed based on their universal value. While Keoladeo National Park is recognized as a natural site for its biodiversity, the Hill Forts of Rajasthan are designated as cultural sites. This classification acknowledges their exceptional architectural, military, and artistic contributions to the cultural heritage of the Rajputana region over several centuries.

Downloaded from www.pdf.tube

interior is a silver turtle embossed on the floor of the sanctum sanctorum, facing the deity. While the temple has ancient origins, many of its current structural features date back to various reconstructions, though the core pilgrimage site remains timeless.

64. (2) An elevated, dome-shaped pavilion used for providing shade or as a commemorative funerary monument.
A Chhatri is a distinctive architectural feature of Rajasthan, appearing as an elevated, dome-shaped pavilion supported by pillars. These structures serve multiple purposes, ranging from providing shade in palace courtyards to acting as ornate funerary monuments for royalty and noblemen. Their elegant design, often featuring delicate carvings and symmetry, adds a characteristic silhouette to the skylines of many historic cities and forts.

65. (1) III, II, IV, I
Navigating a traditional Nagara style temple involves moving through a series of spaces that increase in sanctity. The journey begins at the Ardha Mandapa, or entrance porch, which leads into the larger Mandapa assembly hall. From there, the devotee passes through the Antarala, a narrow vestibule, before finally reaching the Garbhagriha, the innermost sanctum where the principal deity is enshrined and worshiped.

66. (1) Hawa Mahal
The Hawa Mahal is a unique architectural feat in Jaipur, constructed without a traditional deep foundation. Its stability is derived from its curved, honeycomb-like structure and its slight lean, which allows the five-story building to remain upright. This design, combined with the cooling effects of its many windows, makes it one of the most innovative and recognizable examples of Rajput palatial architecture.

67. (3) Rai Ka Bagh Palace
The Rai Ka Bagh Palace in Jodhpur is a historic complex that served as a royal residence and a site for important administrative functions. The Jai Narain Vyas Town Hall was originally part of this royal heritage, reflecting the transition of palatial spaces into civic and public utility buildings during the modern era. It remains a notable landmark within the city's rich architectural landscape.

68. (1) I and V only
The Ranakpur Jain Temple is a masterpiece of marble architecture, constructed during the reign of Rana Kumbha in the fifteenth century. It is not made of red sandstone, but rather extensively utilizes high-quality light-colored marble. The design is based on the 'Nalini-Gulma Vimana' concept and is famous for its intricate carvings of nymphs and its protective 'bhamati' or enclosed perimeter wall.

69. (3) Its massive size made it difficult for a small garrison to defend all perimeters against a large army.
Despite its formidable appearance and high walls, Chittorgarh Fort faced strategic vulnerabilities due to its immense size. The vast perimeter required a very large number of soldiers to defend all points effectively. During historical sieges, if the defending garrison was outnumbered by a massive invading army, it became difficult to prevent breaches or manage logistics over such an expansive hilltop area.

70. (1) A-iii, B-iv, C-i, D-ii
Cenotaphs, or chhatris, are significant cultural landmarks across Rajasthan, commemorating various rulers and their families. Alwar is home to the Moosi Maharani ki Chhatri, while Bundi features the impressive eighty-four-pillared cenotaph. The Jaswant Thada is a famous white marble monument in Jodhpur, and the Ahar cenotaphs serve as the royal cremation ground for the Maharanas of the Mewar kingdom in Udaipur.

71. (4) Jantar Mantar, Udaipur
Maharaja Sawai Jai Singh II commissioned five major astronomical observatories across North India in the early eighteenth century. These are located in Jaipur, Delhi, Ujjain, Varanasi, and Mathura. While Udaipur features a modern solar observatory, it was not part of the original series built by Jai Singh II. Therefore, the Udaipur site is the odd one out among the listed historical observatories.

NODIA

ANSWERS

1. (2) Maha-Maru style
The Maha-Maru style represents a significant phase in early medieval Indian temple architecture, flourishing primarily in Rajasthan during the Pratihara reign. It is recognized as a regional derivation of the Nagara style, emphasizing grand proportions and intricate sculptural ornamentation. This style typically features evolved shikhara designs and elaborately carved pillars, distinguishing it from other contemporary architectural forms.

2. (1) A central shrine surrounded by four subsidiary shrines
The Panchayatana layout is a classical temple plan where the main shrine occupies the center of a rectangular platform. Four smaller subsidiary shrines are situated at each corner, creating a quincunx arrangement. This structural design symbolizes a cosmic hierarchy and is common in Nagara architecture, providing a balanced and spiritually significant environment for the primary deity and associated divinities.

3. (3) The Luna Vasahi temple was commissioned by the Solanki rulers in the 15th century.
The Luna Vasahi temple, dedicated to Neminath, was actually constructed in the thirteenth century, specifically in twelve hundred and thirty. It was commissioned by the ministers Vastupala and Tejapala under the patronage of the Vaghela dynasty. The temple is celebrated for its remarkable marble carvings and the Maru-Gurjara style, which reached its artistic peak during this medieval period.

4. (3) Statement I is correct, but Statement II is incorrect.
The Ranakpur Jain Temple is widely celebrated as the Chaumukha temple because of its distinctive four-faced architectural design. While the shrine indeed features a four-faced idol facing the cardinal directions, the deity depicted is Lord Adinath, the first Tirthankara, rather than Lord Neminath. This marble masterpiece is renowned for its structural complexity, featuring over one thousand unique pillars.

5. (1) Both A and R are true and R is the correct explanation of A.
The Eklingji Temple serves as the spiritual heart of the Mewar kingdom, dedicated to a manifestation of Lord Shiva. The Guhilot rulers traditionally maintained a unique relationship with the deity, considering Eklingji the true sovereign of the state. Consequently, the Maharanas ruled as administrators or Diwans, emphasizing a divine right to govern while remaining humble servants of the god.

6. (2) Aurangzeb
The sacred idol of Shrinathji was originally housed in Vrindavan until the seventeenth century. To safeguard the image from the iconoclastic campaigns led by the Mughal Emperor Aurangzeb, devotees transported it toward Rajasthan. Maharana Raj Singh of Mewar provided sanctuary, leading to the establishment of the temple at Nathdwara, which became a major center for the Pushtimarg tradition.

7. (4) A structure featuring a red shikhara and a four-faced image of the deity Brahma in its shrine.
The Brahma Temple in Pushkar is a rare and significant pilgrimage site characterized by its distinctive red-colored shikhara and a bird motif. The sanctum sanctorum houses a four-faced image of Lord Brahma, representing his omnipresence. Constructed mainly of marble and stone slabs, the temple stands on a high plinth and remains one of the few active Brahma shrines.

8. (2) II and III only
Ancient Indian military treatises categorize fortifications based on their geographical setting and defensive capabilities. A Giri Durg is strategically situated on a mountain or hill to gain tactical height. Similarly, an Eran Durg is located within difficult terrain featuring thorns, rocks, and dense forests to obstruct invaders. These classifications highlight the diversity of Rajput defensive strategies across various landscape types.

Click Here to Buy book on Amazon

81. (2) It served as the drum house where ceremonial music was played to announce royal entries or the time.
A Naubat Khana, also known as a Nakkarkhana, is a traditional structure found at the entrance of many Indian forts and palaces. Its primary function was to serve as a drum house where ceremonial music was played. Musicians would use drums and other instruments to announce the arrival of the king, signal the change of time, or mark the beginning of festivities.

82. (1) Hawa Mahal
The Hawa Mahal in Jaipur was commissioned by Maharaja Sawai Pratap Singh in seventeen ninety-nine. Historical accounts suggest that he was inspired by the unique architecture and ventilation system of the Khetri Mahal in Jhunjhunu. He directed the architect to create a grander version in the capital, resulting in the iconic five-story facade with its numerous windows and sophisticated cooling design.

83. (1) I and II only
The current structure of the Eklingji Temple is largely the result of significant rebuilding efforts undertaken by Maharana Raimal in the late fifteenth century. The temple's sanctum houses a magnificent four-faced idol of Lord Shiva carved from black marble. Despite its complexity, the architecture is a prime example of the Nagara style rather than the Dravidian style typical of Southern India.

84. (4) Ranthambore Fort
The Navlakha Darwaza is the first and most prominent entry gate to the formidable Ranthambore Fort. This massive stone gateway serves as a strong defensive point and marks the beginning of the ascent into the citadel. Its name, which implies great value or a 'nine-lakh' gate, reflects the importance and prestige associated with the fort's entrance throughout its long history.

85. (1) A-ii, B-iii, C-i, D-iv
The color and material of Rajasthan's monuments are deeply linked to the local geology and the artistic preferences of their builders. Jaisalmer Fort's yellow sandstone gives it a golden glow, while the Hawa Mahal uses pink and red sandstone. The Dilwara Temples are famous for their pure white marble, and the Vijay Stambh features a blend of red sandstone and marble.

86. (2) Jal Mahal
The Jal Mahal, or Water Palace, is a stunning architectural landmark situated in the middle of Man Sagar Lake in Jaipur. Originally built as a pleasure palace and hunting lodge, it appears to float on the water. While four of its five stories remain submerged when the lake is full, the top floor showcases elegant Rajput design with decorative chhatris.

87. (4) Fateh Sagar Lake
Saheliyon-Ki-Bari, known as the Garden of the Maidens, is a beautifully landscaped garden in Udaipur. It was built by Maharana Sangram Singh for the royal ladies and is situated near the banks of Fateh Sagar Lake. The garden is famous for its lush lawns, marble art, and numerous fountains that are fed by the waters of the adjacent lake through gravity.

88. (2) I, II, and III
The Umaid Bhawan Palace in Jodhpur is one of the world's largest private residences and serves as a modern architectural landmark. Built in the early twentieth century, it provided crucial employment during a severe famine. The design successfully blends traditional Rajput elements with Western Art Deco styles. Notably, it was constructed using golden-yellow sandstone, known locally as Chitar stone, rather than white marble.

NODIA

89. (3) Jai Prakash Yantra
The Jai Prakash Yantra is one of the most innovative and versatile instruments at the Jaipur Jantar Mantar. It consists of two hemispherical bowls sunk into the ground, representing the celestial sphere. Astronomers used these to determine the positions of stars and planets by mapping their coordinates. Its unique design allowed observers to enter the instrument to take measurements with high accuracy.

90. (1) Maharana Jai Singh
Jaisamand Lake, also known as Dhebar Lake, was commissioned by Maharana Jai Singh of Mewar in the late seventeenth century. At the time of its completion, it was one of the largest artificial fresh-water lakes in the world. The project

29. Read the following statements regarding Sambhar Salt Lake.
Statement I: The lake receives water from several ephemeral streams including the Mendha, Rupangarh, Khari, and Khandela.
Statement II: The high salinity of the lake is primarily due to the dissolution of salt-bearing rocks in the Aravalli range brought by these streams over centuries.
Which of the following is correct?
(1) Both Statement I and Statement II are true.
(2) Both Statement I and Statement II are false.
(3) Statement I is true but Statement II is false.
(4) Statement I is false but Statement II is true.
(5) Question not attempted

30. Which of the following lakes is the odd one out based on the fundamental nature of its water?
(1) Sambhar Lake
(2) Lake Pichola
(3) Fateh Sagar Lake
(4) Siliserh Lake
(5) Question not attempted

31. What is the name of the connecting water channel that links Fateh Sagar Lake to Lake Pichola to balance their water levels?
(1) Gang Canal
(2) Indira Gandhi Canal
(3) Narmada Canal
(4) Swaroop Sagar
(5) Question not attempted

32. Consider the following statements concerning Fateh Sagar Lake.
I. It was originally constructed by Maharana Jai Singh but was later reconstructed by Maharana Fateh Singh after a dam failure.
II. It houses the Udaipur Solar Observatory on one of its islands.
III. It is a highly saline lake from which commercial salt extraction takes place.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II, and III
(5) Question not attempted

33. Pushkar Lake, renowned for its religious sanctity, is surrounded by approximately how many bathing ghats?
(1) 21
(2) 52
(3) 84
(4) 108
(5) Question not attempted

34. Which of the following is the most appropriate statement regarding the historical and religious significance of Pushkar Lake?
(1) It is linked to Lord Brahma and hosts his world-famous temple.
(2) It is exclusively a Jain pilgrimage site with no Hindu temples.
(3) It was excavated by Emperor Akbar to celebrate his Mewar victory.
(4) It is a modern reservoir built recently for agricultural purposes.
(5) Question not attempted

35. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R).
Assertion (A): Pushkar Lake has faced severe ecological challenges, including drastically dropping water levels and heavy siltation in recent decades.
Reason (R): Deforestation in the surrounding Aravalli hills and the unregulated proliferation of surrounding commercial activities have degraded its natural catchment area.
Which of the following is correct?
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

36. The famous annual camel fair, which is a major cultural event and tourist attraction, takes place on the banks of which lake during the month of Kartik?
(1) Ana Sagar Lake
(2) Pushkar Lake
(3) Nakki Lake
(4) Sambhar Lake
(5) Question not attempted

Downloaded from www.pdf.tube

rather than uniform. The facade and layout are characterized by their asymmetrical beauty, as each ruler added structures that reflected the artistic tastes and functional needs of their own era.

100. (4) Kumbhalgarh Fort
Kumbhalgarh Fort historically served as a critical sanctuary for the Mewar royal family during times of crisis. Because of its remote location and nearly impregnable defenses, it was used to hide the infant Udai Singh II during a succession struggle. Later, Maharana Pratap also used the fort as a strategic base after the fall of Chittorgarh, making it a symbol of resilience.

101. (3) A baori features a flight of steps leading to the water level, allowing for the direct physical access.
The fundamental distinction between a standard well and a baori, or stepwell, is the presence of a staircase. While a well requires a rope and bucket to retrieve water from the surface, a baori features a flight of steps that descends directly to the water level. This design allowed for easier physical access, social gatherings, and even storage of cool water.

102. (2) A delicate plastering technique that results in the creation of a highly polished marble-like surface.
The 'Mohrakashi' or fresco technique found in the royal palaces of Amber and Jaipur is a sophisticated form of wall decoration. It involves a specialized plastering process that results in an exceptionally smooth and glossy surface, often resembling polished marble. Artists then applied delicate paintings onto this surface, creating durable and vibrant murals that have survived for centuries in the palace interiors.

103. (4) Badal Mahal
Within the City Palace complex of Jaipur, the most prominent structures include the Mubarak Mahal, the Chandra Mahal, and the Diwan-i-Khas. These buildings serve administrative, residential, and ceremonial functions respectively. While many Rajasthani palaces feature a 'Badal Mahal' or Cloud Palace, the one in Jaipur is typically associated with the surrounding gardens or water bodies rather than the main inner palace.

104. (1) Both A and R are true and R is the correct explanation of A.
Jaigarh Fort is historically noted for never being captured by an invading army, earning it a reputation for total invincibility. This military success was partly due to its role as a major center for artillery production. The fort housed a large foundry where massive cannons, including the Jaivana, were cast, providing the Kachwaha rulers with unmatched firepower to defend their territories and capital.

105. (3) Junagarh Fort, Bikaner
Junagarh Fort in Bikaner is home to some of the most ornate palatial structures in Western Rajasthan, including the Gaj Mandir and the Sheesh Mahal. These chambers are decorated with intricate mirror work, gilded carvings, and vibrant frescoes that showcase the wealth and artistic patronage of the Bikaner rulers. The fort is unique because it was built on a plain rather than a hilltop.

106. (1) A-iii, B-i, C-ii, D-iv
The creation of Rajasthan's most iconic monuments involved the expertise of skilled architects and the vision of royal builders. Lal Chand Usta designed the Hawa Mahal, while Mandan was the mastermind behind Kumbhalgarh. Rao Jodha is credited with founding the Mehrangarh Fort, and Depa served as the chief architect for the intricate Ranakpur Jain Temple, each leaving a lasting architectural legacy.

107. (2) Rana Kumbha Palace
The Rana Kumbha Palace within Chittorgarh Fort is an important architectural site that demonstrates the early integration of different styles. Its design includes traditional Rajput features alongside domes and arches that reflect pre-Mughal Islamic influences. This blending of elements highlights the cultural exchanges occurring in the fifteenth century and represents an important transitional phase in the development of medieval Indian palace architecture.

108. (1) I and II only
The Dilwara Temples are famous for their incredibly detailed marble ceilings, which feature multi-layered, delicate pendents that

NODIA

resemble lotus drops. Historically, these temples faced significant damage during various invasions, including those by Alauddin Khalji, leading to later restoration efforts. Despite the misconception of Chandela influence, the temples were actually patronized by the Solanki and Vaghela dynasties of Gujarat and the local region.

109. (3) Ranthambore Fort
The Jogi Mahal is a historic structure located near the entrance of Ranthambore Fort, overlooking the scenic Padam Talao lake. Originally built as a hunting lodge for the Jaipur royal family, it is now used as a rest house. Its peaceful setting and architectural charm make it a notable landmark for visitors exploring the fort and the surrounding national park area.

110. (4) The transition from heavily fortified military hill-citadels to the planned, open-valley palatial living.
The shift from Amber Fort to the City Palace of Jaipur represents a significant political and cultural transition. It marked the move from a heavily fortified, hill-based defensive citadel to a planned, open-valley urban residence. This change reflected a period of greater regional stability and the desire of the Kachwaha rulers to build a modern capital that emphasized commerce, science, and administrative efficiency.

111. (1) Taragarh Fort, Ajmer
Taragarh Fort in Ajmer is a site of great syncretic cultural heritage, notably housing the Dargah of Miran Sahib. He was a governor of the fort who died in battle and is now revered as a Sufi saint. This shrine attracts devotees from various religious backgrounds, making the fort an important symbol of the shared spiritual and historical traditions of the region.

112. (2) Acting as an observation post for royal women to watch state functions through the latticed windows.
The Suhag Mandir is a beautiful chamber located directly above the Ganesh Pol in the Amber Fort complex. Its primary purpose was to serve as a secluded observation post for the royal women of the household. Through its intricately carved latticed windows, the women could safely watch the state ceremonies and festivities taking place in the Jaleb Chowk courtyard below while maintaining their privacy.

113. (1) III, II, IV, I
A standard Nagara temple in Rajasthan is constructed with a vertical hierarchy of components. The structure begins with the Jagati, or raised platform, which provides a solid base. Above the main shrine rises the Shikhara, the towering roof structure. This is topped by the Amalaka, a ribbed stone disk, and finally the Kalasha, a ceremonial pot-like pinnacle that marks the highest point.

114. (1) Jaisalmer
The Patwon Ki Haveli is a magnificent cluster of five residential mansions located in Jaisalmer. Built by a wealthy merchant family in the nineteenth century, it represents the zenith of domestic architecture in the Thar Desert. The complex is famous for its exceptionally fine yellow sandstone carvings, which cover every inch of the facade, creating an appearance of delicate stone lace.

115. (1) II, I, III
Rajasthan's architectural landscape is defined by the strategic use of local stone. Jaisalmer Fort is the premier example of yellow sandstone construction, reflecting the desert's golden hues. The Dilwara Temples are world-famous for their use of exquisite white marble in intricate carvings. Finally, the Hawa Mahal in Jaipur is constructed from red and pink sandstone, giving it its characteristic vibrant and warm appearance.

116. (4) A specialized plastering technique that yields a highly polished and glossy surface resembling real marble.
The Araish technique is a traditional plastering method used extensively in the palaces of Rajasthan to achieve a smooth, mirror-like finish. It involves applying multiple layers of lime-based plaster, which is then polished with a gemstone to create a glossy surface that closely resembles real marble. This technique was highly valued for its durability and its ability to keep palace interiors cool.

117. (3) Mehrangarh Fort
The Chokelao Mahal is an ornate palace situated within the Mehrangarh Fort complex in Jodhpur.

Click Here to Buy book on Amazon

It is particularly famous for its recently restored collection of Rajput miniature paintings. These vibrant murals depict scenes from the Ramayana and various courtly festivals, offering a detailed glimpse into the artistic traditions and cultural life of the Rathore dynasty during the eighteenth and nineteenth centuries.

118. (1) I, II, III, and V
The "Hill Forts of Rajasthan" UNESCO serial site encompasses six forts that represent the peak of Rajput military and cultural power. These fortifications are recognized for their diverse architectural styles spanning eleven centuries and their ingenious use of natural terrain for defense. Additionally, they served as vibrant centers of culture, housing palaces and temples, and still feature operational water harvesting systems today.

119. (4) Jas Mandir
The Bangaldar roof is a distinctive architectural element featuring a curved cornice inspired by the traditional bamboo huts of Bengal. This style was adapted into Rajput architecture to add an elegant and unique silhouette to palatial buildings. In the Amber Fort, the Jas Mandir pavilion within the Sheesh Mahal complex perfectly exemplifies this feature, showcasing the successful blending of different regional styles.

120. (1) A-iii, B-i, C-ii, D-iv
Many of Rajasthan's historic structures are known by specialized regional titles that reflect their purpose or location. The Ranakpur Temple is called Chaumukha Prasad due to its four-faced design, while Jaisalmer Fort is known as Swarna Giri. Jaigarh Fort is referred to as Cheel ka Teela, and Mehrangarh Fort is historically designated as Garh Chintamani, reflecting its status as a celestial fortress.

www.nodia.in

Downloaded from www.pdf.tube

CHAPTER 11

Man-Made Water Bodies and Water Heritage

1. Which of the following best describes the primary reason for the historical emphasis on sophisticated water management systems in arid Rajasthan?
(1) Excessive annual flooding in the region requires advanced rapid drainage solutions.
(2) High evapotranspiration and sparse rainfall necessitate strict water conservation.
(3) Extensive perennial river systems required elaborate networks for distribution.
(4) Decorative aesthetic purposes were the primary motive of the ancient rulers.
(5) Question not attempted

2. How does the geographical orientation of the Aravalli Range impact the water availability in western Rajasthan?
(1) It runs parallel to the Arabian Sea monsoon branch, preventing orographic rainfall.
(2) It blocks the retreating northeast monsoon winds, causing desert winter floods.
(3) It traps the moisture-laden Bay of Bengal winds, resulting in Jaisalmer rains.
(4) It serves as a primary source for glacier-fed rivers flowing to arid plains.
(5) Question not attempted

3. Read the following statements regarding water availability in Rajasthan.
Statement I: Rajasthan contains about 10.4 percent of India's landmass but holds less than 2 percent of the country's surface water resources.
Statement II: The state's heavy reliance on groundwater has led to over-exploitation, leaving the majority of its administrative blocks in the "safe" category.
Which of the following is correct?
(1) Both Statement I and Statement II are true.
(2) Both Statement I and Statement II are false.
(3) Statement I is true but Statement II is false.
(4) Statement I is false but Statement II is true.
(5) Question not attempted

4. Which of the following is an exception to the traditional water harvesting structures primarily used in the arid zones of Rajasthan?
(1) Khadin
(2) Tanka
(3) Johad
(4) Tube well
(5) Question not attempted

5. Match the traditional water harvesting structures in List I with their typical geographical or regional association in List II.
List I: (Structure)
A. Khadin
B. Johad
C. Tanka
D. Jhalara
List II: (Regional Association)
i. Sub-surface structured stepwells in Jodhpur
ii. Circular underground cisterns in Bikaner and Barmer
iii. Earthen check dams prevalent in Alwar
iv. Runoff farming systems prominent in Jaisalmer
(1) A-iv, B-ii, C-iii, D-i
(2) A-i, B-iii, C-ii, D-iv
(3) A-iv, B-iii, C-ii, D-i
(4) A-ii, B-iv, C-i, D-iii
(5) Question not attempted

6. A village in western Rajasthan receives highly erratic rainfall but is situated at the bottom of a large, natural, gently sloping catchment area. Which of the following indigenous systems is most appropriate to maximize agricultural yield in this specific terrain?
(1) Construction of a series of Baoris
(2) Implementation of the Khadin system
(3) Excavation of deep tube wells

NODIA

(4) Building a large surface reservoir like Ana Sagar
(5) Question not attempted

7. Consider the following statements regarding the historical water management approach in Rajasthan.
I. Water management was considered a sacred duty and a moral obligation by both rulers and citizens.
II. Indigenous systems were heavily reliant on imported mechanical technologies from Central Asia.
III. Catchment areas of water bodies were often protected as sacred groves known as Orans.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II, and III
(5) Question not attempted

8. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R).
Assertion (A): Traditional rainwater harvesting systems are highly essential for sustaining life in western Rajasthan.
Reason (R): The region is characterized by high variability of rainfall, lack of perennial rivers, and deep, brackish groundwater aquifers.
Which of the following is correct?
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

9. What is the defining architectural feature of a traditional Baori (stepwell) in Rajasthan?
(1) A shallow saucer-shaped basin used for open-air rainwater catchment.
(2) A large earthen embankment constructed across a major seasonal river.
(3) Architectural steps or terraces descending to the groundwater table.
(4) A circular masonry tank designed for storing potable drinking water.
(5) Question not attempted

10. Stepwells are historically classified based on their entrances and structures. Which of the following types refers to a stepwell with two entrances?
(1) Bhadra
(2) Nanda
(3) Jaya
(4) Vijaya
(5) Question not attempted

11. Which of the following is the odd one out regarding the functional utility of Baoris during medieval times?
(1) Providing reliable drinking water during the dry seasons.
(2) Serving as a cool subterranean retreat for social groups.
(3) Acting as a venue for religious rituals and ceremonies.
(4) Generating hydroelectric power for large urban centers.
(5) Question not attempted

12. Read the following statements regarding the patronage of Baoris in Rajasthan.
Statement I: The construction of Baoris was exclusively funded and managed by the ruling kings and local chieftains.
Statement II: Historical records indicate that a significant number of Baoris were commissioned by royal women, wealthy merchants, and local communities as acts of religious merit.
Which of the following is correct?
(1) Both Statement I and Statement II are true.
(2) Both Statement I and Statement II are false.
(3) Statement I is true but Statement II is false.
(4) Statement I is false but Statement II is true.
(5) Question not attempted

13. Consider the following statements about the architecture of Baoris.
I. They often featured intricately carved pavilions and resting chambers.
II. Sculptures of deities were commonly enshrined in the niches of the stepwell walls.
III. They were constructed using only unbaked mud bricks to allow for rapid water seepage.
Which of the above statement(s) is/are incorrect?
(1) I only
(2) II only

Click Here to Buy book on Amazon

included the construction of a massive dam and several summer palaces on the surrounding hills, reflecting the grand scale of Mewar's water management.

91. (4) Gagron Fort is completely devoid of any defensive ramparts, relying solely on deep water.
Gagron Fort is a unique example of a Jala Durg that effectively utilizes its riverine surroundings for defense. However, contrary to some misconceptions, the fort is not completely devoid of human-made defenses. It features significant stone ramparts and bastions that complement its natural water barriers. These fortifications were essential for protecting the garrison from land-based attacks and maintaining control over the strategic river confluence.

92. (2) Gurjara-Pratiharas
The Maha-Maru architectural style flourished in Rajasthan between the eighth and tenth centuries, primarily under the patronage of the Gurjara-Pratihara dynasty. This style is characterized by its grand proportions, evolved shikhara designs, and the use of intricate sculptural panels. It represents a vital evolutionary phase of the Nagara temple tradition, influencing the later development of temple architecture across Western and Central India.

93. (2) IV only
The Brahma Temple in Pushkar is a vibrant center of worship and remains an active religious site rather than a 'dead' monument. While historical sites are often managed by the Archaeological Survey of India, this temple continues to be administered by local religious trusts and hosts daily rituals. It is situated on a high plinth and features images of both Brahma and Gayatri.

94. (1) A-ii, B-iv, C-i, D-iii
Water management was a critical aspect of life in Rajasthan's historic fortifications and cities. Maota Lake provides a scenic setting for Amber Fort, while the Gaumukh Kund is a famous reservoir within Chittorgarh. In Jodhpur, the Ranisar and Padamsar lakes were vital for Mehrangarh's water supply. Similarly, Gadsisar Lake served as a crucial rainwater harvesting site for the desert city of Jaisalmer.

NODIA

95. (1) Eight times
The Nathdwara temple follows a strict schedule of eight daily 'darshans' or viewings of the Shrinathji idol. These sessions, such as Mangala, Shringar, and Sandhya Aarti, correspond to different times and activities in the life of the deity. Each darshan is accompanied by specific music, offerings, and changes in the deity's attire, allowing devotees to experience various moods of divine presence.

96. (2) Replacing the traditional arched construction with a specialized corbelled dome structure.
When adapting Islamic architectural elements like the dome into their structures, Rajput builders often utilized a specialized corbelled technique. Unlike the true arched dome used in Mughal architecture, the corbelled dome is constructed by layering stone slabs that gradually move inward until they meet at the center. This method allowed Rajput architects to maintain traditional masonry skills while incorporating new aesthetic forms.

97. (2) Jija Bhargava
The Kirti Stambh in Chittorgarh Fort was commissioned by a wealthy Jain merchant named Jija Bhargava in the twelfth century. Dedicated to the first Tirthankara, Lord Adinath, the tower stands as a symbol of the prosperity and religious devotion of the Jain community in medieval Mewar. It is distinct from the later Vijay Stambh, which was built by the royal family.

98. (1) The Burj (Bastions)
A defining architectural feature of Jaisalmer Fort is its impressive array of ninety-nine bastions, known as burj. These circular stone structures were built into the fort's massive walls to provide structural support and strategic vantage points for defense. Most of these bastions were added during a major renovation in the seventeenth century, significantly enhancing the fort's ability to withstand sieges and surveillance.

99. (3) Statement I is correct, but Statement II is incorrect.
The City Palace in Udaipur was developed over a period of nearly four hundred years, with contributions from many successive Maharanas. This long evolutionary process resulted in an architectural complex that is delightfully eclectic

(1) The use of multiple different colored marbles in alternating sequences.
(2) The reflection of the sun on a permanent water layer covering all steps.
(3) Precise geometric arrangement of double-flight steps at right angles.
(4) The strategic placement of large convex mirrors by medieval architects.
(5) Question not attempted

22. Consider the following statements regarding Chand Baori.
I. It is situated in the village of Abhaneri.
II. It was built during the 8th and 9th centuries.
III. The adjoining temple is dedicated to Harshat Mata, the goddess of joy and happiness.
IV. It extends roughly 13 stories deep into the ground.
V. The upper pavilion structures were added much later during the Mughal period.
Which of the above statement(s) is/are correct?
(1) I, II, and III only
(2) II, III, IV, and V only
(3) I, III, IV, and V only
(4) I, II, III, IV, and V
(5) Question not attempted

23. Which of the following statements about Chand Baori is incorrect?
(1) It was commissioned by a ruler known as King Chanda.
(2) It serves as a great example of arid water conservation.
(3) The lower portions are cooler than the surface temperature.
(4) It stays full of water year-round due to an underground river.
(5) Question not attempted

24. Which of the following sequences represents the correct chronological order of historical influence visible in the architecture of Chand Baori from oldest to newest?
(1) British colonial modifications, Mughal pavilions, Gurjara-Pratihara foundation
(2) Gurjara-Pratihara foundation, Chauhan additions, Mughal pavilions
(3) Mughal foundation, Gurjara-Pratihara pavilions, Rajput modern renovations
(4) Mauryan foundation, Gupta sculptures, British colonnades
(5) Question not attempted

25. Which of the following represents the correct geographical sequence of the prominent lakes of Udaipur from North to South?
(1) Pichola, Fateh Sagar, Swaroop Sagar
(2) Fateh Sagar, Swaroop Sagar, Pichola
(3) Swaroop Sagar, Pichola, Fateh Sagar
(4) Pichola, Swaroop Sagar, Fateh Sagar
(5) Question not attempted

26. The famous island palaces Jag Niwas and Jag Mandir are situated in which of the following waterbodies?
(1) Lake Pichola
(2) Fateh Sagar Lake
(3) Ana Sagar Lake
(4) Siliserh Lake
(5) Question not attempted

27. Identify the correct statement regarding the ecological significance of Sambhar Lake.
(1) It is a large artificial freshwater lake built for crop irrigation.
(2) It lacks any microscopic life due to its extremely high toxicity.
(3) It is a deep volcanic crater lake supplying water to Jaipur city.
(4) It is a Ramsar Site designated for its importance to flamingos.
(5) Question not attempted

28. Match the prominent lakes of Rajasthan in List I with their historical builders or renovators in List II.
List I: (Lake)
A. Lake Pichola
B. Fateh Sagar Lake
C. Ana Sagar Lake
D. Rajsamand Lake
List II: (Historical Builder/Renovator)
i. Maharana Raj Singh
ii. Arnoraja
iii. Maharana Fateh Singh
iv. A Banjara tribesman during Maharana Lakha's reign
(1) A-iii, B-iv, C-i, D-ii
(2) A-iv, B-iii, C-ii, D-i
(3) A-i, B-ii, C-iii, D-iv
(4) A-iv, B-i, C-ii, D-iii
(5) Question not attempted

Downloaded from www.pdf.tube

(3) III only
(4) I and II only
(5) Question not attempted

14. Match the architectural terms associated with traditional Rajasthani Baoris in List I with their correct meanings in List II.
List I: (Architectural Term)
A. Kuta
B. Torana
C. Mandapa
D. Garbhagriha
List II: (Meaning)
i. Pillared hall or pavilion for public rituals
ii. Inner sanctum where the primary deity is placed
iii. Landing or platform breaking the continuous flight of stairs
iv. Ornamental arched gateway
(1) A-iv, B-iii, C-ii, D-i
(2) A-i, B-ii, C-iii, D-iv
(3) A-ii, B-i, C-iv, D-iii
(4) A-iii, B-iv, C-i, D-ii
(5) Question not attempted

15. Consider the following statements regarding the socio-cultural significance of stepwells.
I. They functioned as significant trade route markers providing respite to weary travelers and merchants.
II. The structural depth provided natural air conditioning, making them comfortable community spaces during extreme summer heat.
III. Access to the lowest water levels was strictly prohibited for ordinary citizens and reserved for royalty.
IV. Festivals related to water worship, such as Jal Jhulni Ekadashi, were often celebrated at these sites.
Which of the above statement(s) is/are correct?
(1) I, II, and III only
(2) II, III, and IV only
(3) I, II, and IV only
(4) I, III, and IV only
(5) Question not attempted

16. In the context of stepwell construction, what primary engineering challenge did the stepped architecture successfully address?
(1) It prevented evaporation by completely sealing the water surface.
(2) It stabilized deep trench walls against the pressure of the soil.
(3) It facilitated the rapid drainage of floods during the monsoon.
(4) It eliminated the need for maintaining the water catchment area.
(5) Question not attempted

17. Chand Baori, one of the deepest and largest stepwells in India, is located in which district of Rajasthan?
(1) Jodhpur
(2) Dausa
(3) Bundi
(4) Jaisalmer
(5) Question not attempted

18. Which dynasty's architectural style is primarily reflected in the original construction of Chand Baori at Abhaneri?
(1) Gurjara-Pratihara dynasty
(2) Chauhan dynasty
(3) Rathore dynasty
(4) Sisodia dynasty
(5) Question not attempted

NODIA

19. What is the approximate number of symmetrical narrow steps featured in the Chand Baori of Abhaneri?
(1) 1,500
(2) 2,500
(3) 3,500
(4) 4,500
(5) Question not attempted

20. Select the correct statement concerning the structural layout of Chand Baori.
(1) It is an enclosed subterranean structure with no natural sunlight.
(2) The structure is entirely devoid of religious sculpture or temples.
(3) It was built primarily to serve as a defensive military fortification.
(4) It has steps on three sides and a multi-storied pavilion on the fourth.
(5) Question not attempted

21. What is the primary cause of the visual optical illusion experienced when viewing the cascading steps of Chand Baori?

37. Which of the following ghats is historically NOT associated as a primary ghat at Pushkar Lake?
(1) Brahma Ghat
(2) Dashashwamedh Ghat
(3) Gau Ghat
(4) Varah Ghat
(5) Question not attempted

38. The siltation problem in Pushkar Lake is most directly a consequence of which of the following activities?
(1) Removal of vegetation and sand mining in feeder streams and hills.
(2) Introduction of various foreign fish species to the lake ecosystem.
(3) Ritual bathing practiced by millions of pilgrims on an annual basis.
(4) Excessive use of motorized boats for the purpose of tourist recreation.
(5) Question not attempted

39. Which of the following strategies represents the most scientifically sound approach for the long-term ecological restoration of Pushkar Lake?
(1) Cementing the lake bed to prevent the downward seepage of water.
(2) Pumping groundwater from deep aquifers to keep the surface lake full.
(3) Reforesting the Aravalli catchment and regulating land use patterns.
(4) Demolishing all historical ghats to increase total water surface area.
(5) Question not attempted

40. Consider the following statements regarding Pushkar Lake.
I. It is situated in the Ajmer district of Rajasthan.
II. It is mentioned in ancient texts like the Ramayana and Mahabharata.
III. The lake's water is naturally highly saline, making it unfit for agricultural use.
IV. The National Lake Conservation Plan (NLCP) undertook projects to desilt and conserve the lake.
Which of the above statement(s) is/are correct?
(1) I, II, and III only
(2) II, III, and IV only
(3) I, II, and IV only
(4) I, III, and IV only
(5) Question not attempted

41. Ana Sagar Lake, a prominent artificial lake in Ajmer, was constructed in the 12th century by which ruler?
(1) Prithviraj Chauhan
(2) Maharana Pratap
(3) Sawai Jai Singh
(4) Arnoraja
(5) Question not attempted

42. Match the historical features/monuments in List I with the lakes they are associated with in List II.
List I: (Feature/Monument)
A. Daulat Bagh (Subhash Udyan)
B. Baradari (Marble pavilions)
C. Royal Hunting Lodge (Palace)
D. Aravalli backdrop feeding the catchment
List II: (Associated Lake)
i. Ana Sagar Lake (built by Jahangir)
ii. Ana Sagar Lake (built by Shah Jahan)
iii. Siliserh Lake (built by Maharaja Vinay Singh)
iv. Common to both Ana Sagar and Siliserh
(1) A-ii, B-i, C-iv, D-iii
(2) A-i, B-ii, C-iii, D-iv
(3) A-iii, B-iv, C-i, D-ii
(4) A-iv, B-iii, C-ii, D-i
(5) Question not attempted

43. Siliserh Lake, renowned for its scenic beauty and historical hunting lodge, is located in which district of Rajasthan?
(1) Udaipur
(2) Ajmer
(3) Alwar
(4) Bharatpur
(5) Question not attempted

44. Identify the incorrect statement regarding Ana Sagar Lake.
(1) It was built primarily to provide a reliable water supply to the city of Ajmer.
(2) The catchments were later modified and beautified by Mughal emperors.
(3) The lake tends to dry up during severe summer droughts.
(4) It was constructed by damming the River Luni.
(5) Question not attempted

Click Here to Buy book on Amazon

45. Arrange the following historical lakes of Rajasthan in chronological order of their original construction, from oldest to most recent.
I. Ana Sagar Lake
II. Rajsamand Lake
III. Fateh Sagar Lake
(1) I, II, III
(2) II, I, III
(3) III, I, II
(4) I, III, II
(5) Question not attempted

46. The elegant marble pavilions known as 'Baradari' situated on the embankment of Ana Sagar Lake were constructed by which Mughal Emperor?
(1) Akbar
(2) Shah Jahan
(3) Jahangir
(4) Aurangzeb
(5) Question not attempted

47. Which of the following best describes the primary historical purpose for the construction of Siliserh Lake by Maharaja Vinay Singh in 1845?
(1) To create a protective defensive moat surrounding the Alwar fort.
(2) To channel water to Alwar for drinking and agricultural needs.
(3) To serve as a dedicated sanctuary for diverse migratory bird species.
(4) To generate hydroelectric power for the maintenance of the palace.
(5) Question not attempted

48. Consider the following statements regarding Ana Sagar and Siliserh lakes.
I. Ana Sagar is located in Ajmer, while Siliserh is located in Alwar.
II. Both lakes are natural freshwater bodies that required no damming or human engineering.
III. Ana Sagar features Mughal architectural additions like Daulat Bagh.
IV. Siliserh Lake has an adjacent palace that now operates as a heritage hotel.
V. Both lakes rely heavily on the monsoon runoff from the surrounding Aravalli hills.
Which of the above statement(s) is/are correct?
(1) I, III, IV, and V only
(2) I, II, III, and V only
(3) II, III, IV, and V only
(4) I, II, III, IV, and V
(5) Question not attempted

49. In the context of Rajasthan's traditional water heritage, what is a 'Kund'?
(1) A deep, stepwell-like structure used exclusively for royal ceremonies.
(2) A massive earthen dam built across a river to irrigate large farm fields.
(3) A sloped catchment harvesting rainwater into a central underground pit.
(4) A natural freshwater spring emerging from the foothills of the Aravallis.
(5) Question not attempted

50. Which of the following pairs concerning the components of a traditional Kund is incorrect?
(1) Paytan — The spillway for excess floodwater to exit safely
(2) Agor — The artificially prepared catchment area
(3) Suta — The central storage pit
(4) Jaali — A mesh cover to prevent debris from entering the pit
(5) Question not attempted

51. Read the following statements regarding Kunds.
Statement I: Kunds were traditionally constructed to store rainwater strictly for drinking purposes, especially in regions with highly saline groundwater.
Statement II: The water collected in a Kund is considered pure as the catchment area is kept scrupulously clean and is off-limits to livestock.
Which of the following is correct?
(1) Both Statement I and Statement II are true.
(2) Both Statement I and Statement II are false.
(3) Statement I is true but Statement II is false.
(4) Statement I is false but Statement II is true.
(5) Question not attempted

52. Match the traditional water structures in List I with their predominant structural characteristics in List II.
List I: (Structure)
A. Kund
B. Baori
C. Khadin
D. Johad

NODIA

List II: (Structural Characteristics)
i. Subterranean stepwell with architectural flights of stairs
ii. Saucer-shaped artificially treated catchment leading to a pit
iii. Earthen check dam for surface storage and groundwater recharge
iv. Long earthen embankment built across the lower hill slopes to farm runoff water
(1) A-i, B-ii, C-iii, D-iv
(2) A-ii, B-i, C-iii, D-iv
(3) A-iv, B-iii, C-ii, D-i
(4) A-ii, B-i, C-iv, D-iii
(5) Question not attempted

53. If a community wants to optimize a newly built Kund for maximum pure water yield, which of the following practices should be actively implemented on its catchment (Agor)?
(1) Deeply plowing the catchment to allow for maximum water percolation.
(2) Encouraging heavy livestock grazing to remove all existing vegetation.
(3) Plastering the Agor with lime or ash to maximize runoff and purity.
(4) Digging deep tube wells around the catchment to supplement the supply.
(5) Question not attempted

54. Which of the following is the odd one out regarding the traditional structural elements specifically designed to maintain the water quality in a Kund?
(1) Covering the central storage pit with a protective dome or lid.
(2) Installing a mesh (jaali) at the water inlets to filter out debris.
(3) Applying a lime plaster coating to the internal walls of the pit.
(4) Constructing large public bathing ghats leading into the water.
(5) Question not attempted

55. Consider the following statements concerning the traditional social practices associated with Kunds.
I. Shoes are strictly removed before entering the catchment area (Agor) of a drinking water Kund.
II. Kunds were often constructed by wealthy individuals or communities as a charitable act (Punya).
III. Water from a Kund is routinely used for large-scale agricultural irrigation.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II, and III
(5) Question not attempted

56. Which of the following materials is traditionally NOT utilized in the construction or lining of a Kund to prevent water seepage and maintain purity?
(1) Lime (Chuna)
(2) Highly porous sandstone
(3) Ash
(4) Cement (in modern adaptations)
(5) Question not attempted

57. The widespread community revival of 'Johads' as an effective drought mitigation strategy is most famously associated with which region of Rajasthan?
(1) Mewar
(2) Marwar
(3) Shekhawati and Alwar
(4) Hadoti
(5) Question not attempted

NODIA

58. Which prominent non-governmental organization, spearheaded by Rajendra Singh, played a crucial role in mobilizing communities to rebuild Johads in Rajasthan?
(1) Tarun Bharat Sangh
(2) Narmada Bachao Andolan
(3) Barefoot College, Tilonia
(4) Arvari Sansad
(5) Question not attempted

59. Which of the following statements correctly differentiates a Johad from a Tanka?
(1) A Johad is an underground closed cistern, while a Tanka is an open surface pond.
(2) Johads are only found in the Thar desert, while Tankas are only in the Aravallis.
(3) A Johad is an earthen dam for recharge; a Tanka is an underground cistern.
(4) Johads are built entirely of stone, whereas Tankas are exclusively made of earth.
(5) Question not attempted

87. If a modern urban household in Jodhpur wishes to adapt the traditional Tanka principle, what is the most scientifically sound application?
(1) Using the municipal sewage lines as the primary water catchment.
(2) Excavating an open, shallow pit in the garden to allow evaporation.
(3) Connecting the tank to deep saline aquifers to maintain levels.
(4) Channeling clean rooftop rainwater into a sealed underground tank.
(5) Question not attempted

88. Consider the following features that describe an ideal traditional Tanka.
I. Sited on locally elevated ground to ensure a clean, isolated catchment.
II. Includes a domed or flat covered roof with small access doors.
III. Designed for large-scale agricultural irrigation.
IV. Inner surface heavily plastered to make it fully watertight.
Which of the above statement(s) is/are correct?
(1) I, II, and III only
(2) II, III, and IV only
(3) I, II, and IV only
(4) I, III, and IV only
(5) Question not attempted

89. Rajsamand Lake, renowned for the Nau Chowki Paal and the Raj Prashasti inscriptions, was constructed by which prominent ruler?
(1) Maharana Pratap
(2) Maharana Kumbha
(3) Maharana Raj Singh
(4) Sawai Jai Singh
(5) Question not attempted

90. What was a frequent primary motivation for Rajput rulers to commission massive water infrastructure projects like large lakes and dams during the medieval period?
(1) To provide organized drought relief work and wages to the people.
(2) To demonstrate purely aesthetic architectural superiority over others.
(3) To create vast defensive moats around temporary military camps.
(4) To host exclusive royal water-sports competitions for the elite.
(5) Question not attempted

91. Identify the correct statement regarding Balsamand Lake.
(1) It was built as a summer palace by the British in the 19th century.
(2) It is a natural saltwater lake used primarily for salt extraction.
(3) It is located in the Aravalli hills and features the Toad Rock.
(4) It is an artificial lake built by Pratihara rulers near Jodhpur.
(5) Question not attempted

92. Match the royal patrons in List I with the waterbodies they commissioned or significantly expanded in List II.
List I: (Royal Patron)
A. Maharana Raj Singh
B. Arnoraja
C. Maharaja Jai Singh II
D. Maharaja Vinay Singh
List II: (Waterbody)
i. Siliserh Lake
ii. Ana Sagar
iii. Jai Samand (Dhebar Lake)
iv. Rajsamand Lake
(1) A-iii, B-ii, C-iv, D-i
(2) A-iv, B-ii, C-iii, D-i
(3) A-iv, B-i, C-ii, D-iii
(4) A-ii, B-iv, C-i, D-iii
(5) Question not attempted

93. What cause-and-effect dynamic made royal patronage essential for the construction of monumental stepwells (Baoris) and artificial lakes?
(1) Only royals had the authority to consume the local surface water.
(2) Religious texts strictly prohibited commoners from using lake water.
(3) Massive capital and complex engineering were beyond local means.
(4) The state required these structures for taxing neighboring kingdoms.
(5) Question not attempted

94. Which of the following waterbodies was historically NOT constructed as part of a severe famine relief project?
(1) Rajsamand Lake

Downloaded from www.pdf.tube

(5) Question not attempted

67. Which of the following represents the most common maintenance issue that significantly reduces the storage capacity of Nadis over time?
(1) Algal blooms caused by the heavy use of modern chemical fertilizers.
(2) Structural collapse of the embankment due to regional earthquakes.
(3) Excessive pumping of stored water by industrial-grade electric motors.
(4) Rapid accumulation of silt and sand brought in by runoff water.
(5) Question not attempted

68. Match the traditional water structures in List I with their primary vulnerabilities or challenges in List II.
List I: (Structure)
A. Nadi
B. Tanka
C. Khadin
D. Baori
List II: (Vulnerability/Challenge)
i. High vulnerability to surface evaporation and rapid siltation
ii. Susceptibility to structural neglect and garbage dumping in urban areas
iii. Dependency on specific slope and soil type for runoff farming, vulnerable to changing rainfall patterns
iv. Contamination of stored drinking water if the catchment is not kept sterile
(1) A-i, B-iv, C-iii, D-ii
(2) A-iv, B-i, C-ii, D-iii
(3) A-i, B-iii, C-iv, D-ii
(4) A-ii, B-i, C-iii, D-iv
(5) Question not attempted

69. To extend the period of water availability in a village Nadi, what traditional maintenance practice is periodically undertaken by the community before the onset of the monsoon?
(1) Treating the water with modern industrial-grade chemical coagulants.
(2) Covering the entire surface area with various types of plastic sheets.
(3) Periodic excavation and removal of accumulated silt to deepen the pond.
(4) Diverting agricultural wastewater into the Nadi to maintain water levels.
(5) Question not attempted

NODIA

70. Read the following statements regarding Nadis in an arid climate.
Statement I: Nadis are generally shallower than Johads and possess a higher surface area to depth ratio.
Statement II: Because of their shallow depth and high surface area, Nadis lose a massive proportion of their stored water to evaporation in the arid climate.
Which of the following is correct?
(1) Both Statement I and Statement II are true, and Statement II is a direct consequence of Statement I.
(2) Both Statement I and Statement II are true, but they are unrelated.
(3) Statement I is true but Statement II is false.
(4) Statement I is false but Statement II is true.
(5) Question not attempted

71. Which of the following is the odd one out regarding the traditional, primary uses of water stored in an open village Nadi?
(1) Providing water for domestic livestock and various types of cattle.
(2) Providing water for domestic washing and basic cleaning purposes.
(3) Serving as a source of drinking water for local wild animals and birds.
(4) Supplying high-purity water for surgical procedures in rural clinics.
(5) Question not attempted

72. Consider the following statements regarding the construction and utility of Nadis.
I. They are the most common form of traditional surface water bodies in western Rajasthan.
II. Their size and catchment area dictate how many months they retain water after the monsoon.
III. They are historically constructed by excavating natural depressions.
IV. The excavated soil is usually used to create an embankment to retain more water.
V. They are structurally completely immune to the high summer temperatures of the Thar desert.
Which of the above statement(s) is/are correct?
(1) I, II, III, and IV only

(2) II, III, IV, and V only
(3) I, III, IV, and V only
(4) I, II, IV, and V only
(5) Question not attempted

73. The 'Khadin' system of Jaisalmer is best defined as:
(1) A deep masonry well designed to tap deep fossil groundwater.
(2) A traditional community dispute resolution mechanism for water.
(3) An indigenous runoff agriculture system using captured rainwater.
(4) A series of interconnected lakes built for royal recreational use.
(5) Question not attempted

74. Which specific community is historically credited with pioneering and mastering the Khadin system of agriculture in the Jaisalmer region?
(1) Bishnois
(2) Manganiyars
(3) Sahariya tribe
(4) Paliwal Brahmins
(5) Question not attempted

75. Arrange the functional flow of water in a traditional Khadin system in the correct sequential order.
I. Spillway (to release excess water)
II. Rocky catchment area
III. Khadin bund (earthen embankment)
IV. Lower Khadin field
(1) II, III, I, IV
(2) III, II, IV, I
(3) II, I, III, IV
(4) IV, I, III, II
(5) Question not attempted

76. What is the primary cause-and-effect relationship that allows Khadins to support agriculture in areas with less than 150mm of annual rainfall?
(1) The bund creates a deep lake used to pump water for thirsty cash crops.
(2) Captured runoff enables deep percolation to sustain winter (Rabi) crops.
(3) The system chemically treats saline water to make it suitable for crops.
(4) The structure acts as a greenhouse to grow crops before water evaporates.
(5) Question not attempted

77. Identify the correct statement regarding the physical components of a Khadin.
(1) It lacks any mechanism to release excess water, leading to frequent breaches.
(2) The earthen bund is conventionally built at the upper slope of the catchment.
(3) The cultivation area is situated strictly on the nearby rocky hillsides.
(4) A masonry spillway is built to safely drain surplus floodwater from the basin.
(5) Question not attempted

78. Consider the following statements highlighting the ecological benefits of the Khadin system.
I. It prevents soil erosion by arresting the velocity of runoff water.
II. It continuously enriches the soil by depositing fine, fertile sediment brought by the runoff.
III. It facilitates localized groundwater recharge, improving the water levels of nearby open wells.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II, and III
(5) Question not attempted

79. Read the following statements regarding the soil in a Khadin field.
Statement I: The soil in a Khadin field requires heavy application of modern chemical fertilizers to maintain its fertility.
Statement II: The runoff water naturally deposits fine silt and organic matter into the Khadin basin, maintaining its high fertility over centuries.
Which of the following is correct?
(1) Both Statement I and Statement II are true.
(2) Both Statement I and Statement II are false.
(3) Statement I is true but Statement II is false.
(4) Statement I is false but Statement II is true.
(5) Question not attempted

80. Match the traditional terms associated with the Khadin system in List I with their functional equivalents in List II.

Click Here to Buy book on Amazon

List I: (Traditional Term)
A. Dhora
B. Agor
C. Baithak
D. Nehta
List II: (Functional Equivalent)
i. The spillway for excess water overflow
ii. The rocky catchment area providing runoff
iii. The earthen embankment that halts the water
iv. The submergence area where cultivation occurs
(1) A-ii, B-i, C-iii, D-iv
(2) A-iii, B-ii, C-iv, D-i
(3) A-i, B-ii, C-iv, D-iii
(4) A-iv, B-iii, C-i, D-ii
(5) Question not attempted

81. In the arid regions of Bikaner, Barmer, and Jodhpur, a 'Tanka' is traditionally defined as:
(1) An open community pond used for washing clothes and bathing.
(2) A small underground cistern for harvesting and storing rainwater.
(3) A highly decorative stepwell built to commemorate military victories.
(4) A wooden aqueduct used to transport water across regional ravines.
(5) Question not attempted

82. In traditional Tanka architecture, what is the specific purpose of the 'Suhi'?
(1) To trap silt and sand before runoff water enters the storage cistern.
(2) To act as a protective cover preventing sunlight from entering the tank.
(3) To serve as a platform for hauling water using ropes and buckets.
(4) To provide an exit route for excess water during sudden flash floods.
(5) Question not attempted

83. Identify the incorrect statement regarding Tankas.
(1) They are predominantly found in the sandy tracts of the Thar Desert.
(2) Inner walls were plastered with lime and ash to prevent seepage.
(3) They are only state-sponsored projects and never privately owned.
(4) The catchment area is typically paved to maximize surface runoff.
(5) Question not attempted

84. Which of the following pairs regarding the construction of a Tanka is incorrect?
(1) Agor — The artificially prepared catchment area sloping toward the center
(2) Jaali — Iron or wooden mesh at the inlet to stop debris
(3) Chajja — The raised rim or boundary preventing dirty surface water from outside the catchment from entering
(4) Patal — The underground aquifer from which the Tanka draws its water
(5) Question not attempted

85. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R).
Assertion (A): Tankas are crucial for ensuring year-round drinking water security for scattered settlements (Dhanis) in western Rajasthan.
Reason (R): Their underground, covered design drastically reduces evaporative losses and protects the stored rainwater from contamination by sandstorms.
Which of the following is correct?
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

86. Read the following statements regarding the construction and maintenance of a Tanka.
Statement I: The traditional method of treating the Agor (catchment) of a Tanka involves applying a mixture of mud, ash, and gravel to create a hard, impervious surface.
Statement II: Modern Tankas increasingly use cement concrete for both the catchment area and the inner lining of the cistern.
Which of the following is correct?
(1) Both Statement I and Statement II are true.
(2) Both Statement I and Statement II are false.
(3) Statement I is true but Statement II is false.
(4) Statement I is false but Statement II is true.
(5) Question not attempted

NODIA

(3) Statement I is true but Statement II is false.
(4) Statement I is false but Statement II is true.
(5) Question not attempted

101. Consider the following statements reflecting traditional community penalties and norms for protecting water bodies.
I. Felling green trees in an Oran (sacred catchment) was strictly prohibited and socially penalized.
II. Bathing with soap or allowing livestock to enter designated drinking water ponds was barred by local consensus.
III. Communities routinely appointed armed state military guards to enforce water rules.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II, and III
(5) Question not attempted

102. Match the community terms related to water management in List I with their appropriate descriptions in List II.
List I: (Community Term)
A. Oran
B. Shramdaan
C. Kuin
D. Agor
List II: (Description)
i. Voluntary physical labor contributed by the community
ii. Sacred grove protecting the catchment biodiversity
iii. The prepared catchment area sloping towards a storage pit
iv. A narrow, deep well dug to harvest subsurface seepage
(1) A-i, B-ii, C-iii, D-iv
(2) A-ii, B-i, C-iv, D-iii
(3) A-iii, B-iv, C-ii, D-i
(4) A-iv, B-iii, C-i, D-ii
(5) Question not attempted

103. If a dispute arises between two neighboring farmers over the flow of runoff water into their respective Khadins, what is the most traditionally appropriate and effective mechanism for resolution?
(1) Immediate escalation to the Supreme Court of India for a ruling.
(2) Permanently blocking the runoff water using modern concrete dams.
(3) Direct seizure of the agricultural land by the state government.
(4) Mediation by village elders based on customary water rights.
(5) Question not attempted

104. What is arguably the greatest advantage of a community-led (Gram Sabha) approach to water management over a top-down bureaucratic approach?
(1) It uses traditional knowledge and ensures collective ownership.
(2) It guarantees access to limitless sophisticated drilling technology.
(3) It bypasses environmental protection laws to build dams quickly.
(4) It completely eliminates the need for any financial expenditure.
(5) Question not attempted

105. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R).
Assertion (A): Indigenous water harvesting systems in Rajasthan have demonstrated remarkable resilience and sustainability over centuries.
Reason (R): These systems were scientifically adapted to specific local topographical, climatic, and geological conditions using locally available natural materials.
Which of the following is correct?
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

106. In the traditional water knowledge systems of western Rajasthan, what is the specific function of a 'Kuin' or 'Beri'?
(1) It is a massive surface reservoir used for regional flood control.
(2) It is a narrow, deep pit dug to collect sweet subsurface seepage.
(3) It is an ornamental fountain installed in

Downloaded from www.pdf.tube

(2) Jaisamand Lake (Dhebar Lake)
(3) Foy Sagar Lake
(4) Chand Baori (Abhaneri)
(5) Question not attempted

95. Read the following statements regarding the integration of religious sites and water bodies in Rajasthan.
Statement I: Rulers in Rajasthan frequently integrated prominent religious temples and ghats with the construction of major water bodies.
Statement II: This integration served only to restrict access to the water, ensuring it was strictly used by the priesthood and denied to the general public.
Which of the following is correct?
(1) Both Statement I and Statement II are true.
(2) Both Statement I and Statement II are false.
(3) Statement I is true but Statement II is false.
(4) Statement I is false but Statement II is true.
(5) Question not attempted

96. Consider the following statements concerning the role of Rajput rulers in water management.
I. Rulers utilized water infrastructure as a tool for public welfare and stabilizing the rural economy during severe droughts.
II. Royal edicts often protected the catchments (Orans) of these water bodies from deforestation.
III. The architecture of royal lakes frequently included beautifully carved marble embankments (Paal) and pavilions (Baradaris).
IV. Inscriptions (Prashastis) detailing the history and genealogy of the rulers were commonly placed on the embankments.
V. They strictly forbade any community participation or private charity in water management.
Which of the above statement(s) is/are correct?
(1) I, II, III, and IV only
(2) II, III, IV, and V only
(3) I, III, IV, and V only
(4) I, II, III, IV, and V
(5) Question not attempted

97. In traditional rural Rajasthan, what is an 'Oran' or 'Gauchar'?
(1) An underground aqueduct designed for use in royal palaces.
(2) A community-protected grove acting as a vital water catchment.
(3) A specific type of deeply dug well reaching the fossil aquifer.
(4) A tax levied by the Gram Panchayat on excessive water usage.
(5) Question not attempted

NODIA

98. Which of the following sequences represents the correct ascending institutional hierarchy in modern rural water management and governance under the Panchayati Raj system in Rajasthan?
(1) Gram Sabha → Ward Sabha → Zila Parishad → Panchayat Samiti
(2) Ward Sabha → Gram Sabha → Panchayat Samiti → Zila Parishad
(3) Panchayat Samiti → Gram Sabha → Ward Sabha → Zila Parishad
(4) Zila Parishad → Panchayat Samiti → Gram Sabha → Ward Sabha
(5) Question not attempted

99. Identify the incorrect statement regarding the role of the Gram Sabha in local water management.
(1) It acts as a platform for local community planning and auditing.
(2) It can establish local norms and penalties for pond hygiene.
(3) It issues binding international treaties for sharing river water.
(4) It helps select beneficiaries for individual harvesting structures.
(5) Question not attempted

100. Read the following statements regarding rural water supply and resource management.
Statement I: The shift towards centralized piped water supply networks has often led to the neglect and deterioration of traditional community-managed water bodies.
Statement II: Community-led decentralized water management fosters a stronger sense of ownership and better maintenance of local water resources compared to purely state-run centralized systems.
Which of the following is correct?
(1) Both Statement I and Statement II are true.
(2) Both Statement I and Statement II are false.

60. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R).
Assertion (A): The construction of a series of Johads can lead to the rejuvenation of dried-up seasonal rivers.
Reason (R): Johads arrest the rapid surface runoff of rainwater, allowing it to percolate steadily and raise the local groundwater table, which provides base flow to rivers.
Which of the following is correct?
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

61. What is a direct ecological effect of the successful implementation and maintenance of Johads in a micro-watershed?
(1) Rapid depletion of the local deep fossil aquifers.
(2) Increased soil erosion due to concentrated flow.
(3) Permanent salinization of the surrounding topsoil.
(4) Improvement in microclimate and vegetation cover.
(5) Question not attempted

62. Identify the incorrect statement regarding the community management of Johads.
(1) Planning relies on traditional knowledge of the local terrain and water flow.
(2) Johads are private structures with water reserved for the landowner.
(3) Shramdaan (voluntary labor) is fundamental to building and maintenance.
(4) Gram Sabhas often decide the rules for water usage and management.
(5) Question not attempted

63. Read the following statements regarding the agricultural impact of Johads.
Statement I: Johads provide direct surface water for flood irrigation of large-scale cash crops throughout the year.
Statement II: The primary agricultural benefit of Johads comes from increased soil moisture and recharged open wells in the vicinity, securing winter (Rabi) crops.
Which of the following is correct?
(1) Both Statement I and Statement II are true.
(2) Both Statement I and Statement II are false.
(3) Statement I is true but Statement II is false.
(4) Statement I is false but Statement II is true.
(5) Question not attempted

64. What is the most appropriate description of the primary function of a Johad?
(1) To serve as a deep navigation channel for the purpose of inland transport.
(2) To permanently store surface water for large-scale commercial fish farming.
(3) To act as a decorative aesthetic water feature in historical royal palaces.
(4) To trap runoff, prevent erosion, and facilitate groundwater recharge.
(5) Question not attempted

65. Consider the following statements characterizing a 'Nadi' (or Nadiya) in Rajasthan.
I. It is a traditional village pond used for storing water from adjoining natural catchments.
II. Its location is strategically selected based on natural depressions and soil with low permeability.
III. It is primarily used for large-scale hydroelectric power generation.
IV. High evaporation rates and siltation are continuous challenges for its maintenance.
Which of the above statement(s) is/are correct?
(1) I, II, and IV only
(2) II, III, and IV only
(3) I, II, and III only
(4) I, III, and IV only
(5) Question not attempted

66. How does a Nadi fundamentally differ from a Kund in traditional Rajasthani water architecture?
(1) A Nadi utilizes an artificially paved catchment, whereas a Kund relies on terrain.
(2) A Nadi is an open surface pond; a Kund is a covered underground pit.
(3) A Nadi is for groundwater recharge, whereas a Kund is meant for livestock.
(4) A Nadi is exclusively urban, whereas Kunds are built only in rural villages.

Click Here to Buy book on Amazon

central royal courtyards.
(4) It is a large canal system diverting water from the Indus river.
(5) Question not attempted

107. Which of the following pairs concerning the traditional classification of water in Rajasthan is incorrect?
(1) Palar Pani — Direct rainwater collected from rainfall, considered the purest form
(2) Patal Pani — Deep, ancient groundwater accessed via deep tube wells or deep traditional wells
(3) Rejani Pani — Highly saline, stagnant surface water unfit for consumption
(4) Rejani Pani (Actual) — Sub-surface water that percolates into the soil but is trapped above the deep saline aquifers
(5) Question not attempted

108. In the context of traditional water classification systems in arid regions, what does 'Rejani Pani' specifically refer to?
(1) Sub-surface moisture trapped above rock layers, accessed via Kuins.
(2) Water that remains strictly on the surface as dangerous floodwater.
(3) Water imported into the region via modern regional canal systems.
(4) Chemically desalinated ocean water used for industrial applications.
(5) Question not attempted

109. Which of the following is the odd one out regarding the traditional categories of water as understood in the Thar region?
(1) Palar Pani
(2) Patal Pani
(3) Bisleri Pani
(4) Rejani Pani
(5) Question not attempted

110. Consider the following indigenous methods traditionally used to detect the presence of shallow groundwater before digging a well or Kuin.
I. Observing the presence of specific deep-rooted vegetation like the Khejri or Rohida trees.
II. Analyzing the moisture content and color of termite mounds.
III. Using advanced satellite ground-penetrating radar.
IV. Observing the behavioral patterns of local wildlife and grazing animals.
Which of the above statement(s) is/are correct?
(1) I, II, and III only
(2) I, II, and IV only
(3) II, III, and IV only
(4) I, III, and IV only
(5) Question not attempted

111. Read the following statements regarding nomadic pastoralists and water knowledge in Rajasthan.
Statement I: Nomadic pastoral communities in Rajasthan possessed deep indigenous knowledge of traversing long distances by relying on a hidden network of natural springs and traditional dug wells.
Statement II: The routes taken by pastoralists purposefully avoided all water sources to prevent taxing the local village resources.
Which of the following is correct?
(1) Both Statement I and Statement II are true.
(2) Both Statement I and Statement II are false.
(3) Statement I is true but Statement II is false.
(4) Statement I is false but Statement II is true.
(5) Question not attempted

112. Based on the principle of local adaptation, arrange the following traditional water structures according to their typical depth of storing water, from shallowest (surface level) to deepest (deep subsurface).
I. Stepwell (Baori)
II. Village Pond (Nadi)
III. Underground Cistern (Tanka)
(1) II, III, I
(2) I, II, III
(3) III, II, I
(4) II, I, III
(5) Question not attempted

113. What is the most significant cause-and-effect relationship regarding rapid urbanization and traditional waterbodies in Rajasthan today?
(1) Urbanization has led to the scientific mapping of all ancient wells.
(2) Concretization of catchments and obstruction causes bodies to dry.
(3) Urban planning laws strictly prohibit

Downloaded from www.pdf.tube

36. (2) Pushkar Lake
The world-famous Pushkar Camel Fair is held annually on the banks of Pushkar Lake during the auspicious month of Kartik. This massive event combines religious pilgrimage with a vibrant cattle trade and cultural festivities. It attracts thousands of domestic and international tourists, making it one of the most significant cultural landmarks in Rajasthan and a major contributor to the local economy.

37. (2) Dashashwamedh Ghat
Pushkar Lake features many prominent ghats like Brahma Ghat, Gau Ghat, and Varah Ghat, each serving religious purposes. These sites are integral to the daily rituals and annual festivals held at the lake. Dashashwamedh Ghat, however, is most famously associated with the city of Varanasi on the Ganges river and is not a primary historical feature of the sacred lake at Pushkar.

38. (1) Removal of vegetation and sand mining in feeder streams and hills.
The serious problem of siltation in Pushkar Lake is primarily driven by the degradation of its surrounding environment. When vegetation is removed from the hills and sand mining occurs in feeder streams, the soil becomes loose. During the monsoon, this sediment is easily washed into the lake basin. This process gradually fills the lake, reducing its total water storage capacity and ecological vitality.

39. (3) Reforesting the Aravalli catchment and regulating land use patterns.
Restoring the ecological health of Pushkar Lake requires a focus on its natural catchment area. By reforesting the surrounding Aravalli hills, soil erosion can be minimized, and the natural flow of clean water can be restored. Regulating land use patterns prevents further pollution and encroachment. This scientific approach is more sustainable than artificial measures like pumping groundwater or cementing the lake bed.

40. (3) I, II and IV only
Pushkar Lake is located in Ajmer district and has been a significant site since ancient times, mentioned in major epics. It is a freshwater body, making the statement about high salinity incorrect. To address modern environmental challenges, the National Lake Conservation Plan has implemented several projects aimed at desilting the basin and preserving the overall water quality of this sacred site.

41. (4) Arnoraja
Ana Sagar Lake is a magnificent artificial reservoir in Ajmer, constructed in the twelfth century by the ruler Arnoraja, who was the grandfather of Prithviraj Chauhan. The lake was built by damming a local stream to provide a reliable water source for the city. It remains a central feature of Ajmer's landscape and a popular destination for both residents and visitors.

42. (2) A-i, B-ii, C-iii, D-iv
Historical lakes often feature additions from different eras. Ana Sagar Lake was beautified by Mughal emperors; Jahangir built the Daulat Bagh, and Shah Jahan added the elegant marble Baradaris. Siliserh Lake features a royal hunting lodge built by Maharaja Vinay Singh. Both lakes share a common geographical setting, relying on the Aravalli hills to feed their catchments during the seasonal monsoon rains.

43. (3) Alwar
Siliserh Lake is situated in the Alwar district of Rajasthan, nestled among the picturesque peaks of the Aravalli range. Built in the mid-nineteenth century, it is famous for its serene environment and the grand palace that stands on its shores. The lake serves as a major tourist attraction and provides a vital water resource for the surrounding local agricultural areas.

44. (4) It was constructed by damming the River Luni.
Ana Sagar Lake is an artificial body created to ensure a steady water supply for Ajmer. Its catchment was significantly enhanced by Mughal architectural additions like gardens and pavilions. While the lake depends on local seasonal runoff and can dry up during extreme droughts, it was not built on the River Luni. It was instead created by damming a smaller tributary or local stream.

45. (1) I, II, III
The historical lakes of Rajasthan were built across different centuries. Ana Sagar is the oldest, dating back to the twelfth century. Rajsamand Lake followed in the seventeenth century during the reign of Maharana Raj Singh. Fateh Sagar, while

NODIA

(3) A significant rise in the regional deep fossil groundwater table.
(4) Deterioration of structural integrity leading to dangerous structural collapses.
(5) Question not attempted

120. Which of the following represents the most sustainable long-term solution to Rajasthan's recurring water crises?
(1) Combining restored indigenous harvesting with micro-irrigation.
(2) Solely relying on interlinking highly distant peninsular rivers.
(3) Abandoning agriculture in the state to focus strictly on industry.
(4) Drilling exclusively for deep aquifer fossil water until exhausted.
(5) Question not attempted

www.nodia.in

Click Here to Buy book on Amazon

18. (1) Gurjara-Pratihara dynasty
The original construction of the Chand Baori at Abhaneri is attributed to the Gurjara-Pratihara dynasty. This era is characterized by sophisticated stone carving and grand architectural projects. The stepwell's intricate design and the style of the nearby Harshat Mata Temple reflect the artistic and cultural peaks reached during the eighth and ninth centuries under the patronage of these regional rulers.

19. (3) 3,500
Chand Baori is famous for its incredible geometric precision and massive scale. The structure features approximately 3,500 narrow, perfectly symmetrical steps arranged in a double-flight pattern. These steps extend down thirteen stories to reach the water at the bottom. This vast number of steps creates a stunning visual effect and demonstrates the advanced mathematical and engineering skills of ancient Rajasthani architects.

20. (4) It has steps on three sides and a multi-storied pavilion on the fourth.
The layout of Chand Baori is unique among major stepwells. While three sides are covered with a dense network of cascading steps, the fourth side features a magnificent multi-storied pavilion. This pavilion contains carved galleries, resting rooms, and shrines. This combination of functional water access and elaborate residential or ceremonial architecture makes it a masterpiece of historical design and community utility.

21. (3) Precise geometric arrangement of double-flight steps at right angles.
The optical illusion experienced at Chand Baori is a result of its sophisticated geometric design. The double-flight steps are arranged at precise right angles, creating a repetitive pattern that appears to shift as the viewer moves. This complex symmetry, combined with the play of light and shadow on the stone surfaces, gives the massive structure its famous and mesmerizing visual character.

22. (4) I, II, III, IV, and V
Chand Baori is a complex historical site located in Abhaneri village. Built between the eighth and ninth centuries, it extends thirteen stories deep and is associated with the goddess Harshat Mata. While the foundational structure is ancient, the upper galleries and pavilions show later architectural influences from the Mughal period. All these elements together represent a long history of expansion and maintenance.

23. (4) It stays full of water year-round due to an underground river.
Chand Baori is an exceptional example of arid water conservation, commissioned by King Chanda to store precious rainwater. Its subterranean design ensures that the lower levels remain significantly cooler than the surface. However, it does not rely on a permanent underground river. Like most traditional structures in the region, its water level fluctuates based on the seasonal monsoon rainfall received.

24. (2) Gurjara-Pratihara foundation, Chauhan additions, Mughal pavilions
The architectural history of Chand Baori reveals layers of different ruling periods. It was founded by the Gurjara-Pratiharas in the eighth century, followed by enhancements during the Chauhan era. Later, during the Mughal period, upper pavilions and arched galleries were added to the structure. This chronological sequence highlights how the site was maintained and embellished by successive dynasties over many centuries.

25. (2) Fateh Sagar, Swaroop Sagar, Pichola
The lakes of Udaipur are part of an interconnected hydrological system designed to manage water flow efficiently. Moving from the north toward the south, one first encounters Fateh Sagar Lake. This is followed by the smaller Swaroop Sagar, which serves as a vital link. Finally, Lake Pichola is situated at the southern end of this chain of major historical water bodies.

26. (1) Lake Pichola
Lake Pichola is one of the most iconic water bodies in Udaipur, famous for its scenic beauty and historical monuments. It houses the magnificent island palaces of Jag Niwas, which is now a world-renowned hotel, and Jag Mandir. These structures were built by the Mewar rulers and served as summer retreats and venues for royal ceremonies amidst the calm waters.

NODIA

9. (3) Architectural steps or terraces descending to the groundwater table.
A Baori, or stepwell, is defined by its unique vertical architecture that provides direct access to the water table. These structures feature elaborate series of steps and landings that allow users to reach the water regardless of the seasonal level. This design not only serves a functional purpose for water retrieval but also creates a stable structure against surrounding soil pressure.

10. (1) Bhadra
Traditional stepwell classification is often based on the number of entrances and the complexity of the structure. A stepwell with a single entrance is known as Nanda, while one with two entrances is called Bhadra. Those with three and four entrances are categorized as Jaya and Vijaya, respectively. These classifications reflect the diverse architectural styles used in historical water management projects.

11. (4) Generating hydroelectric power for large urban centers.
During the medieval period, stepwells served as essential infrastructure for providing drinking water and religious ritual spaces. Their subterranean design also offered a cool environment, making them popular social retreats during the hot summer months. However, they were built before the era of modern technology and were never used for industrial purposes such as generating hydroelectric power for urban centers.

12. (4) Statement I is false but Statement II is true.
Historical evidence shows that the patronage of water structures was a widespread social practice. While rulers certainly commissioned large projects, the construction of stepwells was not their exclusive domain. Wealthy merchants, local communities, and particularly royal women frequently funded these structures as acts of religious merit and public service. This diversified patronage ensured the proliferation of water infrastructure throughout the region.

13. (3) III only
Traditional stepwells in Rajasthan are renowned for their durable and artistic masonry. They often feature carved pavilions, resting chambers, and religious sculptures placed in wall niches. These structures were built using high-quality stone and lime mortar to ensure longevity and structural stability. The use of unbaked mud bricks would have been unsuitable for such deep, permanent water-retaining structures requiring significant engineering strength.

14. (4) A-iii, B-iv, C-i, D-ii
Traditional stepwells incorporate specific architectural elements that fulfill both structural and religious functions. A Kuta represents a landing platform between stair flights, while a Torana is a decorative gateway. The Mandapa serves as a pillared assembly hall for visitors, and the Garbhagriha is the sacred inner sanctum. These features highlight the complex engineering and cultural depth of these historical and medieval water structures.

15. (3) I, II and IV only
Stepwells were multi-functional structures that served as vital markers for trade routes and provided thermal comfort through their deep, subterranean design. They acted as community hubs where religious festivals and rituals were performed. While they were centers of social life, they were generally inclusive spaces rather than being restricted only to royalty, reflecting their importance in local daily water security.

16. (2) It stabilized deep trench walls against the pressure of the soil.
The stepped architecture of traditional wells served a critical engineering purpose beyond providing access to water. By creating a series of levels and terraces, the builders successfully distributed the lateral pressure of the surrounding earth. This prevented the walls of deep trenches from collapsing inward, allowing for the construction of very deep structures that could reliably reach the local groundwater table.

17. (2) Dausa
Chand Baori is situated in the village of Abhaneri within the Dausa district of Rajasthan. As one of the most spectacular examples of medieval engineering, it attracts visitors from around the world. Its location near the historic city of Bandikui places it in a region known for its rich cultural heritage and ancient architectural marvels dating back over a thousand years.

Downloaded from www.pdf.tube

housing near historical sites.
(4) Urbanization has increased the natural freshwater flow into Nadis.
(5) Question not attempted

114. Identify the correct statement regarding the modern legislative and administrative conservation of Rajasthan's water heritage.
(1) MJSA focuses on integrating traditional harvesting with management.
(2) The state strictly prohibits desilting lakes under any circumstances.
(3) There are no modern environmental laws that protect regional wetlands.
(4) The administration mandates that historical Baoris be sealed for safety.
(5) Question not attempted

115. How can the indigenous Khadin system be optimally reintegrated into modern agricultural practices in western Rajasthan to address current water crises?
(1) By replacing them with canal networks and abandoning runoff farming.
(2) By lining Khadin fields with plastic to prevent all moisture absorption.
(3) By using topographic mapping to build new Khadins in micro-watersheds.
(4) By using them exclusively to store imported water from other states.
(5) Question not attempted

116. Consider the following modern threats to Rajasthan's traditional water heritage.
I. Encroachment upon catchment areas (Agor/Oran) by real estate development.
II. Dumping of untreated industrial effluents and municipal solid waste into stepwells and lakes.
III. Abandonment of community maintenance practices (Shramdaan) due to the advent of piped water supply.
IV. Over-extraction of groundwater via deep borewells, severing the capillary connection to surface bodies.
V. Strict enforcement of environmental laws preventing any human interaction with water.
Which of the above statement(s) is/are correct?
(1) I, II, III, and IV only
(2) II, III, IV, and V only
(3) I, III, IV, and V only
(4) I, II, III, IV, and V
(5) Question not attempted

117. Read the following statements regarding the Indira Gandhi Canal Project (IGNP).
Statement I: The advent of the IGNP brought immense agricultural prosperity to the arid districts of western Rajasthan.
Statement II: The continuous supply of canal water caused a total abandonment of traditional systems like Tankas and Kuins in many areas, leading to waterlogging and soil salinity issues due to over-irrigation.
Which of the following is correct?
(1) Both Statement I and Statement II are true.
(2) Both Statement I and Statement II are false.
(3) Statement I is true but Statement II is false.
(4) Statement I is false but Statement II is true.
(5) Question not attempted

118. Match the modern conservation challenge in List I with its corresponding sustainable mitigation strategy in List II.
List I: (Conservation Challenge)
A. Siltation of Nadis
B. Encroachment of Catchments
C. Pollution of Baoris
D. Groundwater Depletion
List II: (Mitigation Strategy)
i. Strict legal demarcation and protection of Orans/Gauchars
ii. Community-led regular desilting before monsoons
iii. Promoting widespread construction of Johads and percolation tanks
iv. Banning solid waste dumping and initiating structural restoration
(1) A-i, B-ii, C-iii, D-iv
(2) A-ii, B-i, C-iv, D-iii
(3) A-ii, B-iv, C-i, D-iii
(4) A-iv, B-iii, C-ii, D-i
(5) Question not attempted

119. Which of the following is NOT a direct ecological consequence of neglecting and abandoning historical Baoris (stepwells)?
(1) Loss of local biodiversity that depended on the microclimate of the stepwell.
(2) Transformation of the stepwell into a breeding ground for vector-borne diseases.

NODIA

27. (4) It is a Ramsar Site designated for its importance to flamingos.
Sambhar Lake is India's largest inland saltwater lake and holds significant ecological value. It is designated as a Ramsar Site because it provides a critical habitat for thousands of migratory birds, particularly flamingos. The lake's unique saline environment supports specialized microscopic life that forms the base of the food chain for these avian visitors, making it a globally recognized wetland.

28. (2) A-iv, B-iii, C-ii, D-i
Udaipur's lakes have diverse historical origins and patrons. Lake Pichola was originally built by a Banjara tribesman during the reign of Maharana Lakha. Fateh Sagar was reconstructed by Maharana Fateh Singh, while Ana Sagar in Ajmer was built by Arnoraja. Rajsamand Lake is a major project of Maharana Raj Singh. These structures reflect the long-standing commitment to water management in Rajasthan.

29. (1) Both Statement I and Statement II are true.
Sambhar Salt Lake is fed by several seasonal streams, including the Mendha and Rupangarh, which bring minerals into the basin. Over centuries, the accumulation of salts from the surrounding geological formations has led to the lake's extreme salinity. This natural process, combined with high evaporation in the arid climate, makes it a primary source for commercial salt production in the region.

30. (1) Sambhar Lake
Most of the prominent historical lakes in Rajasthan, such as Pichola, Fateh Sagar, and Siliserh, are freshwater bodies designed for drinking, irrigation, and aesthetic purposes. Sambhar Lake is a distinct exception because it is a naturally occurring saline lake. Its chemical composition and ecological function are entirely different from the freshwater reservoirs, as it primarily supports salt extraction and specialized avian life.

31. (4) Swaroop Sagar
Swaroop Sagar is a small but critical water body in Udaipur that acts as a connecting link between Lake Pichola and Fateh Sagar. It was designed to balance the water levels between the two larger lakes. This interconnected system allows excess water from Pichola to flow into Fateh Sagar, demonstrating the advanced hydrological planning used by historical rulers to manage urban water resources.

32. (1) I and II only
Fateh Sagar Lake was initially commissioned by Maharana Jai Singh and later restored by Maharana Fateh Singh. It is a freshwater lake that serves the city of Udaipur and houses the Udaipur Solar Observatory on one of its islands due to the calm atmospheric conditions. Unlike Sambhar Lake, it is not used for salt extraction, as its water is fresh and potable.

33. (2) 52
Pushkar Lake is a site of immense religious importance and is surrounded by fifty-two separate bathing ghats. These ghats allow thousands of pilgrims to perform ritual ablutions in the sacred waters. Each ghat has its own historical and spiritual significance, with some being dedicated to specific deities or commissioned by various royal families and wealthy patrons over several centuries.

34. (1) It is linked to Lord Brahma and hosts his world-famous temple.
Pushkar Lake is considered one of the holiest sites in India, deeply associated with Lord Brahma. According to Hindu mythology, the lake was created when a lotus fell from his hand. It is home to one of the few prominent temples dedicated to Brahma in the world. This spiritual connection makes the lake a major destination for pilgrimage and cultural gatherings.

35. (1) Both A and R are true and R is the correct explanation of A.
Pushkar Lake has faced significant environmental degradation due to human activities and ecological changes. Deforestation in the surrounding hills has increased soil erosion, leading to heavy siltation that reduces the lake's depth. Additionally, unregulated commercial growth around the town has strained the natural catchment. These factors combined have caused the water levels to drop and threatened the lake's long-term ecological health.

Click Here to Buy book on Amazon

ANSWERS

1. (2) High evapotranspiration and sparse rainfall necessitate strict water conservation.
Arid regions face unique climatic challenges characterized by low rainfall and high rates of water loss. The historical focus on sophisticated water management in Rajasthan reflects a necessary adaptation to these environmental extremes. By implementing strict conservation strategies, ancient communities ensured survival in a landscape where available water resources are naturally scarce and evaporation is extremely rapid.

2. (1) It runs parallel to the Arabian Sea monsoon branch, preventing orographic rainfall.
The Aravalli Range is a significant geographical feature that influences the climatic patterns of Rajasthan. Because it runs parallel to the direction of the moisture-laden Arabian Sea monsoon branch, the winds pass over the region without being forced upward to cool and precipitate. This lack of orographic rainfall is a primary reason for the aridity in western plains.

3. (3) Statement I is true but Statement II is false.
Rajasthan faces a major disparity between its extensive landmass and minimal surface water, managing only a small portion of national resources. This creates extreme water stress across the territory. Furthermore, heavy reliance on underground aquifers has led to critical depletion levels. Most administrative blocks are now classified as over-exploited or critical rather than being in a safe hydrological category.

4. (4) Tube well
Traditional water harvesting in arid Rajasthan relies on indigenous structures designed to capture and store seasonal runoff. Methods like Khadin, Tanka, and Johad represent ancient knowledge passed through generations to manage scarce rainfall. In contrast, modern tube wells rely on mechanical technology to extract deep groundwater, making them a contemporary exception to these time-tested, surface-level or shallow-seepage traditional systems.

5. (3) A-iv, B-iii, C-ii, D-i
Different regions in Rajasthan developed specialized water structures based on local topography. Khadins are runoff farming systems prominent in Jaisalmer, while Johads act as earthen check dams in Alwar. Tankas are underground cisterns common in Bikaner and Barmer, and Jhalaras are structured stepwells found in Jodhpur. This regional diversity demonstrates a tailored approach to managing water across varied landscapes.

6. (2) Implementation of the Khadin system
The Khadin system is uniquely suited for terrains with natural sloping catchments and low rainfall. By constructing an earthen embankment at the base of a slope, runoff water is trapped to saturate the soil. This moisture allows for successful agriculture in arid conditions. Unlike deep wells or decorative structures, it directly uses local geography to maximize the potential agricultural yield.

7. (3) I and III only
Historically, water conservation in Rajasthan was deeply rooted in morality and local ecology. Communities viewed water management as a sacred duty, often protecting catchments as sacred groves to ensure purity and flow. These systems were entirely indigenous, developed over centuries without relying on foreign mechanical technologies. This traditional approach integrated social values with ecological preservation to sustain life in the desert.

8. (1) Both A and R are true and R is the correct explanation of A.
Traditional rainwater harvesting is vital for survival in western Rajasthan due to its harsh environmental conditions. The combination of erratic rainfall, the absence of perennial rivers, and the presence of deep, saline groundwater makes surface-level storage and recharge essential. These indigenous systems provide a reliable source of potable water and support agriculture where modern infrastructure and natural resources are limited.

NODIA

originally older, reached its prominent modern form after nineteenth-century reconstructions. This sequence reflects the continuous tradition of large-scale water engineering by successive regional rulers.

46. (2) Shah Jahan
The Baradari at Ana Sagar Lake consists of five beautiful marble pavilions and a parapet wall situated on the embankment. These elegant structures were commissioned by the Mughal Emperor Shah Jahan in the seventeenth century. They represent the high level of architectural refinement achieved during his reign and add a unique aesthetic value to the historical water body in the city of Ajmer.

47. (2) To channel water to Alwar for drinking and agricultural needs.
Maharaja Vinay Singh commissioned the construction of Siliserh Lake in 1845 with a primary focus on public utility. The project was designed to capture monsoon runoff from the Aravalli hills and channel it toward the city of Alwar. This ensured a reliable supply of water for drinking purposes and supported local agriculture, demonstrating the ruler's commitment to the welfare of his subjects.

48. (1) I, III, IV, and V only
Ana Sagar and Siliserh are both artificial lakes requiring significant human engineering to dam seasonal flows. Ana Sagar is located in Ajmer and features Mughal additions like Daulat Bagh. Siliserh is in Alwar and is home to a palace that is now a heritage hotel. Both depend on the Aravalli hills for their catchment and are vital components of their respective regional landscapes.

49. (3) A sloped catchment harvesting rainwater into a central underground pit.
A Kund is a traditional rainwater harvesting structure designed to provide clean drinking water. It consists of a saucer-shaped, artificially prepared catchment area that slopes toward a central underground storage tank. This design ensures that even minimal rainfall is collected efficiently. The structure is usually covered to prevent evaporation and keep the water protected from contamination by sand and debris.

50. (1) Paytan — The spillway for excess floodwater to exit safely
Traditional Kunds have specific structural components with dedicated functions. The Agor is the prepared catchment area, and the Suta is the central pit for storage. A Jaali is used to filter out debris at the entrance. The term Paytan actually refers to the catchment area itself, rather than a spillway. Proper understanding of these terms is essential for the maintenance of these systems.

51. (1) Both Statement I and Statement II are true.
Kunds were specifically designed to provide high-quality drinking water in areas where groundwater is often saline. To maintain this purity, the catchment area is kept extremely clean and protected from any activity that could cause contamination. The local communities strictly prevent livestock from entering the Agor, ensuring that the collected rainwater remains safe for human consumption throughout the long dry seasons.

52. (4) A-ii, B-i, C-iv, D-iii
Rajasthan's traditional water structures are defined by their unique engineering features. A Kund uses a saucer-shaped catchment leading to a pit, while a Baori is a subterranean stepwell with stairs. A Khadin is an earthen embankment built across slopes for runoff farming, and a Johad is a small check dam used for surface storage and facilitating groundwater recharge in local aquifers.

NODIA

53. (3) Plastering the Agor with lime or ash to maximize runoff and purity.
To maximize the efficiency of a Kund, the catchment area or Agor must be treated to ensure high runoff. Traditionally, this involves plastering the surface with materials like lime, ash, or a mixture of mud and gravel. This creates a hard, impervious layer that prevents water from soaking into the ground, instead directing almost all rainfall into the central storage cistern.

54. (4) Constructing large public bathing ghats leading into the water.
Maintaining water purity in a Kund involves several specific design features. Covering the storage pit with a dome or lid reduces evaporation and contamination, while mesh filters at inlets block debris. Plastering the internal walls helps

keep the water clean and prevents seepage. However, large public bathing ghats would lead to significant contamination and are therefore not a feature of these drinking water structures.

55. (1) I and II only
The management of Kunds is governed by strict social norms aimed at protecting water quality. Removing shoes before entering the catchment area is a standard practice to maintain cleanliness. Many Kunds were built through private or community charity as acts of religious merit. However, they are typically used for domestic drinking purposes rather than large-scale irrigation, as their storage capacity is limited.

56. (2) Highly porous sandstone
To prevent water loss through seepage, the construction of a Kund requires materials that create a watertight seal. Traditional builders used lime, ash, and sometimes modern cement to line the storage pits and treat the catchments. Highly porous sandstone would be unsuitable for this purpose, as it would allow the stored water to leak out into the surrounding soil, defeating the structure's primary function.

57. (3) Shekhawati and Alwar
The revival of Johads as a community-based water management strategy is most prominently seen in the Shekhawati and Alwar regions. These earthen check dams have been instrumental in recharging groundwater and rejuvenating seasonal rivers. This movement, driven by local participation, has transformed the landscape of these areas, making them more resilient to drought and improving agricultural security for many rural villages.

58. (1) Tarun Bharat Sangh
Tarun Bharat Sangh, an NGO led by the renowned water conservationist Rajendra Singh, has played a pivotal role in reviving traditional water systems in Rajasthan. By mobilizing local communities to build and repair thousands of Johads, the organization has successfully restored groundwater levels and revived several dried-up rivers. This work has earned global recognition for demonstrating the effectiveness of indigenous knowledge in modern times.

59. (3) A Johad is an earthen dam for recharge; a Tanka is an underground cistern.
While both are traditional harvesting structures, Johads and Tankas serve different primary functions. A Johad is an open earthen embankment built to capture runoff and facilitate its percolation into the ground to recharge local wells. In contrast, a Tanka is a sealed, underground masonry cistern specifically designed to store rainwater for drinking purposes, protecting it from evaporation and contamination in arid zones.

60. (1) Both A and R are true and R is the correct explanation of A.
Building a series of Johads along a watershed is a proven method for river rejuvenation. By slowing down and trapping surface runoff, these structures allow water to soak into the ground rather than flowing away. This process recharges the local water table, which eventually provides a steady base flow to seasonal rivers, allowing them to flow even long after the monsoon has ended.

61. (4) Improvement in microclimate and vegetation cover.
The successful implementation of Johads leads to several positive ecological changes within a micro-watershed. As groundwater levels rise and soil moisture increases, local vegetation begins to flourish. This improved greenery can lead to a more moderate microclimate and better habitat for wildlife. Unlike over-extraction methods, Johads promote a sustainable hydrological cycle that enhances the overall environmental health of the arid landscape.

62. (2) Johads are private structures with water reserved for the landowner.
Johads are fundamentally community-owned and managed assets. Their planning and construction rely on the collective traditional knowledge of the village and involve voluntary labor, known as Shramdaan. Rules for water usage are typically established by the Gram Sabha to ensure equitable distribution and proper maintenance. They are not private structures, but rather common resources designed to benefit the entire local community.

Downloaded from www.pdf.tube

63. (4) Statement I is false but Statement II is true.
The agricultural benefits of Johads are largely indirect. Rather than providing water for large-scale flood irrigation of cash crops, they work by increasing the soil moisture in the immediate vicinity and recharging nearby open wells. This improved groundwater availability and soil quality enable farmers to secure their winter or Rabi crops, which are vital for local food security and the rural economy.

64. (4) To trap runoff, prevent erosion, and facilitate groundwater recharge.
The primary function of a Johad is to act as a simple but effective water management tool in hilly or sloping terrains. By capturing monsoon runoff, it prevents the water from carrying away fertile topsoil and causing erosion. Simultaneously, the trapped water is given time to seep into the ground, thereby recharging the local aquifers and ensuring the availability of groundwater in the region.

65. (1) I, II and IV only
A Nadi is a traditional village pond strategically located in natural depressions with low-permeability soil to maximize water retention. These ponds are essential for rural life, providing water for livestock and domestic use. However, they face constant challenges from high evaporation rates in the desert and the rapid accumulation of silt, which requires regular maintenance and community effort to manage effectively.

66. (2) A Nadi is an open surface pond; a Kund is a covered underground pit.
The structural design of Nadis and Kunds reflects their different uses. A Nadi is an open surface pond created by excavating a natural depression to collect runoff. Because it is open, it is subject to high evaporation. A Kund, however, is a covered underground cistern with an artificially prepared catchment, designed specifically to store drinking water and protect it from both evaporation and surface pollutants.

67. (4) Rapid accumulation of silt and sand brought in by runoff water.
The most significant maintenance challenge for Nadis is the continuous inflow of sediment. During the monsoon, runoff water carries large amounts of silt and sand from the surrounding catchment into the pond. Over time, this accumulation significantly reduces the storage capacity and depth of the Nadi. Without regular desilting, the pond eventually fills up, losing its ability to provide water through the dry months.

68. (1) A-i, B-iv, C-iii, D-ii
Traditional water structures each face unique vulnerabilities. Nadis are prone to evaporation and siltation due to their open nature. Tankas risk contamination if their catchments are not kept clean. Khadins depend heavily on specific terrain and soil types, making them vulnerable to changing rainfall. Baoris often suffer from neglect or urban pollution when modern piped water replaces their historical role in local community management.

69. (3) Periodic excavation and removal of accumulated silt to deepen the pond.
To ensure that a Nadi can store enough water for the entire year, communities periodically undertake desilting activities. This involves excavating the sand and silt that has settled on the pond bed, thereby restoring and increasing its depth. This traditional maintenance is usually performed collectively before the monsoon begins, ensuring the structure is ready to capture and retain the maximum amount of rainfall.

70. (1) Both Statement I and Statement II are true, and Statement II is a direct consequence of Statement I.
Nadis are characterized by their relatively shallow depth and large surface area compared to other storage structures. In the arid climate of Rajasthan, this physical design leads to extremely high rates of evaporation. Consequently, a large percentage of the stored water is lost to the atmosphere, often leaving the pond dry before the next monsoon and highlighting the efficiency challenges of open surface storage.

NODIA

71. (4) Supplying high-purity water for surgical procedures in rural clinics.
The water stored in an open village Nadi is used for a variety of essential rural needs. It provides a vital resource for livestock, domestic washing, and local wildlife. However, because it is an open surface pond, the water is not naturally sterile and can contain various contaminants. It is

CHAPTER 12
Schools of Painting and Handicrafts

1. Who among the following coined the term Rajput Painting in his 1916 publication to distinguish it from Mughal Painting?
(1) Percy Brown
(2) Anand Coomaraswamy
(3) W. H. Archer
(4) Karl Khandalavala
(5) Question not attempted

2. Select the correct chronological sequence of the historical texts that influenced the early development of Rajasthan's painting traditions.
(1) Shravak Pratikraman Sutra Churni, Supasanah Chariyam, Kalpasutra, Rasikpriya
(2) Kalpasutra, Shravak Pratikraman Sutra Churni, Supasanah Chariyam, Rasikpriya
(3) Shravak Pratikraman Sutra Churni, Kalpasutra, Supasanah Chariyam, Rasikpriya
(4) Supasanah Chariyam, Kalpasutra, Rasikpriya, Shravak Pratikraman Sutra Churni
(5) Question not attempted

3. Identify the incorrect statement regarding the origin and development of Rajput painting.
(1) It evolved from the Western Indian or Apabhramsa style of painting found in palm-leaf manuscripts.
(2) Early Rajput paintings were heavily influenced by Jain manuscript illustrations and religious symbols.
(3) The Bhakti movement played a negligible role in shaping the thematic choices of Rajput painting.
(4) Nature is primarily depicted as a backdrop to human emotions in the various Rajput painting styles.
(5) Question not attempted

4. Read the following statements carefully and select the correct answer from the codes given below.
Assertion (A): Early Rajput miniature paintings predominantly featured themes of Nayak-Nayika Bheda and Krishna Leela.
Reason (R): The revival of Vaishnavism and the spread of the Bhakti movement created a strong cultural demand for visualizing divine romanticism.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

5. The earliest dated miniature painting of Rajasthan, Shravak Pratikraman Sutra Churni, was painted by which artist during the reign of Rawal Tejsingh of Mewar?
(1) Sahibdin
(2) Manohar
(3) Kamalchandra
(4) Heeranand
(5) Question not attempted

6. Consider the following statements regarding the key features of Rajput painting:
I. It is primarily an aristocratic art devoid of folk elements.
II. Colors used are predominantly extracted from minerals, plants, and precious stones.
III. Figures are generally depicted in profile (Ek-chashm).
IV. Perspective and realism are highly emphasized over flat dimensions.
V. Symbolism is widely used to depict seasons, moods, and musical modes.
Which of the above statement(s) is/are correct?
(1) I, II, and III
(2) II, III, and V

Click Here to Buy book on Amazon

stops the water. The Baithak is the submerged area where the actual farming takes place after the water recedes, and the Nehta is the critical spillway that manages the overflow of excess water.

81. (2) A small underground cistern for harvesting and storing rainwater.
In the sandy regions of western Rajasthan, a Tanka is a vital traditional structure for water security. It is a small, typically circular, underground cistern designed to harvest and store rainwater. By keeping the water below ground level and covered, the Tanka protects the precious resource from the extreme desert heat and prevents contamination from frequent sandstorms, ensuring a safe supply for drinking.

82. (1) To trap silt and sand before runoff water enters the storage cistern.
To maintain the quality of the stored water, traditional Tankas incorporate a feature known as a Suhi. This is a small inlet chamber or silt trap designed to intercept the runoff water before it enters the main storage cistern. By allowing sand and heavier debris to settle in the Suhi, the system ensures that only relatively clean water reaches the primary tank.

83. (3) They are only state-sponsored projects and never privately owned.
Tankas are common in the Thar Desert and utilize lime and ash plaster to prevent water seepage. While the government may sponsor some, Tankas are frequently private structures owned and maintained by individual households. This private ownership reflects the high value placed on independent water security. The catchment areas are often paved to maximize the amount of rainwater collected during the brief monsoon season.

84. (4) Patal — The underground aquifer from which the Tanka draws its water
A Tanka consists of several precisely named components like the Agor, which is the prepared catchment, and the Jaali, a mesh at the inlet. The Chajja acts as a raised boundary to keep out unwanted surface flow. However, the term Patal refers to deep groundwater, which is not the source for a Tanka; instead, a Tanka relies entirely on harvested rainwater from the surface.

85. (1) Both A and R are true and R is the correct explanation of A.
Tankas are essential for providing year-round drinking water to remote desert settlements. Their design is a direct response to the region's high rainfall variability and the presence of deep, saline groundwater. By storing rainwater in a covered, underground cistern, evaporation is minimized and the water is kept clean. This provides a reliable and safe source of water that is crucial for sustaining life in these harsh environments.

86. (1) Both Statement I and Statement II are true.
Traditional Tanka catchments are treated with mud, ash, and gravel to create a smooth, hard surface that promotes runoff. This indigenous method is effective and uses locally available materials. In modern times, these practices have evolved, with many households and government projects now using cement and concrete for both the catchment and the inner lining to ensure greater durability and easier maintenance of the water storage system.

87. (4) Channeling clean rooftop rainwater into a sealed underground tank.
Modern urban residents can adapt the principle of the Tanka by implementing rooftop rainwater harvesting. By channeling clean water from the roof into a sealed underground storage tank, a household can significantly reduce its dependence on municipal supplies. This scientific application prevents the contamination and evaporation associated with open pits and avoids the issues of using saline groundwater, making it a sustainable urban water strategy.

NODIA

88. (3) I, II, and IV only
An ideal traditional Tanka is strategically located on high ground with a clean, isolated catchment area to ensure water quality. The storage pit is heavily plastered to prevent seepage and is always covered with a roof to minimize evaporation. These structures are specifically intended for providing domestic drinking water during dry periods, rather than for large-scale agricultural irrigation, which requires much larger volumes of water.

therefore unsuitable for medical applications or surgical procedures that require highly purified and controlled water supplies.

72. (1) I, II, III, and IV only
Nadis are the most widespread traditional surface water bodies in western Rajasthan, typically created by excavating natural depressions and using the soil for embankments. Their size determines their storage capacity and how long the water will last. While essential, they are highly susceptible to the intense summer heat, which causes significant water loss through evaporation, making them far from immune to climatic conditions.

73. (3) An indigenous runoff agriculture system using captured rainwater.
The Khadin system is a brilliant example of indigenous agricultural engineering. It uses an earthen embankment to trap monsoon runoff on a farmland, allowing the water to saturate the soil and deposit fertile silt. This process creates a moisture-rich environment that supports crop growth even in the most arid regions of Jaisalmer, where conventional irrigation from rivers or wells is often impossible.

74. (4) Paliwal Brahmins
The Khadin system was pioneered and perfected by the Paliwal Brahmins of the Jaisalmer region during the medieval period. Their deep understanding of the local topography and hydrology allowed them to transform the desert into productive agricultural land. Although they migrated from the region centuries ago, the Khadins they built continue to function and remain a vital part of the area's traditional water heritage.

75. (1) II, III, I, IV
A Khadin functions through a specific sequence of water movement. Rainwater first collects on a rocky catchment area and flows down toward the farmland. Here, it is halted by a long earthen Khadin bund. If the water exceeds the desired level, it is released through a masonry spillway. Finally, the saturated soil in the lower field is used for cultivation after the water has evaporated or seeped.

76. (2) Captured runoff enables deep percolation to sustain winter (Rabi) crops.
Khadins are effective because they turn limited rainfall into significant soil moisture. By trapping runoff, the system ensures that water percolates deep into the soil profile. This moisture is then available to sustain crops during the dry winter season, known as the Rabi cycle. This method allows for successful farming in extremely arid zones without the need for perennial river water or extensive modern pumping.

77. (4) A masonry spillway is built to safely drain surplus floodwater from the basin.
A well-constructed Khadin includes several essential features for safety and efficiency. The earthen bund is built at the lower end of a slope to trap water, and the cultivation occurs within the flat basin. Crucially, a masonry spillway, known as a Nehta, is incorporated to allow excess water to exit during heavy rains. This prevents the embankment from breaching and protects the system from structural damage.

78. (4) I, II, and III
The Khadin system provides multiple ecological advantages to the desert environment. By slowing down runoff, it significantly reduces soil erosion and helps maintain the landscape. It also naturally fertilizes the fields by depositing nutrient-rich silt. Furthermore, the standing water facilitates groundwater recharge, which improves the water levels in nearby open wells, benefiting the entire local hydrological system and supporting biodiversity.

79. (4) Statement I is false but Statement II is true.
Khadin fields are known for their sustainable fertility. The runoff water that collects in the basin carries fine silt and organic matter from the surrounding catchment area. As this sediment settles, it naturally enriches the soil, eliminating the need for modern chemical fertilizers. This self-renewing process has allowed these fields to be farmed for centuries without significant soil degradation or loss of agricultural productivity.

80. (2) A-iii, B-ii, C-iv, D-i
The terminology of the Khadin system reflects its various functional parts. The Agor is the rocky catchment that provides the runoff, while the Dhora refers to the earthen embankment that

Downloaded from www.pdf.tube

97. (2) A community-protected grove acting as a vital water catchment.
An Oran or Gauchar is a traditional form of community-managed land used as a sacred grove or grazing area. These lands are protected by religious and social norms that prohibit the cutting of trees. Ecologically, they serve as vital catchments that ensure clean runoff water flows into local ponds and wells. This traditional system of land management has been essential for preserving biodiversity and protecting rural water sources.

98. (2) Ward Sabha → Gram Sabha → Panchayat Samiti → Zila Parishad
Modern rural water governance in Rajasthan follows the hierarchical structure of the Panchayati Raj system. At the base is the Ward Sabha, followed by the Gram Sabha at the village level. These bodies report to the Panchayat Samiti at the block level, which then coordinates with the Zila Parishad at the district level. This system aims to decentralize decision-making and ensure that local communities have a voice.

99. (3) It issues binding international treaties for sharing river water.
The Gram Sabha plays a crucial role in local water management by planning projects, auditing expenditures, and setting community norms for resource protection. It also identifies beneficiaries for individual water harvesting structures. However, its authority is limited to local and village-level issues. Issuing international treaties for river water sharing is a function of the central national government and is not within the jurisdiction of local panchayat bodies.

100. (1) Both Statement I and Statement II are true.
The transition to centralized, piped water systems has often caused communities to neglect their traditional water bodies, leading to their deterioration. However, experience shows that community-led management is more sustainable because it creates a sense of ownership. When local people are involved in the maintenance and governance of their own water resources, the systems tend to be better cared for than those managed solely by distant state bureaucracies.

101. (1) I and II only
Traditional communities in Rajasthan used social consensus and religious norms to protect their water bodies. Strict penalties were imposed for cutting trees in sacred groves or contaminating drinking water ponds with soap or livestock. These rules were enforced through local social pressure and the authority of village elders rather than by state military forces. This self-governance ensured the long-term cleanliness and availability of vital water resources for the entire village.

102. (2) A-ii, B-i, C-iv, D-iii
Rajasthan's water culture is defined by specialized terms for management and structures. An Oran is a sacred grove that protects catchment areas, while Shramdaan refers to the collective voluntary labor used for community projects. A Kuin is a specialized narrow well for harvesting subsurface moisture, and an Agor is the prepared catchment area that directs rainwater into storage structures like Tankas and Kunds.

103. (4) Mediation by village elders based on customary water rights.
Disputes over water resources in traditional rural settings are most effectively resolved through local mediation. Village elders, who possess deep knowledge of customary laws and historical water rights, act as mediators to find fair solutions. This approach avoids the high costs and delays of formal legal systems and maintains social harmony within the community. It ensures that water is shared equitably based on long-standing traditional practices and terrain-specific needs.

104. (1) It uses traditional knowledge and ensures collective ownership.
A community-led approach through the Gram Sabha is highly effective because it leverages the specialized traditional knowledge of the local terrain and climate. Furthermore, when communities are involved in the planning and construction of water structures, they develop a strong sense of collective ownership. This leads to better long-term maintenance and more sustainable management of resources compared to top-down projects that may not account for local conditions.

NODIA

105. (1) Both A and R are true and R is the correct explanation of A.
Indigenous water harvesting systems in Rajasthan have survived for centuries because they are perfectly adapted to the local environment. These structures were designed using scientific principles that account for specific topography, soil types, and erratic rainfall patterns. By utilizing locally available natural materials and community-based maintenance, these systems provide a sustainable and resilient solution to the region's extreme water scarcity and harsh climatic conditions.

106. (2) It is a narrow, deep pit dug to collect sweet subsurface seepage.
A Kuin or Beri is a specialized traditional structure used in parts of the Thar Desert where groundwater is saline. It is a narrow, deep pit lined with wood or masonry to prevent collapse. Unlike deep wells that reach the saline aquifer, a Kuin collects the fresh 'Rejani' water that seeps through the sand after rainfall. This provides a critical source of sweet drinking water.

107. (3) Rejani Pani — Highly saline, stagnant surface water unfit for consumption
Traditional water classification in Rajasthan includes Palar Pani, which is direct rainwater, and Patal Pani, which refers to deep groundwater. Rejani Pani is the precious subsurface moisture that percolates through the sand but stays trapped above the deep saline water table. It is harvested using Kuins and is considered very pure. The description of Rejani Pani as saline surface water is therefore incorrect within this traditional system.

108. (1) Sub-surface moisture trapped above rock layers, accessed via Kuins.
Rejani Pani is a unique category of water in the arid Thar region. It refers to the rainwater that has soaked into the sandy soil and is prevented from reaching the deep saline groundwater by a layer of gypsum or hard rock. This trapped moisture remains fresh and can be harvested by digging specialized, narrow wells called Kuins, providing a reliable source of potable water.

109. (3) Bisleri Pani
In the Thar region, water is traditionally categorized into three main types based on its source: Palar Pani (rainwater), Patal Pani (groundwater), and Rejani Pani (subsurface moisture). These categories reflect a deep indigenous understanding of the hydrological cycle in an arid climate. Bisleri Pani is a modern brand name for bottled mineral water and is not part of the traditional knowledge system or regional water classification.

110. (2) I, II and IV only
Before digging a well, traditional communities in Rajasthan used diverse indigenous indicators to detect shallow groundwater. These included observing deep-rooted trees like Khejri, analyzing the moisture in termite mounds, and watching the behavior of wildlife. While these methods rely on keen ecological observation, they do not involve modern technology like satellite ground-penetrating radar, which is a contemporary scientific tool rather than a traditional indigenous practice.

111. (3) Statement I is true but Statement II is false.
Nomadic pastoralists in Rajasthan have historically possessed an intimate knowledge of the landscape, including hidden water sources like springs and wells. This knowledge was essential for their survival during long migrations. Rather than avoiding water sources, they followed established routes that connected these vital points. They managed their movements carefully to ensure that they could water their livestock without exhausting the resources of the local settled communities.

112. (1) II, III, I
Traditional water structures vary in their design and depth based on their storage method. A Nadi is an open village pond that stores water at the surface level. A Tanka is an underground cistern, typically dug a few meters deep to store rainwater. A Baori, or stepwell, is much deeper, designed with multiple stories of stairs to reach the permanent groundwater table, making it the deepest of the three.

113. (2) Concretization of catchments and obstruction causes bodies to dry.
Rapid urbanization in Rajasthan has had a detrimental impact on historical water bodies. The widespread use of concrete for buildings and roads has blocked the natural drainage paths and

Click Here to Buy book on Amazon

destroyed the catchments that once fed lakes and stepwells. Without a steady supply of runoff water, these traditional structures often dry up or become stagnant. This loss of hydrological connectivity is a major cause of the current urban water crisis.

114. (1) MJSA focuses on integrating traditional harvesting with management.
Modern state efforts, such as the Mukhyamantri Jal Swavlamban Abhiyan, aim to address water scarcity by reviving traditional harvesting structures. These programs focus on desilting ponds, repairing stepwells, and creating new harvesting units using scientific mapping. Unlike policies that might neglect heritage, these initiatives recognize the value of indigenous systems and attempt to integrate them into modern water management strategies to ensure long-term sustainability and community self-reliance.

115. (3) By using topographic mapping to build new Khadins in micro-watersheds.
Reintegrating the Khadin system into modern agriculture involves combining traditional wisdom with contemporary technology. By using topographic mapping and satellite imagery, experts can identify the best locations for new Khadins within micro-watersheds. This scientific approach ensures that embankments are placed to capture maximum runoff efficiently. This revival of runoff farming can significantly enhance agricultural productivity and soil health in arid regions without relying on depleted groundwater.

116. (1) I, II, III, and IV only
Rajasthan's traditional water heritage faces several critical threats, including the encroachment of catchments by urban development and the dumping of waste into historical structures. The shift toward piped water has also led to the abandonment of community maintenance. Furthermore, excessive groundwater pumping through deep borewells has disrupted the natural recharge cycles. These factors combined have severely undermined the functional and structural integrity of many ancient and medieval water systems.

117. (1) Both Statement I and Statement II are true.
The Indira Gandhi Canal Project brought a significant agricultural transformation to western Rajasthan, enabling the growth of diverse crops. However, this progress came with ecological costs. The abundance of canal water led many communities to abandon their traditional rainwater harvesting systems. Over-irrigation and the lack of proper drainage in some areas have also caused serious issues like waterlogging and increased soil salinity, threatening long-term land productivity.

118. (2) A-ii, B-i, C-iv, D-iii
Addressing modern water challenges requires specific mitigation strategies. Regular community-led desilting is needed to manage pond siltation, while legal protection is necessary to prevent encroachment on sacred catchments. Baoris can be preserved by banning waste dumping and initiating restoration projects. To combat groundwater depletion, the widespread construction of Johads and percolation tanks is essential to facilitate recharge and restore the natural hydrological balance in the region.

119. (3) A significant rise in the regional deep fossil groundwater table.
Neglecting historical stepwells leads to several negative consequences, including the loss of unique microclimates and the deterioration of structural stability. Abandoned structures also frequently become breeding grounds for disease-carrying insects. However, neglect does not lead to a rise in deep fossil groundwater. In fact, the abandonment of these structures, combined with modern over-extraction from borewells, is usually associated with a significant decline in regional groundwater levels.

120. (1) Combining restored indigenous harvesting with micro-irrigation.
The most sustainable solution for Rajasthan's water security lies in an integrated approach. By restoring and scaling up indigenous rainwater harvesting systems, the state can capture and store precious monsoon runoff. Combining this with modern micro-irrigation techniques, such as drip and sprinkler systems, ensures that the stored water is used with maximum efficiency. This strategy promotes community self-reliance and ecological balance while adapting to the region's arid climatic reality.

Downloaded from www.pdf.tube

89. (3) Maharana Raj Singh
Rajsamand Lake is a monumental water body commissioned by Maharana Raj Singh of Mewar in the late seventeenth century. It is famous for its grand embankment, known as Nau Chowki, which features intricately carved marble pavilions and arches. The lake also houses the Raj Prashasti, a series of large stone inscriptions detailing the history of the Mewar dynasty, making it a significant historical and cultural site.

90. (1) To provide organized drought relief work and wages to the people.
Rajput rulers often undertook massive water projects as a form of social welfare during times of crisis. When severe droughts occurred, construction work on lakes, dams, and stepwells provided employment and wages to the local population. This approach not only created essential water infrastructure but also stabilized the rural economy and ensured the survival of the people during periods of extreme environmental and agricultural hardship.

91. (4) It is an artificial lake built by Pratihara rulers near Jodhpur.
Balsamand Lake is a beautiful artificial reservoir located on the Jodhpur-Mandore road. It was originally constructed by the Pratihara rulers in the twelfth century to serve as a water source for Mandore. The lake is surrounded by lush gardens and features a magnificent palace on its banks. It remains a popular picnic spot and is a prime example of historical water management in the Marwar region.

92. (2) A-iv, B-ii, C-iii, D-i
Many of Rajasthan's major water bodies were commissioned by visionary rulers. Maharana Raj Singh built the Rajsamand Lake, while Arnoraja constructed Ana Sagar in Ajmer. Maharaja Jai Singh II was responsible for the massive Jaisamand Lake, also known as Dhebar Lake. Maharaja Vinay Singh of Alwar commissioned the Siliserh Lake. These projects reflect the historical importance of royal patronage in creating essential large-scale water infrastructure.

93. (3) Massive capital and complex engineering were beyond local means.
The construction of grand stepwells and artificial lakes required significant financial investment and advanced engineering skills. Such monumental tasks were generally beyond the resources of individual villages or local communities. Royal patronage provided the necessary funding, labor organization, and technical expertise. This allowed for the creation of durable, large-scale structures that could withstand the region's climate and serve the public for many centuries.

94. (4) Chand Baori (Abhaneri)
Several of Rajasthan's prominent lakes, such as Rajsamand, Jaisamand, and Foy Sagar, were specifically built as famine relief projects to provide work for the drought-stricken population. These structures served a dual purpose of immediate economic support and long-term water security. Chand Baori, while a masterpiece of water conservation and engineering, was a much earlier medieval construction and is not historically documented as part of a famine relief effort.

95. (3) Statement I is true but Statement II is false.
Rulers in Rajasthan frequently integrated temples and bathing ghats into the design of major water bodies to emphasize their sacred and public nature. This cultural integration encouraged community respect and ensured that the water sources were well-maintained. Far from being restricted to the priesthood, these sites were central to the social and religious lives of all citizens, providing inclusive access for rituals and daily use.

96. (1) I, II, III, and IV only
Rajput rulers managed water resources through a combination of large-scale engineering and ecological protection. They built beautiful embankments with pavilions and historical inscriptions to celebrate their lineage and welfare work. Royal edicts often protected surrounding catchments from deforestation to maintain water flow. These efforts were complemented by community participation and private charity, rather than forbidding them, creating a collaborative approach to sustaining regional water resources.

NODIA

(3) I, III, and IV
(4) II, IV, and V
(5) Question not attempted

7. The manuscript Supasanah Chariyam, a landmark in the evolution of Rajput painting, was painted in which year?
(1) 1260 AD
(2) 1370 AD
(3) 1540 AD
(4) 1423 AD
(5) Question not attempted

8. Which of the following best describes the distinction between the Rajput and Mughal schools of painting as theorized by early art historians?
(1) Rajput painting is spiritual and folk-rooted, while Mughal painting is court-centric and materialistic.
(2) Rajput painting is largely secular and realistic, whereas Mughal painting is deeply religious and mystical.
(3) Rajput painting uses exclusively oil paints, whereas Mughal painting is known for using water-based colors.
(4) Rajput painting lacks landscape elements completely, whereas Mughal painting focuses only on floral and faunal motifs.
(5) Question not attempted

9. Match the features or themes in List I with the corresponding schools of painting in List II and select the correct answer from the options given.
List I: (Features/Themes)
A. Prominence of yellow and red colors
B. Abundance of hunting scenes
C. Depiction of green backgrounds and animal fights
D. Extensive use of gold and silver with life-size portraits
List II: (Schools of Painting)
i. Bundi School
ii. Kota School
iii. Jaipur School
iv. Mewar School
(1) A-iv, B-i, C-ii, D-iii
(2) A-i, B-ii, C-iv, D-iii
(3) A-iv, B-ii, C-i, D-iii
(4) A-ii, B-iv, C-iii, D-i
(5) Question not attempted

10. The establishment of an art academy named "Chiteron ki Ovari" (also known as Tasveera ro Karkhano) in Udaipur is credited to which ruler?
(1) Maharana Jagat Singh I
(2) Maharana Amar Singh I
(3) Maharana Sangram Singh II
(4) Maharana Kumbha
(5) Question not attempted

11. Which among the following is not a recognized sub-school of the broader Mewar style of painting?
(1) Nathdwara
(2) Devgarh
(3) Chawand
(4) Uniara
(5) Question not attempted

12. Consider the following statements about the Mewar School of Painting:
I. Kadamba tree and elephants are frequently depicted as background elements.
II. The school reached its zenith during the reign of Maharana Pratap.
III. Sahibdin and Manohar were prominent painters associated with this school.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) I and III only
(3) II and III only
(4) I, II, and III
(5) Question not attempted

13. In the context of the Nathdwara sub-school, what does the term 'Pichhwai' refer to?
(1) Large miniature portraits of the Maharanas often worn as decorative gold lockets by the nobility
(2) Intricate gold and silver jewelry worn by deities during major temple festivals and ceremonies
(3) Cloth paintings hung behind Shrinathji depicting the divine life of Krishna
(4) Narrative frescoes painted on the outer walls of the temple depicting various scenes from the Puranas
(5) Question not attempted

14. Identify the correct pair of a painter and the text he illustrated under the Mewar school.

Click Here to Buy book on Amazon

(1) Manohar - Ragamala of Chawand
(2) Nisaruddin - Arsh Ramayana
(3) Heeranand - Gita Govinda
(4) Sahibdin - Rasikpriya
(5) Question not attempted

15. Consider the following developments in the Mewar School of Painting:
I. Painting of the Chawand Ragamala by Nisaruddin
II. Golden period under Maharana Jagat Singh I
III. Painting of Shravak Pratikraman Sutra Churni
IV. Emergence of Nathdwara Pichhwais
Which of the following represents the correct chronological order of these developments?
(1) III, I, II, IV
(2) I, III, IV, II
(3) III, II, I, IV
(4) I, II, III, IV
(5) Question not attempted

16. Which specific natural element is most characteristically depicted to symbolize clouds in the classic Mewar style of painting?
(1) Thin wispy grey lines scattered across the horizon to indicate the onset of light rain
(2) Thick blue borders with a coiled snake-like appearance
(3) Flat white patches resembling cotton wool placed strategically against a dark blue sky
(4) Dark black masses with golden linings to depict the heavy monsoon clouds of Mewar
(5) Question not attempted

17. The distinct feature of depicting clouds bordered with gold and the abundant use of yellow color is most closely associated with which school of painting?
(1) Bikaner School
(2) Jodhpur School
(3) Kishangarh School
(4) Kota School
(5) Question not attempted

18. Consider the following statements about the Marwar (Jodhpur) School of Painting:
I. It experienced significant development under Rao Maldev.
II. The depiction of the love story of Dhola-Maru is a recurring and famous theme.
III. During the reign of Maharaja Man Singh, the Nath sect heavily influenced the themes.
IV. The school completely rejected Mughal influence throughout its history.
Which of the above statement(s) is/are correct?
(1) I, II, and III
(2) I, II, and IV
(3) II, III, and IV
(4) I, III, and IV
(5) Question not attempted

NODIA

19. The 'Usta Art', which involves intricate miniature painting on camel hide, is a hallmark of which sub-school of Marwar?
(1) Nagaur
(2) Jodhpur
(3) Bikaner
(4) Ghanerao
(5) Question not attempted

20. Which of the following families/communities in Bikaner were primarily known for making frescoes and miniature paintings reflecting strong Hindu religious themes despite having Mughal artistic origins?
(1) Manihar community
(2) Usta community
(3) Salvi community
(4) Mathern community
(5) Question not attempted

21. Match the artists in List I with the schools of painting in List II and select the correct answer from the options given.
List I: (Artist)
A. Ali Raza
B. Virji
C. Nihal Chand
D. Nisaruddin
List II: (School of Painting)
i. Chawand
ii. Bikaner
iii. Jodhpur
iv. Kishangarh
(1) A-iii, B-ii, C-iv, D-i
(2) A-ii, B-i, C-iii, D-iv
(3) A-ii, B-iii, C-iv, D-i
(4) A-iv, B-iii, C-ii, D-i
(5) Question not attempted

22. Consider the following features:
I. Frequent depiction of mango trees
II. Characters shown with high turbans and robust physique
III. Use of prominent red and yellow colors
IV. Paintings often depict hunting scenes in dense forests
V. Heavy influence of the Vallabha sect in later stages
Which of the above statement(s) correctly describe the Jodhpur sub-school of Marwar painting?
(1) II, III, and IV
(2) I, II, and III
(3) I, IV, and V
(4) I, II, III, and V
(5) Question not attempted

23. The famous miniature painting 'Mumal' is associated with which distinct style of the Marwar school?
(1) Nagaur style
(2) Sirohi style
(3) Ghanerao style
(4) Jaisalmer style
(5) Question not attempted

24. Which ruler's reign is considered the golden age of the Bikaner style of painting, during which artists like Ruknuddin flourished?
(1) Maharaja Anup Singh
(2) Maharaja Rai Singh
(3) Maharaja Ganga Singh
(4) Maharaja Karan Singh
(5) Question not attempted

25. Select the correct order of the evolution of the Hadoti school of painting from its early forms to its specialized sub-schools.
(1) Jhalawar style precedes Kota style, which branches from Bundi style.
(2) Bundi style emerges first, from which Kota style branches out, followed later by Jhalawar style.
(3) Kota style is the earliest, giving rise to Jhalawar and then Bundi.
(4) Bundi and Jhalawar developed simultaneously and later merged to form the Kota style.
(5) Question not attempted

26. The Bundi school of painting is most renowned for its exceptional depiction of:
(1) Nature, rain, clouds, and lush vegetation
(2) Formal court durbars and foreign diplomatic missions
(3) Abstract spiritual diagrams and tantric mandalas
(4) Realistic life-size portraits of the commoners
(5) Question not attempted

27. Identify the most appropriate reason why the Kota school of painting is distinctively remembered in art history.
(1) For its exclusive use of blue pottery themes in canvas painting
(2) For introducing European oil painting techniques
(3) For completely banning the depiction of human figures
(4) For its dynamic and extensive portrayal of hunting (Shikar) scenes
(5) Question not attempted

28. Read the following statements carefully and select the correct answer from the codes given below.
Assertion (A): The Kota school of painting frequently depicts women, including queens and court ladies, engaged in hunting expeditions.
Reason (R): The rulers of Kota successfully eliminated the purdah system and mandated military training for all women in the kingdom.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

29. The Chitrashala (Ummed Mahal), famous for its magnificent wall paintings showing the zenith of the Bundi style, was built by which ruler?
(1) Rao Surjan Hada
(2) Maharao Ram Singh
(3) Maharao Ummed Singh
(4) Rao Ratan Singh Hada
(5) Question not attempted

30. Which pair of birds and animals is most characteristically associated with the

Downloaded from www.pdf.tube

background scenery of the Bundi school of painting?
(1) Camel and the Crow
(2) Horse and the Falcon
(3) Cow and the Swan
(4) Peacock and Elephant
(5) Question not attempted

31. Which of the following colors is used predominantly as the background color in the Bundi school of painting?
(1) Lush Green
(2) Bright Red
(3) Golden Yellow
(4) Deep Blue
(5) Question not attempted

32. Identify the incorrect statement regarding the Hadoti School of Painting.
(1) The Bundi style shows a beautiful blending of Mewar and Mughal influences.
(2) The Kota style reached its highest artistic level during the reign of Maharao Ram Singh I.
(3) Ragamala and Baramasa are popular themes in the Bundi style.
(4) The depiction of facial features in Kota style includes small heads, prominent noses, and short stature.
(5) Question not attempted

33. The Amber-Jaipur school of painting is noted for having the highest degree of which external influence?
(1) European Renaissance
(2) Mughal School
(3) Kangra School
(4) Deccan School
(5) Question not attempted

34. Consider the following rulers of Jaipur and their contributions to the development of the Jaipur School of Painting:
I. Sawai Jai Singh II (establishment of Suratkhana)
II. Sawai Pratap Singh (golden era of painting)
III. Sawai Ram Singh II (introduction of photography and new arts)
IV. Sawai Ishwari Singh (life-size portraits begun)
Which of the following represents the correct chronological order of their contributions?
(1) I, IV, II, III
(2) I, II, IV, III
(3) IV, I, II, III
(4) I, IV, III, II
(5) Question not attempted

35. Match the artists of the Jaipur School in List I with their specialty or work in List II and select the correct answer from the options given.
List I: (Artist of Jaipur School)
A. Sahibram
B. Muhammad Shah
C. Shaligram
D. Ramjidas
List II: (Specialty/Work)
i. Miniatures of the Gita Govinda
ii. Life-size portrait of Sawai Ishwari Singh
iii. Portraits and court scenes
iv. Painting of Radha-Krishna themes
(1) A-iii, B-ii, C-i, D-iv
(2) A-ii, B-i, C-iv, D-iii
(3) A-ii, B-iii, C-iv, D-i
(4) A-iv, B-iii, C-ii, D-i
(5) Question not attempted

NODIA

36. Consider the following statements regarding the features of the Jaipur School of Painting:
I. It heavily features a large, decorated border around the main painting.
II. Depiction of men with clean-shaven faces or trimmed beards reflects Mughal influence.
III. Peepal and Banyan trees are the most commonly depicted flora.
IV. The use of natural green and gold colors is highly prevalent.
Which of the above statement(s) is/are correct?
(1) II, III, and IV
(2) I, III, and IV
(3) I, II, and III
(4) I, II, and IV
(5) Question not attempted

37. The exquisite frescoes of the Pundrik Haveli are a magnificent example of which painting style?
(1) Shekhawati style
(2) Alwar style
(3) Jaipur style
(4) Bikaner style
(5) Question not attempted

STUDYING FROM PDFs?

THINK AGAIN.

If you are studying only from PDFs,
you are wasting valuable time.

Research shows that learning from

PRINTED BOOKS has up to

4× HIGHER RETENTION

than studying from screens.

PRINT BOOK = BETTER MEMORY

PDF = LOWER RETENTION

Those who study from **PRINTED BOOKS**
move **AHEAD.**

Others are left **BEHIND**
in competition.

In competitive exams,
being average is not enough.

STAY ONE STEP AHEAD.

38. Find the odd one out among the following sub-schools based on their primary categorization under the major Rajput schools of painting.
(1) Alwar
(2) Devgarh
(3) Uniara
(4) Shekhawati
(5) Question not attempted

39. The Alwar sub-school of painting is particularly famous for which unique type of illustration?
(1) Paintings on dry leaves
(2) Life-size canvas portraits
(3) Paintings on the ceilings of caves
(4) Paintings on ivory plates
(5) Question not attempted

40. Consider the following characteristics regarding a painting style:
I. Blending of Jaipur and Bundi styles
II. Famous artists include Mir Bakhsh, Kashi, and Ram Lakhan
III. Developed under the patronage of Rao Raja Sardar Singh
IV. Depicts horses and elephants with distinct local features
V. Often features scenes of Ramayana and Mahabharata
Which of the above statement(s) correctly identify the Uniara style of painting?
(1) I, II, and V only
(2) I, II, III, IV, and V
(3) II, III, and IV only
(4) I, III, and V only
(5) Question not attempted

41. The Kishangarh school of painting reached its pinnacle under the patronage of which ruler, who also composed poetry under the pen name 'Nagari Das'?
(1) Maharaja Jaswant Singh
(2) Raja Kishan Singh
(3) Raja Savant Singh
(4) Rao Surjan Hada
(5) Question not attempted

42. Consider the following statements about the masterpiece 'Bani Thani':
I. It was painted by the master artist Nihal Chand.
II. The painting is often referred to as the "Monalisa of India".
III. The figure represents a historical warrior queen of Kishangarh.
Which of the above statement(s) is/are incorrect?
(1) III only
(2) I and II only
(3) II and III only
(4) I only
(5) Question not attempted

43. Which prominent art historian and critic is credited with bringing the Kishangarh school of painting to international fame?
(1) Percy Brown and W.G. Archer
(2) Karl Khandalavala and Anand Coomaraswamy
(3) Hermann Goetz and Stella Kramrisch
(4) Eric Dickinson and Dr. Faiyaz Ali
(5) Question not attempted

44. Consider the following characteristics:
I. Elongated faces with pointed noses and chins
II. Eyes drawn in the shape of lotus petals or bows
III. Depiction of deep blue waters with blooming pink lotuses
IV. Use of predominantly white and pink colors
V. Central themes revolving around the divine love of Radha and Krishna
Which of the above statement(s) capture the quintessential features of the Kishangarh school?
(1) I, II, and V
(2) I, II, III, IV, and V
(3) II, III, IV, and V
(4) I, III, and V
(5) Question not attempted

45. In the context of the Kishangarh school, the theme of 'Bani Thani' is most appropriately interpreted as the personification of:
(1) Goddess Durga
(2) Mira Bai
(3) Radha
(4) Sita
(5) Question not attempted

46. Identify the correct statement regarding the Kangra influence on the Kishangarh school of painting.

Click Here to Buy book on Amazon

(1) The Kishangarh school totally rejected the Kangra style in favor of local tribal motifs and rural desert themes.
(2) Kangra influence is only visible in the architectural backgrounds and the stylized representation of white palaces.
(3) The Kangra influence resulted in the exclusive use of primary colors like red, blue, and yellow in late Kishangarh art.
(4) Its lyrical grace, soft colors, and romanticism share deep aesthetic affinities with the Kangra style.
(5) Question not attempted

47. Match the schools of painting in List I with the distinctive eye shapes in List II and select the correct answer from the options given.
List I: (School of Painting)
A. Mewar
B. Kishangarh
C. Jodhpur
D. Jaipur
List II: (Distinctive Eye Shape)
i. Almond-shaped eyes
ii. Fish-shaped (Meenakshi) eyes
iii. Lotus petal or bow-shaped eyes
iv. Pointed, bird-like eyes
(1) A-ii, B-iii, C-i, D-iv
(2) A-i, B-iii, C-ii, D-iv
(3) A-ii, B-i, C-iii, D-iv
(4) A-ii, B-iii, C-iv, D-i
(5) Question not attempted

48. What role did the Vallabha sect play in the development of the Kishangarh school of painting?
(1) It mandated the exclusive painting of non-figurative geometric patterns on temple entrances.
(2) It inspired devotional themes centered on Lord Krishna and Radha.
(3) It restricted painting entirely to temple frescoes and prohibited the use of portable canvases.
(4) It introduced the complex techniques of Persian calligraphy into the spiritual paintings of the region.
(5) Question not attempted

49. Read the following statements carefully and select the correct answer from the codes given below.
Assertion (A): The Amber-Jaipur and Bikaner schools of painting exhibit a high degree of Mughal influence.
Reason (R): The rulers of Amber and Bikaner maintained long-standing matrimonial and political alliances with the Mughal court.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

50. Which aspect of Rajput painting was most directly adopted from the Mughal style?
(1) Realistic court scenes, royal portraits, and detailed garments
(2) Thematic focus on Hindu mythology and Puranic legends found in ancient texts
(3) Depiction of the Bhakti movement and its saints across rural Indian landscapes
(4) The use of bold, flat backgrounds without the introduction of European perspective
(5) Question not attempted

NODIA

51. Match the phase of Mughal influence in List I with the corresponding effect on Rajput painting in List II and select the correct answer from the options given.
List I: (Phase of Mughal Influence)
A. Akbar's reign
B. Jahangir's reign
C. Shahjahan's reign
D. Aurangzeb's reign
List II: (Effect on Rajput Painting)
i. Introduction of rich borders, gold work, and refined portraiture
ii. Migration of royal artists to Rajput courts due to loss of patronage
iii. Early synthesis of indigenous styles with Persian refinement
iv. Heavy emphasis on nature, birds, and realistic flora
(1) A-i, B-ii, C-iii, D-iv
(2) A-iii, B-i, C-iv, D-ii
(3) A-iii, B-iv, C-i, D-ii
(4) A-iv, B-iii, C-ii, D-i

(5) Question not attempted

52. Among the major schools of Rajasthan, which one maintained its indigenous characteristics the longest, resisting overwhelming Mughal influence until a much later period?
(1) Mewar
(2) Amber
(3) Bikaner
(4) Marwar
(5) Question not attempted

53. The introduction of the concept of 'Chiaroscuro' (use of light and shade) in later Rajput paintings was an indirect result of which influence mediated through the Mughal courts?
(1) Persian Influence
(2) Central Asian Influence
(3) Chinese Influence
(4) European Influence
(5) Question not attempted

54. Consider the following statements regarding Mughal influence on Rajput painting:
I. Transparency in female garments (Odhni) is a feature adopted from the Mughal style.
II. Mughal influence led to a complete replacement of mythological themes with secular court themes in all Rajput schools.
III. The systematic use of perspective in landscape backgrounds was enhanced by Mughal contact.
IV. Bikaner painters often explicitly signed and dated their works, a practice heavily influenced by Mughal traditions.
Which of the above statement(s) is/are correct?
(1) I, II, and III
(2) I, III, and IV
(3) II, III, and IV
(4) I, II, and IV
(5) Question not attempted

55. What is the fundamental difference in the representation of women between the Mughal and Rajput styles of painting?
(1) Rajput paintings rarely depict women in any capacity, whereas Mughal paintings center almost exclusively around the life of female subjects.
(2) Mughal paintings depict women predominantly in spiritual settings, while Rajput paintings show them in political durbars and war rooms.
(3) Rajput women are idealized Nayikas, while Mughal depictions are realistic reflections of the harem.
(4) There is no discernable difference between the two; both styles depict women in exactly the same idealized and spiritual manner.
(5) Question not attempted

56. Which of the following best describes the 'synthesis' that occurred in Rajput painting during the 17th and 18th centuries?
(1) The complete abandonment of traditional miniature painting in favor of large-scale frescoes on temple walls.
(2) The translation of Rajput poetry into Persian calligraphy to accompany abstract and non-figurative paintings.
(3) The exclusive use of European oil paints and canvas to depict traditional Rajput battles and heroic folklore.
(4) Blending folk vigor and Hindu themes with Mughal technical refinement and courtly aesthetics.
(5) Question not attempted

57. The term 'Ragamala' in the context of Rajasthani painting refers to:
(1) Visual depictions of musical modes personified in moods and seasons
(2) A garland of flowers depicted on the deity's idol during important religious festivals
(3) A specific technique of mixing mineral colors used exclusively in the Jaipur school
(4) The royal lineage of master painters patronized by the Maharanas of the Mewar region
(5) Question not attempted

58. Match the famous Ragamala sets in List I with their associated painters in List II and select the correct answer from the options given.
List I: (Famous Ragamala Set)
A. Chawand Ragamala (1605)
B. Mewar Ragamala (1628)
C. Kota Ragamala (1768)
D. Pali/Marwar Ragamala (1623)
List II: (Associated Painter)
i. Virji
ii. Nisaruddin

NODIA

iii. Sahibdin
iv. Dalu
(1) A-iii, B-ii, C-i, D-iv
(2) A-ii, B-iii, C-iv, D-i
(3) A-ii, B-iv, C-iii, D-i
(4) A-iv, B-i, C-ii, D-iii
(5) Question not attempted

59. Consider the following famous Ragamala painting sets of Rajasthan:
I. Kota Ragamala by Dalu
II. Chawand Ragamala by Nisaruddin
III. Mewar Ragamala by Sahibdin
Which of the following represents the correct chronological order of their creation?
(1) III, II, I
(2) II, III, I
(3) I, II, III
(4) II, I, III
(5) Question not attempted

60. The personification of Raga Bhairav in Rajasthani Ragamala paintings typically depicts:
(1) Lord Shiva or a noble being worshipped by maidens, often with a bull
(2) A lady awaiting her lover in the rain during the dark nights of the monsoon season
(3) A warrior returning from the battlefield being greeted by the women of the household
(4) A woman charming snakes in a dense forest near the banks of a sacred river in Rajasthan
(5) Question not attempted

61. Consider the following statements about Ragamala paintings:
I. Each Raga is associated with a specific time of day and a particular season.
II. They represent an integration of art, poetry, and classical music.
III. Ragamala themes were exclusively painted in the Mewar school and are absent in Marwar and Hadoti schools.
Which of the above statement(s) is/are incorrect?
(1) I and II only
(2) II and III only
(3) III only
(4) I only
(5) Question not attempted

62. Which classical text was frequently inscribed on the borders or top panels of Ragamala paintings to describe the mood of the Raga/Ragini?
(1) Baburnama or other Mughal court diaries documenting the life and times of the emperors
(2) Arthashastra or ancient political treatises used for the education of the Rajput princes
(3) Padmavat or popular folk legends written in the Avadhi dialect of the medieval period
(4) Sangita Ratnakara or poetic couplets describing the Raga
(5) Question not attempted

63. Which combination of elements is essential to the thematic composition of a Ragini painting in the Rajput tradition?
(1) A male deity, a chaotic battlefield scene, and a dominant use of bright red color for the sky
(2) Abstract geometric patterns, Mughal architecture, and monochrome tones used for the characters
(3) A female protagonist, expressions of longing, and nature symbolizing the musical mode
(4) Depiction of common peasants, harvesting scenes, and agricultural tools found in rural Rajasthan
(5) Question not attempted

64. Identify the incorrect statement regarding the Ragamala sets painted in Rajasthan.
(1) The Ragamala painted by Virji in Pali is the earliest known complete Ragamala set of the Jaipur school.
(2) The Chawand Ragamala was painted during the reign of Maharana Amar Singh I.
(3) Dalu's Ragamala set of Kota is considered one of the largest and most significant sets of the Hadoti school.
(4) The Ragamala paintings of the Marwar school heavily employ the dry and arid landscape of the desert in their background.
(5) Question not attempted

65. The Blue Pottery art of Jaipur originally has its geographical roots in which region before making its way to India?
(1) Chinese Empire
(2) Egyptian Lands
(3) Italian States

Downloaded from www.pdf.tube

(4) Persia (Iran)
(5) Question not attempted

66. During whose reign did Blue Pottery reach its pinnacle and become firmly established in Jaipur as a signature craft?
(1) Sawai Jai Singh II
(2) Sawai Ram Singh II
(3) Sawai Madho Singh I
(4) Sawai Pratap Singh
(5) Question not attempted

67. Which of the following renowned artists was awarded the Padma Shri for reviving and introducing new colors into the traditional Blue Pottery of Jaipur?
(1) Ramgopal Vijayvargiya
(2) Bhawani Charan Gue
(3) Kripal Singh Shekhawat
(4) Bhoor Singh Shekhawat
(5) Question not attempted

68. Match the ingredients of Blue Pottery in List I with their roles or descriptions in List II and select the correct answer from the options given.
List I: (Ingredient of Blue Pottery)
A. Quartz powder
B. Multani Mitti (Fuller's earth)
C. Cobalt oxide
D. Copper oxide
List II: (Role/Description)
i. Provides the characteristic blue color
ii. Provides a turquoise or greenish-blue tint
iii. Forms the main body/base of the dough
iv. Acts as a binding agent in the dough
(1) A-iv, B-iii, C-ii, D-i
(2) A-iii, B-iv, C-ii, D-i
(3) A-i, B-ii, C-iii, D-iv
(4) A-iii, B-iv, C-i, D-ii
(5) Question not attempted

69. Which unique feature distinguishes Jaipur Blue Pottery from most other pottery forms in the world?
(1) It does not use clay in its base dough.
(2) It is fired at exceptionally low temperatures.
(3) It relies on manual carving after the baking.
(4) It uses red soil sourced from Aravalli hills.
(5) Question not attempted

70. Identify the incorrect statement regarding the Blue Pottery of Jaipur.
(1) It is essentially a glazed pottery technique.
(2) The pots are prepared using a potter's wheel rather than being cast in moulds.
(3) The traditional motifs are mostly floral, arabesque, and animal figures.
(4) Kripal Singh Shekhawat expanded the color palette from merely blue and green to include over 25 different shades.
(5) Question not attempted

71. Apart from Jaipur, which other place in India is historically famous for a distinct style of blue glazed pottery?
(1) Moradabad
(2) Khurja
(3) Kanchipuram
(4) Warangal
(5) Question not attempted

NODIA

72. Consider the following statements regarding the manufacturing process of Blue Pottery:
I. The dough is made by mixing quartz, raw glaze, sodium sulphate, and multani mitti.
II. The items are sun-dried before being painted.
III. The painting is done exclusively after the first firing in the kiln.
IV. A final coating of glaze is applied, and the item is fired at high temperature.
Which of the above statement(s) is/are correct?
(1) I, II, and IV
(2) I, II, and III
(3) II, III, and IV
(4) I, III, and IV
(5) Question not attempted

73. Which of the following statements correctly differentiates between Sanganer and Bagru block printing traditions?
(1) Sanganer prints primarily use a dark or colored background, while Bagru prints use a pure white background for contrast.
(2) Sanganer printing is done exclusively on silk fabrics, whereas Bagru printing is done only on coarse wool and jute.
(3) Sanganer uses light backgrounds with fine floral motifs, while Bagru uses dark backgrounds with bold patterns.
(4) Bagru printing uses modern chemical dyes,

whereas Sanganer relies entirely on natural vegetable dyes for all colors.
(5) Question not attempted

74. The 'Syahi-Begar' technique, utilizing red and black colors derived from alum and iron rust, is the hallmark of which printing style?
(1) Azrakh Print
(2) Malir Print
(3) Jajum Print
(4) Bagru Print
(5) Question not attempted

75. In the context of Rajasthan's block printing, what does the term 'Chhipa' refer to?
(1) The wooden blocks used for printing intricate motifs on the fabric surface
(2) The natural dye extracted from indigo plants used for deep blue backgrounds
(3) Traditional community of artisans engaged in block printing
(4) The final washing process of the printed fabric in the waters of the local river
(5) Question not attempted

76. Read the following statements carefully and select the correct answer from the codes given below.
Assertion (A): Bagru prints are ecologically sustainable and traditionally use natural vegetable dyes.
Reason (R): Harda (Myrobalan) is used extensively in Bagru printing to give the cloth a yellowish tinge and act as a mordant for other colors to adhere.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

77. Which famous printing style of Rajasthan is characterized by printing on both sides of the fabric, predominantly using blue and red colors with complex geometric patterns?
(1) Sanganeri Print
(2) Dabu Print
(3) Kota Doria
(4) Azrakh Print
(5) Question not attempted

78. What is the fundamental purpose of the 'Dabu' technique used in Rajasthan's textile printing, particularly in Akola (Chittorgarh)?
(1) It is a method of applying gold leaf to the fabric to enhance its aesthetic and market value.
(2) Mud-resist process using a paste to prevent dye from penetrating certain areas
(3) It is a technique for weaving extra silk threads into the border of a cotton saree for durability.
(4) It is a chemical washing method to brighten the fabric colors and ensure they do not fade over time.
(5) Question not attempted

79. The 'Malir' print, known for its deep brownish-black and red color scheme on a dark background, belongs to which district of Rajasthan?
(1) Jodhpur
(2) Bikaner
(3) Barmer
(4) Bikaner
(5) Question not attempted

80. Consider the following elements:
I. Calico printing
II. Bel-Buta motifs
III. White or off-white base fabric
IV. GI (Geographical Indication) tag status
Which of the above statement(s) correctly represent the Sanganeri block printing tradition?
(1) I, II, and III only
(2) II, III, and IV only
(3) I, III, and IV only
(4) I, II, III, and IV
(5) Question not attempted

81. The art of Tie and Dye (Bandhani) in Rajasthan is most prominently associated with which traditional artisan community?
(1) Rangrez and Chhipa
(2) Meghwal artisans
(3) Kumhar potters
(4) Sikligar irons
(5) Question not attempted

82. What is 'Ekdali' in the context of the Bandhani textile tradition?

Click Here to Buy book on Amazon

(1) A fabric dyed in a single solid color without any patterns
(2) A pattern consisting of a single dot repeated across the fabric
(3) A special loom used to weave tie-and-dye threads
(4) A type of silk yarn used exclusively in Jodhpur
(5) Question not attempted

83. The intricate Bandhani pattern known as 'Shikari', which depicts human and animal figures engaged in hunting, is a specialty of which region?
(1) Jaipur
(2) Sikar
(3) Kota
(4) Jodhpur
(5) Question not attempted

84. Match the types of Tie and Dye fabric in List I with their descriptions in List II and select the correct answer from the options given.
List I: (Type of Tie & Dye Fabric)
A. Chunari
B. Mothda
C. Pomcha
D. Dhanak
List II: (Description)
i. Intersecting diagonal lines creating a checkered pattern
ii. Scattered dots, typically worn by women on everyday occasions
iii. Dots arranged to form square or diamond motifs
iv. A yellow or pink mantle with a red lotus motif in the center, worn during childbirth
(1) A-ii, B-i, C-iv, D-iii
(2) A-i, B-ii, C-iii, D-iv
(3) A-iv, B-iii, C-ii, D-i
(4) A-ii, B-iii, C-i, D-iv
(5) Question not attempted

85. In Rajasthan, the traditional 'Pomcha' is worn by women specifically on which occasion?
(1) During mourning
(2) During the desert festival
(3) On the occasion of the birth of a child
(4) Exclusively by unmarried girls during Teej
(5) Question not attempted

86. Which of the following correctly describes the 'Pila Pomcha'?
(1) A green veil worn during the harvest season to celebrate the growth of the new crops.
(2) A black dupatta worn by widows as a mark of respect and mourning in the local community.
(3) A purely decorative wall hanging used in temples to depict the various forms of the deity.
(4) A yellow veil with a red border, traditionally gifted upon the birth of a male child
(5) Question not attempted

87. Identify the incorrect statement regarding the Bandhani craft.
(1) The fabric is tied tightly with threads before dyeing to resist the color.
(2) Jaipur and Jodhpur are the two major centers for Bandhani in Rajasthan.
(3) The colors used in traditional Bandhani are mostly dull and monochromatic.
(4) The fineness of the Bandhani depends on the size of the tied dots; smaller dots indicate finer craftsmanship.
(5) Question not attempted

88. Consider the following steps in the Bandhani process:
I. Washing and bleaching the fabric
II. Tying the fabric with thread
III. Tracing the design on the fabric
IV. Dyeing the fabric in the desired color
V. Opening the knots to reveal the pattern
Which of the following represents the correct logical sequence of these operations?
(1) I, II, III, IV, V
(2) I, III, II, IV, V
(3) III, I, II, IV, V
(4) II, III, I, V, IV
(5) Question not attempted

89. Consider the following statements about the Leheriya textile tradition:
I. It is characterized by diagonal wavy stripes.
II. It is created using a specialized resist-dyeing (tie-and-dye) technique.
III. It is traditionally worn by women during the monsoon month of Shravan.
IV. 'Samudra Lehar' is a popular type of Leheriya pattern.

NODIA

V. The craft is primarily concentrated in the Udaipur region, with no presence in Jaipur.

Which of the above statement(s) is/are correct?
(1) I, II, IV, and V
(2) I, II, III, and IV
(3) II, III, IV, and V
(4) I, III, and V
(5) Question not attempted

90. The term 'Leheriya' literally translates to:
(1) Desert sand
(2) Dotted pattern
(3) Wave-like
(4) Blooming flower
(5) Question not attempted

91. Consider the following variations of tie-and-dye:
I. Mothda
II. Leheriya
III. Ekdali (dot pattern)

Which of the following represents the correct order of these variations based on the complexity of their line patterns, from simple straight lines to intersecting lines?
(1) III, I, II
(2) III, II, I
(3) I, II, III
(4) II, I, III
(5) Question not attempted

92. Which famous festival of Rajasthan is culturally synonymous with women wearing Leheriya sarees and dupattas?
(1) Teej
(2) Gangaur
(3) Diwali
(4) Holika Dahan
(5) Question not attempted

93. A Leheriya fabric that features five distinct colors in its wavy stripes is traditionally known as:
(1) Satrangi Leheriya
(2) Navrangi Leheriya
(3) Tirangi Leheriya
(4) Pachrangi Leheriya
(5) Question not attempted

94. How is the 'Mothda' pattern technically different from the standard 'Leheriya'?
(1) Mothda features circular dots, while Leheriya has stripes that run parallel across the fabric length.
(2) Mothda has intersecting diagonal lines, whereas Leheriya has non-intersecting lines.
(3) Mothda is made by wooden block printing, while Leheriya is created using a tie-and-dye technique.
(4) Mothda uses only natural vegetable dyes, while Leheriya relies entirely on synthetic and chemical dyes.
(5) Question not attempted

95. Match the textile traditions in List I with their key identifying features in List II and select the correct answer from the options given.

List I: (Textile Tradition)
A. Bandhani
B. Leheriya
C. Dabu
D. Bagru

List II: (Key Identifying Feature)
i. Diagonal wavy stripes
ii. Mud-resist dyeing
iii. Fine dotted patterns created by tying knots
iv. Natural dyes with dark backgrounds (Syahi-Begar)

(1) A-i, B-iii, C-iv, D-ii
(2) A-iii, B-i, C-iv, D-ii
(3) A-iii, B-i, C-ii, D-iv
(4) A-ii, B-iv, C-i, D-iii
(5) Question not attempted

96. Identify the incorrect statement regarding the cultural significance of Leheriya in Rajasthan.
(1) It visually celebrates the arrival of the monsoon and the accompanying greenery.
(2) Safas (turbans) with Leheriya patterns are popular among men during festive occasions.
(3) Jaipur is one of the most prominent centers for the production of authentic Leheriya.
(4) Men in Rajasthan never wear Leheriya patterns; it is strictly a female attire.
(5) Question not attempted

97. The miniature ivory carving and inlay work of Rajasthan reached high levels of craftsmanship primarily under the patronage of the rulers of which princely state?
(1) Jaipur

Downloaded from www.pdf.tube

(2) Bikaner
(3) Jaisalmer
(4) Dungarpur
(5) Question not attempted

98. Match the crafts in List I with their famous centers in Rajasthan in List II and select the correct answer from the options given.
List I: (Craft)
A. Thewa Art
B. Blue Pottery
C. Gota Patti
D. Lac Toys
List II: (Famous Center in Rajasthan)
i. Pratapgarh
ii. Jaipur
iii. Khandela
iv. Sawai Madhopur
(1) A-i, B-ii, C-iii, D-iv
(2) A-iii, B-ii, C-i, D-iv
(3) A-iii, B-iv, C-i, D-ii
(4) A-iv, B-iii, C-ii, D-i
(5) Question not attempted

99. Consider the following statements about Lacquer (Lac) work in Rajasthan:
I. Lac is a natural resin secreted by specific insects.
II. Jaipur and Jodhpur are major centers for Lac jewelry.
III. The artisans who traditional make Lac bangles are known as 'Manihars'.
IV. Lacquer work is entirely devoid of any stone or glass embellishments.
V. Sawai Madhopur is renowned for its wooden toys coated with Lac.
Which of the above statement(s) is/are correct?
(1) II, III, IV, and V
(2) I, II, III, and V
(3) I, III, IV, and V
(4) I, II, and IV
(5) Question not attempted

100. Which of the following places in Rajasthan is famously known for crafting exquisite ivory bangles (Chuda), traditionally worn by brides from the Rajput community?
(1) Jodhpur
(2) Barmer
(3) Tonk
(4) Karauli
(5) Question not attempted

101. What impact did the Wildlife Protection Act of 1972 have on the traditional ivory carving industry of Rajasthan?
(1) It mandated massive government subsidies for the ivory craftsmen to help them compete in the global market.
(2) It restricted ivory carving to export-only markets while banning the sale of ivory items within India.
(3) It banned elephant ivory trade, forcing a shift to camel bone and wood.
(4) It had no impact on the local industry as the craft uses naturally shed ivory collected from the forest.
(5) Question not attempted

102. Khandela in Sikar district is widely acclaimed for which specific craft associated with textile embellishment and sometimes integrated with lacquer products?
(1) Meenakari jewelry work
(2) Tarkashi metal inlay
(3) Koftgari weapon art
(4) Gota Patti (Zari work)
(5) Question not attempted

103. Consider the following statements regarding the craft of Lac in Rajasthan:
I. Heating is an essential part of the process to mold the Lac into bangles.
II. Lacquerwork is mostly done by the male members of the Manihar community, while women handle the retail selling.
III. Jaipur's Tripolia Bazaar is heavily populated with traditional Lac bangle makers.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II, and III
(5) Question not attempted

104. Which of the following best describes the 'Tarkashi' art commonly integrated with wood and sometimes ivory/bone crafts in Rajasthan?
(1) Embedding thin brass, copper, or silver wire into wood to create patterns
(2) Painting fine miniature portraits on rice grains using a single-hair brush and natural

NODIA

designed the Akshardham temples using traditional stone carving techniques.

(5) Question not attempted

120. Which of the following is the primary reason why Makrana marble retains its shine for centuries without yellowing?

(1) It contains a high percentage of iron oxides which prevents the stone from becoming brittle over time.

(2) It is regularly coated with synthetic resins by local artisans to protect it from the outdoor elements.

(3) Low water absorption prevents reaction with impurities.

(4) It is naturally radioactive, which effectively repels dust and organic growth from the marble surface.

(5) Question not attempted

www.nodia.in

Click Here to Buy book on Amazon

(5) Question not attempted

112. The master craftsman who received national and international acclaim, including the Padma Shri, for his outstanding contribution to Thewa Art is:
(1) Mahesh Raj Soni
(2) Kripal Singh Shekhawat
(3) Hisamuddin Usta
(4) Ramkishan Soni
(5) Question not attempted

113. The world-famous Makrana marble, which was used in the construction of the Taj Mahal and the Victoria Memorial, is geologically categorized as:
(1) Sedimentary rock
(2) Metamorphic rock
(3) Igneous rock
(4) Volcanic rock
(5) Question not attempted

114. Makrana marble is structurally characterized by its high concentration of which chemical compound, contributing to its durability and pristine white color?
(1) Calcium Sulphate
(2) Silicon Dioxide
(3) Calcium Carbonate
(4) Magnesium Silicate
(5) Question not attempted

115. Consider the following statements about stone carving and marble craft in Rajasthan:
I. Jaipur is the largest center for marble carving and Murti Kala (idol making) in Rajasthan.
II. Khazane Walon Ka Rasta in Jaipur is renowned as a major hub for marble sculptors.
III. The artisans of Sompura Brahmin community are historically famous for temple architecture and stone carving.
IV. Makrana marble has been recognized globally and granted the Global Heritage Stone Resource status.
Which of the above statement(s) is/are correct?
(1) I, II, and III
(2) I, III, and IV
(3) II, III, and IV
(4) I, II, III, and IV
(5) Question not attempted

116. Which region in Rajasthan is particularly famous for the mining and crafting of distinctive 'Pink Marble'?
(1) Rajsamand
(2) Bhaislana (Jaipur)
(3) Babarmal (Udaipur)
(4) Andhi (Jaipur)
(5) Question not attempted

117. The black marble, heavily used for making statues and decorative items, is predominantly sourced from which location in Rajasthan?
(1) Makrana
(2) Bhaislana (Jaipur)
(3) Jaisalmer
(4) Rikhabdeo (Udaipur)
(5) Question not attempted

118. Match the types of stone or marble in List I with their famous locations in List II and select the correct answer from the options given.
List I: (Type of Stone/Marble)
A. White Marble
B. Yellow Marble
C. Green Marble
D. Red Stone
List II: (Famous Location in Rajasthan)
i. Jaisalmer
ii. Dholpur/Karauli
iii. Makrana
iv. Rikhabdeo (Udaipur)
(1) A-i, B-iii, C-ii, D-iv
(2) A-iii, B-iv, C-i, D-ii
(3) A-ii, B-i, C-iv, D-iii
(4) A-iii, B-i, C-iv, D-ii
(5) Question not attempted

119. Identify the incorrect statement regarding the marble and stone craft of Rajasthan.
(1) Makrana marble tends to lose its luster rapidly and turns yellow within a few decades of exposure to air.
(2) The intricate stone jali (lattice) work allows for ventilation while maintaining privacy in traditional architecture.
(3) Sikandra and Jaipur are historically linked through the trade and craft of red sandstone and marble.
(4) The Sompura community of artisans

Downloaded from www.pdf.tube

realistic portrayals of royal life, historical events, and the grandeur of the imperial court with technical precision.

9. (3) A-iv, B-ii, C-i, D-iii
Different painting schools in Rajasthan are identified by their unique thematic preferences and color palettes. The Mewar school is noted for using yellow and red, while the Kota school is famous for dynamic hunting scenes. The Bundi school features green backgrounds with animal fights, and the Jaipur school is distinguished by life-size portraits and the extensive application of gold and silver pigments.

10. (1) Maharana Jagat Singh I
Maharana Jagat Singh I is credited with establishing the art academy known as Chiteron ki Ovari or Tasveera ro Karkhano in Udaipur. His reign is often considered the golden age of the Mewar school of painting. By providing royal patronage and a dedicated workspace, he encouraged talented artists to create extensive manuscript illustrations, significantly elevating the artistic standards and output of the Mewar region.

11. (4) Uniara
The broader Mewar style of painting encompasses several distinct sub-schools, including Nathdwara, Devgarh, and Chawand, each having unique stylistic nuances. However, Uniara is not classified as a sub-school of Mewar; instead, it is recognized as a sub-school within the Dhundhar or Jaipur school of painting. This distinction is based on the geographic and political affiliations of the artists and patrons in those specific regions.

12. (2) I and III only
The Mewar School frequently utilized the Kadamba tree and elephants as background elements to enhance the composition of its paintings. Notable artists like Sahibdin and Manohar were instrumental in defining the school's style through their detailed illustrations of religious texts and courtly scenes. While the school developed over centuries, its artistic peak is traditionally associated with the reign of Maharana Jagat Singh I rather than Pratap.

13. (3) Cloth paintings hung behind Shrinathji depicting the divine life of Krishna
In the Nathdwara sub-school, Pichhwai refers to large, intricate cloth paintings that are hung behind the main idol of Shrinathji. These artworks primarily depict various scenes from the divine life of Lord Krishna, serving both an aesthetic and a religious purpose. They are characterized by their vibrant colors and detailed imagery, representing the peak of devotional art within the Vallabha sect's cultural tradition.

14. (4) Sahibdin - Rasikpriya
Sahibdin was a prolific master artist of the Mewar school who illustrated the Rasikpriya, a famous poetic work by Keshavdas. This collaboration highlights the school's emphasis on merging literature with visual art to depict romantic and devotional themes. His work is celebrated for its narrative clarity and the refined use of color, which helped establish the foundational aesthetic standards for the Mewar painting tradition.

15. (1) III, I, II, IV
The development of the Mewar school began with the painting of Shravak Pratikraman Sutra Churni in 1260. This was followed by the Chawand Ragamala by Nisaruddin in 1605 during the transitional period. The school reached its golden age under Maharana Jagat Singh I in the mid-seventeenth century. Finally, the unique Nathdwara Pichhwais emerged later as the Vallabha sect gained prominence in the Mewar region.

16. (2) Thick blue borders with a coiled snake-like appearance
A characteristic feature of the classic Mewar style is the unique depiction of clouds as thick blue borders with a coiled, snake-like appearance. This stylized representation adds a dynamic and decorative element to the sky, distinguishing it from the more realistic treatments found in other schools. Such conventions highlight the symbolic and expressive nature of Rajput art, where nature serves as an emotional backdrop.

17. (2) Jodhpur School
The Jodhpur school of painting is specifically identified by its use of clouds bordered with gold and a predominant use of bright yellow. This style reflects the bold and vibrant aesthetic typical of

NODIA

ANSWERS

1. (2) Anand Coomaraswamy
Anand Coomaraswamy was a pioneering art historian who introduced the term Rajput Painting in his 1916 publication. This classification was specifically created to distinguish the indigenous artistic traditions of the Rajput courts from the contemporary Mughal style. His work laid the foundation for systematic studies of Indian art history by emphasizing the spiritual and folk-rooted nature of these paintings.

2. (3) Shravak Pratikraman Sutra Churni, Kalpasutra, Supasanah Chariyam, Rasikpriya
The early development of Rajasthan's painting traditions follows a distinct chronological sequence of illustrated manuscripts. The Shravak Pratikraman Sutra Churni dates back to 1260 AD, followed by the Kalpasutra and Supasanah Chariyam from the fourteenth and fifteenth centuries. Finally, the Rasikpriya emerged during the later development of various schools, reflecting the transition from early Jain manuscript styles to classical Rajput traditions.

3. (3) The Bhakti movement played a negligible role in shaping the thematic choices of Rajput painting.
The Bhakti movement played a foundational role in shaping Rajput painting, contrary to claims of its negligible influence. It provided the thematic backbone for many works, particularly those focusing on Vaishnavism and the divine love of Radha and Krishna. Artists shifted from simple manuscript illustrations to expressive portrayals of devotion, making the movement central to the cultural and artistic evolution of the region.

4. (1) Both A and R are true and R is the correct explanation of A.
Early Rajput miniature paintings frequently depicted themes of Nayak-Nayika Bheda and Krishna Leela because of the widespread revival of Vaishnavism. The Bhakti movement created a profound cultural demand for visual representations of divine romanticism and spiritual devotion. Consequently, the artistic focus shifted toward illustrating romantic moods and sacred narratives, where the relationship between the soul and the divine was beautifully personified through art.

5. (3) Kamalchandra
Kamalchandra was the talented artist responsible for painting the Shravak Pratikraman Sutra Churni in 1260 AD. This work was completed in Ahar, Udaipur, during the reign of Rawal Tejsingh of Mewar. As the earliest dated miniature painting in the region, it serves as a vital historical link between the ancient Western Indian manuscript style and the emerging Mewar school of painting.

6. (2) II, III, and V
Rajput painting is characterized by its use of vibrant colors extracted from natural sources like minerals, plants, and precious stones. Figures are typically depicted in profile, known as Ek-chashm, which is a standard stylistic convention. Furthermore, symbolism is extensively employed to represent different seasons, emotional moods, and various musical modes, allowing for a deep thematic expression that reflects the cultural heritage of Rajasthan.

7. (4) 1423 AD
The Supasanah Chariyam is a landmark illustrated manuscript in the evolution of Rajasthani art, painted in 1423 AD. This historical text was created during the reign of Maharana Mokal of Mewar at Delwara. It represents a significant transition in artistic style, showcasing earlier influences while paving the way for the refined miniature traditions that would later define the various Rajput schools.

8. (1) Rajput painting is spiritual and folk-rooted, while Mughal painting is court-centric and materialistic.
Early art historians distinguished Rajput painting from Mughal painting by focusing on their core philosophies. Rajput art is predominantly spiritual and deeply rooted in local folk traditions, emphasizing religious themes and emotional devotion. In contrast, Mughal painting is viewed as court-centric and materialistic, focusing on

Click Here to Buy book on Amazon

colors
(3) Carving intricate lattices (Jalis) in sandstone for use in traditional windows and balcony screens
(4) Weaving silver threads into cotton sarees to create a unique texture and decorative border effect
(5) Question not attempted

105. The unique Thewa art, which involves fusing intricate gold filigree onto colored glass, is exclusively the domain of which family?
(1) The Usta family of Bikaner
(2) The Mathern family of Jodhpur
(3) The Kumawat family of Jaipur
(4) The Raj Soni family of Pratapgarh
(5) Question not attempted

106. Match the features of Thewa Art in List I with their descriptions in List II and select the correct answer from the options given.
List I: (Feature of Thewa Art)
A. Base Material
B. Metal Used
C. Originator
D. Status
List II: (Description)
i. Nathuji Soni
ii. GI (Geographical Indication) Tag
iii. 23-carat Gold
iv. Belgian Colored Glass (usually green)
(1) A-i, B-ii, C-iii, D-iv
(2) A-iv, B-iii, C-i, D-ii
(3) A-i, B-ii, C-iv, D-iii
(4) A-ii, B-i, C-iii, D-iv
(5) Question not attempted

107. Consider the following statements regarding Thewa Art:
I. The process is a closely guarded family secret taught only to the male heirs of the family.
II. It was patronized by Maharawat Samant Singh of Pratapgarh.
III. The art form was brought to India from Persia during the Mughal period.
Which of the above statement(s) is/are correct?
(1) II and III only
(2) I and III only
(3) I and II only
(4) I, II, and III
(5) Question not attempted

108. The most prominent and traditional background color of the glass used in Thewa jewelry is:
(1) Emerald Green
(2) Ruby Red color
(3) Cobalt Blue hue
(4) Jet Black shade
(5) Question not attempted

109. Which of the following is an incorrect statement regarding Thewa Art?
(1) The gold sheet is intricately cut to depict hunting scenes, floral motifs, or Hindu deities.
(2) The glass and gold are fused together without the use of standard gem-setting techniques like prongs or bezels.
(3) Daughters and daughters-in-law of the Soni family are strictly taught the craft to ensure its survival.
(4) In 2014, a commemorative postage stamp was issued by the Government of India to honor Thewa Art.
(5) Question not attempted

NODIA

110. Read the following statements carefully and select the correct answer from the codes given below.
Assertion (A): Thewa art remains highly localized to Pratapgarh and has not spread to other major handicraft centers in India.
Reason (R): The techniques of Thewa art are kept strictly confidential by the Raj Soni family, passed down purely through male lineage.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

111. The term 'Thewa' in the local dialect literally refers to which two primary actions involved in this craft?
(1) Melting and Molding of the base material
(2) Painting and Glazing of the final product
(3) Cutting and Polishing of the gold surface
(4) Tharna (hammering) and Vada (silver wire loop)

the Marwar region. These artistic choices create a striking visual effect that complements the robust figures and dynamic themes often found in the historical and mythological paintings produced by Marwar artists.

18. (1) I, II, and III
The Marwar School flourished significantly under Rao Maldev and frequently featured the legendary love story of Dhola-Maru as a recurring theme. Later, during the reign of Maharaja Man Singh, the school was heavily influenced by the Nath sect, leading to the creation of many paintings focused on asceticism and yogic themes. Contrary to isolationist claims, the school did incorporate some Mughal stylistic refinements.

19. (3) Bikaner
Usta Art is a specialized and highly intricate form of miniature painting practiced on camel hide, which is a hallmark of the Bikaner sub-school. This unique craft involves layering gold and vibrant colors to create delicate patterns and motifs. The Usta community, originally brought to Bikaner from the Mughal courts, successfully adapted their skills to create a distinct and celebrated regional art form.

20. (4) Mathern community
The Mathern community in Bikaner consists of traditional artists who are renowned for creating frescoes and miniature paintings with strong Hindu religious themes. Despite having artistic origins linked to the Mughal style, they focused on local subjects, including portraits and mythological narratives. Their work contributed to the unique synthesis found in Bikaner art, where professional technical skill was applied to regional spiritual and cultural motifs.

21. (3) A-ii, B-iii, C-iv, D-i
Various master artists are associated with specific regional schools in Rajasthan. Ali Raza is a prominent figure in the Bikaner school, while Virji is known for his work in Jodhpur. Nihal Chand is the legendary artist of the Kishangarh school, famous for the iconic Bani Thani. Lastly, Nisaruddin is celebrated for his foundational contributions to the early Chawand style within the Mewar tradition.

22. (2) I, II, and III
The Jodhpur sub-school is characterized by the frequent depiction of mango trees in landscape backgrounds. Characters are often portrayed with high turbans and robust physiques, reflecting the local martial culture. Additionally, the palette is dominated by prominent red and yellow colors, which provide a vibrant energy to the paintings. While later stages saw sectarian influences, these specific features remain core to its identification.

23. (4) Jaisalmer style
The famous miniature painting 'Mumal' is intrinsically associated with the Jaisalmer style of the Marwar school. It depicts the legendary beauty of Mumal, a princess of Lodruva, and is a classic example of the regional folk themes that remained largely untouched by external influences. The style is noted for its simplicity and the use of local colors, reflecting the cultural isolation of the desert kingdom.

24. (1) Maharaja Anup Singh
The reign of Maharaja Anup Singh is widely considered the golden age of the Bikaner style of painting. During this period, the school achieved great refinement through the work of master artists like Ruknuddin. His patronage encouraged the blending of Mughal technical precision with Rajasthani themes, resulting in high-quality miniatures and the development of unique traditions like the Usta and Mathern art forms.

25. (2) Bundi style emerges first, from which Kota style branches out, followed later by Jhalawar style.
The Hadoti school of painting followed a specific evolutionary path starting with the Bundi style. The Bundi school emerged first and served as the parent style from which the Kota style branched out in the seventeenth century. Much later, the Jhalawar style developed as a distinct variation, completing the regional group. This progression reflects the political shifts and administrative divisions within the Hada kingdoms.

26. (1) Nature, rain, clouds, and lush vegetation
The Bundi school of painting is internationally renowned for its exceptional and lyrical depiction of nature. Artists of this school excelled in portraying rain, heavy clouds, and

Downloaded from www.pdf.tube

45. (3) Radha
In the context of the Kishangarh school, the theme of 'Bani Thani' is most appropriately interpreted as the personification of Radha. The stylized features and the divine aura of the painting reflect the spiritual and romantic ideals of the Vallabha sect. By depicting Bani Thani as Radha, the artists visually represented the mystical union and devotion that were central to the court's culture.

46. (4) Its lyrical grace, soft colors, and romanticism share deep aesthetic affinities with the Kangra style.
The Kishangarh school shares deep aesthetic affinities with the Kangra style, particularly in its lyrical grace, soft color palette, and romantic atmosphere. This influence is visible in the delicate rendering of figures and the emphasis on emotional expression and poetic beauty. Both schools prioritized a spiritualized form of romanticism, creating a visual language that beautifully translated devotional poetry into miniature painting.

47. (1) A-ii, B-iii, C-i, D-iv
Each Rajasthani school developed distinct ways of depicting facial features, especially the eyes. The Mewar school is known for fish-shaped or Meenakshi eyes, while the Kishangarh school features lotus petal or bow-shaped eyes. The Jodhpur school typically utilizes almond-shaped eyes, and the Jaipur school is identified by pointed, bird-like eyes. These stylistic conventions are key identifiers for scholars and art collectors.

48. (2) It inspired devotional themes centered on Lord Krishna and Radha.
The Vallabha sect played a crucial role in the development of the Kishangarh school by inspiring devotional themes centered on Lord Krishna and Radha. The sect's emphasis on 'Pushtimarg' and the celebration of divine love provided the spiritual framework for the artists. This religious influence transformed the courtly art into a medium for expressing deep devotion through highly stylized and romanticized imagery.

49. (1) Both A and R are true and R is the correct explanation of A.
The Amber-Jaipur and Bikaner schools of painting exhibit a high degree of Mughal influence because their rulers maintained long-standing matrimonial and political alliances with the Mughal court. These close ties facilitated the exchange of artists and artistic ideas, leading to the adoption of Mughal techniques in portraiture and composition. This synthesis created a refined style that blended imperial aesthetics with local Rajput traditions.

50. (1) Realistic court scenes, royal portraits, and detailed garments
The aspect of Rajput painting most directly adopted from the Mughal style includes realistic court scenes, royal portraits, and the detailed rendering of garments. Before this influence, indigenous styles were more focused on flat dimensions and symbolic representation. Contact with the Mughal court introduced a greater emphasis on observational realism, fine brushwork, and the documentation of official historical events and individual personalities.

51. (3) A-iii, B-iv, C-i, D-ii
The impact of the Mughal court on Rajput painting varied across different reigns. Akbar's era saw the early synthesis of indigenous styles with Persian refinement. Jahangir's reign brought a heavy emphasis on nature and realistic flora. Shahjahan's period introduced rich borders and gold work, while the loss of patronage under Aurangzeb led to the migration of royal artists to various Rajput courts.

52. (1) Mewar
Among the major schools of Rajasthan, Mewar maintained its indigenous characteristics the longest, resisting overwhelming Mughal influence until a much later period. This artistic independence mirrored the state's long political resistance against the Mughal Empire. As a result, Mewar paintings preserved traditional themes, bold colors, and earlier stylistic conventions for decades after other schools had adopted more refined imperial techniques.

53. (4) European Influence
The introduction of 'Chiaroscuro', or the use of light and shade to create depth, in later Rajput

NODIA

with precision. Shaligram focused on illustrating Radha-Krishna themes, while Ramjidas is noted for his miniatures of the Gita Govinda, showcasing the diverse range of the school.

36. (4) I, II, and IV
The Jaipur School is characterized by large, decorated borders around the main paintings and the use of natural green and gold colors. The depiction of men with clean-shaven faces or trimmed beards clearly reflects the strong Mughal influence on the region. While flora is depicted, the Peepal and Banyan trees are not the exclusive or most characteristic markers compared to these features.

37. (3) Jaipur style
The exquisite frescoes of the Pundrik Haveli are a magnificent example of the Jaipur painting style. These wall paintings showcase the technical brilliance and aesthetic preferences of the Jaipur school, featuring refined figures, intricate patterns, and a sophisticated color palette. Such havelis in the old city serve as important galleries for understanding the evolution of domestic and architectural art in the region.

38. (2) Devgarh
Among the given sub-schools, Devgarh is the odd one out because it belongs to the Mewar school of painting. In contrast, Alwar, Uniara, and Shekhawati are all sub-schools or regional variations classified under the broader Dhundhar or Jaipur school of painting. This categorization is based on their historical and geographical links to the respective major princely states of Udaipur and Jaipur.

39. (4) Paintings on ivory plates
The Alwar sub-school of painting is particularly famous for its unique and delicate illustrations on ivory plates. This refined art form involved painting miniature scenes and portraits on thin sheets of ivory, requiring immense skill and precision. The Alwar artists achieved great fame for this specialized technique, which became a distinctive marker of their school during the late eighteenth and nineteenth centuries.

40. (1) I, II, and V only
The Uniara style of painting is identified by its blending of the Jaipur and Bundi styles, reflecting its geographic position. Famous artists associated with this sub-school include Mir Bakhsh, Kashi, and Ram Lakhan. The themes often revolve around religious narratives like the Ramayana and Mahabharata. While it developed under local patronage, the most defining features are its stylistic synthesis and specific artists.

41. (3) Raja Savant Singh
The Kishangarh school of painting reached its absolute pinnacle under the patronage of Raja Savant Singh. He was a deeply religious ruler and a poet who wrote under the pen name 'Nagari Das'. His devotion to Lord Krishna and his romantic relationship with the singer-poetess Bani Thani inspired some of the most beautiful and iconic works in the history of Indian miniature art.

42. (1) III only
The masterpiece Bani Thani was indeed painted by the master artist Nihal Chand and is frequently hailed as the "Monalisa of India" due to its refined beauty. However, the figure does not represent a historical warrior queen of Kishangarh. Instead, she was a talented singer and poetess in the court, whose idealized features became the visual standard for representing Radha.

43. (4) Eric Dickinson and Dr. Faiyaz Ali
Eric Dickinson and Dr. Faiyaz Ali are the prominent art historians and critics credited with bringing the Kishangarh school to international fame. They "rediscovered" these extraordinary paintings in the mid-twentieth century and highlighted their unique aesthetic qualities. Their research and publications established the Kishangarh style as one of the most sophisticated and lyrically beautiful traditions within the broader spectrum of Rajput painting.

44. (2) I, II, III, IV, and V
The Kishangarh school is characterized by elongated faces with pointed features and eyes shaped like lotus petals or bows. Its landscapes often feature deep blue waters with blooming pink lotuses, utilizing a palette dominated by white and pink colors. Central themes revolve around the divine love of Radha and Krishna, personified with a lyrical grace and romanticism that is unique to this style.

Click Here to Buy book on Amazon

lush vegetation with great sensitivity. The use of vibrant colors and the detailed rendering of birds and animals against natural backgrounds make Bundi paintings some of the most visually stunning examples of the Rajasthani miniature tradition.

27. (4) For its dynamic and extensive portrayal of hunting (Shikar) scenes
The Kota school of painting is distinctively remembered for its dynamic and extensive portrayal of hunting or Shikar scenes. Unlike other schools where hunting was a secondary theme, Kota artists made it a central subject, depicting the thrill of the chase in dense forests. These paintings are noted for their energy, large scale, and the realistic representation of wild animals and rugged terrain.

28. (3) A is true but R is false.
The Kota school is unique for depicting women, including queens and court ladies, actively participating in hunting expeditions. This artistic choice reflects the social reality and the specific cultural atmosphere of the Kota court. However, this did not stem from a mandated military training or a formal elimination of the purdah system by the rulers, as those social structures remained largely intact during that era.

29. (3) Maharao Ummed Singh
Maharao Ummed Singh is credited with building the Chitrashala, also known as the Ummed Mahal, in Bundi. This gallery is world-famous for its magnificent wall paintings that represent the zenith of the Bundi style. The frescoes depict a wide range of themes, including religious narratives, royal processions, and scenes from everyday life, showcasing the exquisite detail and vibrant colors characteristic of the school.

30. (4) Peacock and Elephant
The Peacock and the Elephant are the most characteristically associated animals in the background scenery of the Bundi school of painting. Peacocks are often shown perched on trees or dancing in the rain, symbolizing beauty and the monsoon season. Elephants are frequently depicted in courtly processions or as powerful symbols of royalty, reflecting the natural and majestic environment surrounding the Bundi kingdom.

NODIA

31. (1) Lush Green
Lush green is the predominant background color used in the Bundi school of painting. This choice reflects the school's deep connection with nature and its focus on depicting the dense vegetation of the region. The vibrant green tones provide a beautiful contrast to the bright reds and yellows used for figures and architecture, creating the rich and immersive atmosphere typical of Bundi miniatures.

32. (2) The Kota style reached its highest artistic level during the reign of Maharao Ram Singh I.
While the Kota style reached significant artistic heights, the claim that it peaked during the reign of Maharao Ram Singh I is historically inaccurate. Its most celebrated period, particularly known for dynamic hunting scenes, occurred later under the patronage of Maharao Ummed Singh. The school is otherwise correctly noted for its blending of influences, popular themes like Ragamala, and specific facial feature conventions.

33. (2) Mughal School
The Amber-Jaipur school of painting is noted for having the highest degree of Mughal influence among the various Rajput schools. This is largely due to the early and enduring political and matrimonial alliances between the Kachwaha rulers and the Mughal emperors. Consequently, the school adopted several Mughal techniques, including realistic portraiture, refined brushwork, and the depiction of secular courtly life and attire.

34. (1) I, IV, II, III
The development of the Jaipur school followed a chronological path starting with Sawai Jai Singh II, who established the Suratkhana. He was followed by Sawai Ishwari Singh, under whom life-size portraits began. Sawai Pratap Singh's reign then marked the golden era of the school with numerous manuscripts and artworks. Finally, Sawai Ram Singh II introduced modern elements like photography and new artistic techniques.

35. (3) A-ii, B-iii, C-iv, D-i
The Jaipur school featured several master artists with specialized roles. Sahibram was famous for creating life-size portraits, such as the one of Sawai Ishwari Singh. Muhammad Shah excelled in depicting portraits and various court scenes

paintings was an indirect result of European influence. This technique reached India through European artworks brought to the Mughal courts, where it was first adopted by imperial artists. Eventually, these stylistic innovations filtered down to the regional Rajput schools, adding a new dimension of realism.

54. (2) I, III, and IV
Mughal influence introduced features like transparency in female garments and the systematic use of perspective in landscapes to Rajput art. In Bikaner, the practice of artists explicitly signing and dating their works was a direct result of these imperial traditions. However, Mughal influence did not lead to a complete replacement of mythological themes, as religious subjects remained central to the Rajput artistic identity.

55. (3) Rajput women are idealized Nayikas, while Mughal depictions are realistic reflections of the harem.
A fundamental difference between the two styles is that Rajput paintings depict women as idealized Nayikas, representing various emotional and romantic moods found in classical poetry. In contrast, Mughal depictions are often more realistic reflections of the life within the imperial harem. While Rajput art uses female figures to symbolize spiritual or poetic ideals, Mughal art focuses on secular and observational portraiture.

56. (4) Blending folk vigor and Hindu themes with Mughal technical refinement and courtly aesthetics.
The synthesis that occurred in Rajput painting during the seventeenth and eighteenth centuries involved blending indigenous folk vigor and Hindu themes with Mughal technical refinement. This resulted in a sophisticated art form that combined local religious and romantic subjects with the detailed brushwork, realistic portraiture, and refined color palettes of the imperial court. This hybrid style represents the peak of the miniature tradition.

57. (1) Visual depictions of musical modes personified in moods and seasons
In Rajasthani painting, Ragamala refers to a set of visual depictions of various musical modes, known as Ragas and Raginis. Each painting personifies a specific musical melody through human characters, emotional moods, and seasonal backdrops. This tradition represents a unique intersection of music, poetry, and art, where the auditory experience of a melody is translated into a detailed and symbolic visual narrative.

58. (2) A-ii, B-iii, C-iv, D-i
Famous Ragamala sets are associated with specific master artists across different regions. Nisaruddin painted the Chawand Ragamala in 1605, while Sahibdin created the Mewar set in 1628. Dalu is responsible for the large Kota Ragamala of 1768, and Virji is the artist behind the Pali set from 1623. These works are critical for tracking the stylistic development of their respective schools.

59. (2) II, III, I
The chronological creation of these famous Ragamala sets begins with the Chawand Ragamala by Nisaruddin in 1605. This was followed by the Mewar Ragamala by Sahibdin in 1628, which represents the refined early classical style of Udaipur. Much later, the Kota Ragamala by Dalu was painted in 1768, showcasing the mature and dynamic characteristics of the Hadoti school during the eighteenth century.

NODIA

60. (1) Lord Shiva or a noble being worshipped by maidens, often with a bull
In Rajasthani Ragamala paintings, the personification of Raga Bhairav typically depicts Lord Shiva or a noble being being worshipped by maidens, often accompanied by a bull. This imagery reflects the solemn and devotional mood of the Raga, which is traditionally performed at dawn. The presence of sacred symbols and the serene atmosphere emphasize the spiritual and meditative nature of this musical mode.

61. (3) III only
The claim that Ragamala themes were exclusively painted in the Mewar school and are absent in Marwar and Hadoti schools is incorrect. In fact, Ragamala sets were a popular and essential theme across almost all major and minor schools of Rajasthani painting. Each region, including Jodhpur, Bundi, and Kota, produced significant and stylistically unique versions of these visual representations of music.

a Geographical Indication (GI) tag, ensuring the protection and promotion of this traditional Jaipur art.

81. (1) Rangrez and Chhipa
The art of Tie and Dye, known as Bandhani, is most prominently associated with the traditional artisan communities of Rangrez and Chhipa in Rajasthan. While the Chhipas are generally known for block printing, the Rangrez specialize in the complex dyeing processes. Together, these communities have maintained the vibrant Bandhani tradition, which involves tying thousands of tiny knots to create intricate patterns on fabric.

82. (2) A pattern consisting of a single dot repeated across the fabric
In the Bandhani textile tradition, 'Ekdali' refers to a specific pattern that consists of a single dot repeated across the fabric. It is one of the simplest forms of tie-and-dye, where the artisan ties individual knots in a regular sequence. Despite its simplicity, Ekdali requires precision to ensure the dots are uniform in size and spacing, reflecting the foundational skill of the craft.

83. (3) Kota
The intricate Bandhani pattern known as 'Shikari' is a specialty of the Kota region. This sophisticated style goes beyond simple dots to depict complex scenes, including human and animal figures engaged in hunting. Creating these figurative patterns through the tie-and-dye method requires extraordinary skill, as each part of the figure must be meticulously tied before the fabric is immersed in dye.

84. (1) A-ii, B-i, C-iv, D-iii
Different Bandhani patterns have unique cultural meanings and appearances. Chunari features scattered dots for everyday wear, while Mothda consists of intersecting diagonal lines. Pomcha is a specific mantle with a lotus motif worn during childbirth. Dhanak refers to dots arranged to form square or diamond motifs. These variations showcase the rich diversity and specific social functions of tie-and-dye textiles in Rajasthan.

85. (3) On the occasion of the birth of a child
In Rajasthan, the traditional 'Pomcha' is a specialized veil worn by women specifically to celebrate the birth of a child. It is a symbol of motherhood and auspiciousness, often gifted by the woman's paternal family. The color of the Pomcha traditionally indicates the gender of the newborn, making it a culturally significant garment that marks an important life event in the community.

86. (4) A yellow veil with a red border, traditionally gifted upon the birth of a male child
The 'Pila Pomcha' is a yellow veil with a red border and a central lotus motif, traditionally gifted to a mother upon the birth of a male child. The yellow color represents the sun and fertility, while the lotus symbolizes purity. It is one of the most recognizable and culturally cherished textiles in Rajasthan, reflecting the state's deep-rooted traditions regarding family and celebration.

87. (3) The colors used in traditional Bandhani are mostly dull and monochromatic.
The claim that traditional Bandhani uses mostly dull and monochromatic colors is incorrect. On the contrary, Bandhani is famous for its vibrant and bold palette, featuring bright reds, yellows, greens, and blues. These colors are essential to the aesthetic appeal and auspicious nature of the fabric. The other statements regarding the tying process, major centers, and the fineness of dots are accurate.

88. (2) I, III, II, IV, V
The logical sequence of the Bandhani process starts with washing and bleaching the fabric to prepare it. Next, the design is traced onto the surface to guide the tyer. The fabric is then tied tightly with thread at specific points. After tying, it is dyed in the desired color. Finally, the knots are opened to reveal the unique dotted pattern underneath.

89. (2) I, II, III, and IV
Leheriya is characterized by diagonal wavy stripes created through a specialized resist-dyeing technique. It is traditionally worn by women during the monsoon month of Shravan to celebrate the rain. Popular patterns include 'Samudra Lehar'. However, the craft is not exclusive to Udaipur; Jaipur is actually one of the most prominent centers for high-quality Leheriya production, contradicting the fifth statement.

Downloaded from www.pdf.tube

unique for its clayless base, Khurja pottery uses traditional clay but shares the use of blue and turquoise glazes influenced by Persian traditions. Both centers represent the long history of ceramic arts in northern India.

72. (1) I, II, and IV
The manufacturing process involves making a dough from quartz, glass, and Multani Mitti, followed by sun-drying the shaped items. Crucially, the painting is done on the dried items before any firing occurs. After painting, a final coating of glaze is applied, and the product is fired at a high temperature. Therefore, the claim that painting happens only after firing is incorrect.

73. (3) Sanganer uses light backgrounds with fine floral motifs, while Bagru uses dark backgrounds with bold patterns.
Sanganer and Bagru are two distinct block printing traditions in Rajasthan. Sanganer prints are known for their fine floral motifs (Bel-Buta) on light or white backgrounds, creating a delicate appearance. In contrast, Bagru printing features bold patterns on dark backgrounds, traditionally achieved using a mud-resist technique and natural dyes. These differences reflect the unique artistic identities and historical practices of each center.

74. (4) Bagru Print
The 'Syahi-Begar' technique is a hallmark of the Bagru printing style. It involves the use of black (Syahi) and red (Begar) colors derived from natural sources like iron rust and alum. This traditional method, combined with wooden block printing, produces the iconic deep-toned patterns that are synonymous with Bagru's textile heritage, emphasizing the use of eco-friendly and sustainable coloring processes.

75. (3) Traditional community of artisans engaged in block printing
In the context of Rajasthan's block printing, the term 'Chhipa' refers to the traditional community of artisans who are engaged in the craft of printing and dyeing fabric. This community has preserved the intricate techniques of block printing for generations, passing down knowledge of natural dyes and pattern creation. They are central to the textile economy of regions like Sanganer, Bagru, and Barmer.

76. (1) Both A and R are true and R is the correct explanation of A.
Bagru prints are celebrated for being ecologically sustainable due to their use of natural vegetable dyes. The extensive use of Harda, or Myrobalan, is a key part of this process; it gives the cloth a characteristic yellowish tinge and serves as a vital mordant. This ensures that subsequent natural colors adhere properly to the fabric, demonstrating the sophisticated traditional knowledge.

77. (4) Azrakh Print
The Azrakh print is a famous style from the Barmer region characterized by intricate geometric patterns printed on both sides of the fabric. It predominantly utilizes blue and red colors derived from indigo and madder. This complex process involves multiple stages of resist-dyeing and printing, resulting in highly durable and culturally significant textiles used by various local communities in the desert.

NODIA

78. (2) Mud-resist process using a paste to prevent dye from penetrating certain areas
The fundamental purpose of the 'Dabu' technique is to serve as a mud-resist process in textile printing. A paste made of clay and other natural ingredients is applied to specific areas of the fabric to prevent dye from penetrating them. This allows artisans to create unique patterns where the resisted areas retain their original color while the rest of the fabric is dyed.

79. (3) Barmer
The Malir print is a traditional textile craft belonging to the Barmer district of Rajasthan. It is easily identified by its distinct color scheme, which features deep brownish-black and red tones on a dark background. Like the Azrakh print, Malir utilizes natural dyes and wooden blocks to create patterns that are popular among the local pastoral and nomadic communities of the region.

80. (4) I, II, III, and IV
Sanganeri block printing is characterized by calico printing and the use of delicate Bel-Buta floral motifs. The designs are typically printed on a white or off-white base fabric, giving them a clean and elegant look. The craft's unique heritage and quality have been formally recognized with

62. (4) Sangita Ratnakara or poetic couplets describing the Raga
Poetic couplets, often derived from musical treatises like Sangita Ratnakara or other literary works, were frequently inscribed on the borders or top panels of Ragamala paintings. These verses describe the specific mood, season, and time associated with the Raga or Ragini. They provide the narrative and emotional context for the viewer, ensuring the visual imagery aligns with the classical musical theory.

63. (3) A female protagonist, expressions of longing, and nature symbolizing the musical mode
The thematic composition of a Ragini painting in the Rajput tradition essentially combines a female protagonist with expressions of longing and nature that symbolizes the musical mode. These elements work together to evoke the specific 'rasa' or emotional essence of the melody. Unlike chaotic battle scenes or abstract patterns, Ragini paintings focus on the internal emotional state and the romantic atmosphere.

64. (1) The Ragamala painted by Virji in Pali is the earliest known complete Ragamala set of the Jaipur school.
The statement that the Ragamala painted by Virji in Pali is the earliest known complete set of the Jaipur school is incorrect. While the Pali Ragamala of 1623 is a vital historical work, it belongs to the Marwar school tradition. The other statements correctly identify the timing of the Chawand Ragamala, the significance of Dalu's Kota set, and the landscape features of Marwar.

65. (4) Persia (Iran)
The Blue Pottery art of Jaipur has its primary geographical roots in Persia, which is modern-day Iran. This glazed pottery technique traveled from Central Asia to India during the medieval period, influenced by the artistic exchanges within the Islamic world. In India, it was further refined and adapted, eventually finding a prestigious home in Jaipur where it became a signature regional craft.

66. (2) Sawai Ram Singh II
Blue Pottery reached its pinnacle and became firmly established as a signature craft in Jaipur during the reign of Sawai Ram Singh II in the nineteenth century. He was a great patron of arts who sent local craftsmen to be trained in Delhi and encouraged the development of the School of Art. Under his guidance, the craft received significant royal support and recognition.

67. (3) Kripal Singh Shekhawat
Kripal Singh Shekhawat is the renowned artist who was awarded the Padma Shri for reviving and revolutionizing the traditional Blue Pottery of Jaipur. He is credited with introducing a wide variety of new colors and intricate designs into the craft, which was previously limited to blue and green. His innovation ensured the survival and global popularity of this unique art form.

68. (4) A-iii, B-iv, C-i, D-ii
The manufacturing of Blue Pottery involves several specific ingredients. Quartz powder forms the main body or base of the dough, while Multani Mitti acts as a binding agent. Cobalt oxide is responsible for providing the characteristic deep blue color, and copper oxide is used to achieve a turquoise or greenish-blue tint. Together, these materials create the unique texture and appearance.

69. (1) It does not use clay in its base dough.
The most unique feature that distinguishes Jaipur Blue Pottery from almost all other pottery forms worldwide is that it does not use clay in its base dough. Instead, the dough is prepared using a mixture of quartz stone powder, powdered glass, Multani Mitti, borax, gum, and water. This unconventional composition results in a fragile but exquisitely beautiful and semi-transparent product.

70. (2) The pots are prepared using a potter's wheel rather than being cast in moulds.
The claim that Blue Pottery items are prepared using a traditional potter's wheel is incorrect. Unlike standard ceramics, Blue Pottery is created by casting the dough into specialized moulds. This is because the dough lacks the plasticity of natural clay, making it impossible to shape on a wheel. The other statements regarding the glazing technique, traditional motifs, and color expansion are correct.

71. (2) Khurja
Apart from Jaipur, the town of Khurja in Uttar Pradesh is historically famous for a distinct style of blue glazed pottery. While Jaipur's version is

Click Here to Buy book on Amazon

90. (3) Wave-like
The term 'Leheriya' is derived from the Rajasthani word 'Leher', which literally translates to 'wave'. This name perfectly describes the characteristic visual pattern of the fabric, which consists of rhythmic, wavy diagonal stripes. The design is intended to mimic the ripples of water or the flowing movement of waves, making it a fitting symbol for the monsoon season and the life-giving rain.

91. (2) III, II, I
Based on the complexity of their patterns, the correct order begins with Ekdali, which consists of simple repeated dots. This is followed by Leheriya, which features parallel diagonal wavy lines. Finally, Mothda represents the most complex of these three, as it involves intersecting diagonal lines that create a checkered or small square effect, requiring a two-step tying and dyeing process.

92. (1) Teej
The festival of Teej is culturally synonymous with women wearing Leheriya sarees and dupattas in Rajasthan. Celebrated during the monsoon, Teej welcomes the arrival of rain and the greenery it brings. The wave-like patterns and vibrant colors of the Leheriya reflect the festive spirit and the natural beauty of the season, making it the most preferred attire for women during this time.

93. (4) Pachrangi Leheriya
A Leheriya fabric that features five distinct colors in its wavy stripes is traditionally known as Pachrangi Leheriya. The prefix 'Pach' means five, and 'rangi' refers to colors. This variation is highly prized for its vibrant and colorful appearance, achieved by meticulously dyeing the fabric multiple times in different hues while protecting previous colors through specialized tying techniques.

94. (2) Mothda has intersecting diagonal lines, whereas Leheriya has non-intersecting lines.
The technical difference between Mothda and Leheriya lies in the arrangement of the stripes. In Leheriya, the diagonal lines run parallel across the fabric without crossing each other. In contrast, Mothda is created by intersecting two sets of diagonal lines, resulting in a small checkered or diamond-like pattern. Both use the same resist-dyeing principles but differ in the direction and layering of the ties.

NODIA

95. (3) A-iii, B-i, C-ii, D-iv
Each textile tradition in Rajasthan has a unique identifying feature. Bandhani is known for fine dotted patterns created by tying knots. Leheriya is characterized by diagonal wavy stripes. Dabu utilizes a specialized mud-resist dyeing process to create patterns. Bagru print is identified by its use of natural dyes on dark backgrounds through the Syahi-Begar technique. These methods define the state's diverse textile heritage.

96. (4) Men in Rajasthan never wear Leheriya patterns; it is strictly a female attire.
The statement that men in Rajasthan never wear Leheriya patterns is incorrect. While it is a very popular female attire, Leheriya safas (turbans) are frequently worn by men during festivals like Teej and other celebratory occasions. It is a culturally versatile pattern that signifies the monsoon season for everyone, and Jaipur remains a major center for producing authentic versions for both genders.

97. (1) Jaipur
The miniature ivory carving and inlay work of Rajasthan reached exceptionally high levels of craftsmanship primarily under the patronage of the rulers of the Jaipur princely state. The Jaipur court attracted skilled artisans from across the region, encouraging the creation of intricate ornaments, idols, and decorative items. This support established Jaipur as a premier center for luxury crafts, which remains evident in its markets today.

98. (1) A-i, B-ii, C-iii, D-iv
Rajasthan features several specialized craft centers. Thewa Art is exclusively practiced in Pratapgarh. Blue Pottery is the signature craft of Jaipur. Khandela in Sikar is famous for Gota Patti work on textiles. Sawai Madhopur is renowned for its traditional Lac toys. These regional specializations highlight the geographic diversity of the state's artisanal heritage and the specific skills developed in each area.

99. (2) I, II, III, and V
Lac is a natural resin secreted by insects and is used by the Manihar community to create

jewelry, especially in Jaipur and Jodhpur. Sawai Madhopur is also famous for lacquer-coated wooden toys. However, the statement that lacquer work is entirely devoid of stone or glass embellishments is incorrect, as traditional lac bangles are frequently encrusted with stones, beads, and glass for decoration.

100. (1) Jodhpur
Jodhpur is famously known for crafting exquisite ivory bangles, traditionally known as Chuda. These bangles are of great cultural significance, particularly for brides from the patronage of the Rajput community, who wear them as a symbol of marriage and auspiciousness. While ivory trade is now restricted, the tradition continues using alternative materials like plastic or bone, maintaining the aesthetic legacy of the original craft.

101. (3) It banned elephant ivory trade, forcing a shift to camel bone and wood.
The Wildlife Protection Act of 1972 had a significant impact on the traditional ivory carving industry by banning the trade of elephant ivory. This legal restriction forced local craftsmen to shift their skills to alternative materials such as camel bone and high-quality wood. While the core techniques of carving remained similar, the raw material change was necessary to comply with conservation laws.

102. (4) Gota Patti (Zari work)
Khandela in the Sikar district is widely acclaimed for Gota Patti, which is a specialized form of metal embroidery or Zari work. This craft involves appliquéing small pieces of gold or silver ribbon onto fabric to create intricate floral and geometric patterns. It is an essential part of Rajasthani festive attire and is often integrated with other traditional crafts to enhance their decorative appeal.

103. (3) I and III only
Heating is a vital step in the Lac process, allowing the resin to become soft and moldable into shapes like bangles. Jaipur's Tripolia Bazaar is indeed a famous hub where many traditional Manihar artisans still practice this craft. However, the claim that only men make the items while women handle retail is inaccurate, as women often participate in the delicate finishing work.

104. (1) Embedding thin brass, copper, or silver wire into wood to create patterns
Tarkashi is a refined art form that involves embedding thin brass, copper, or silver wires into a wooden surface to create intricate patterns. This technique is often used to decorate boxes, furniture, and other decorative items. In Rajasthan, it is sometimes combined with ivory or bone inlay, showcasing the high level of technical skill and patience required to achieve such detailed results.

105. (4) The Raj Soni family of Pratapgarh
The unique Thewa art is exclusively the domain of the Raj Soni family of Pratapgarh. This extraordinary craft involves fusing intricate gold filigree onto colored glass, creating a stunning visual effect. For generations, the family has maintained a monopoly over the technique, which is recognized globally for its brilliance and is protected as a distinct geographical indication belonging to the region.

106. (2) A-iv, B-iii, C-i, D-ii
Thewa Art utilizes specific components to achieve its signature look. The base material is Belgian colored glass, usually in green. The metal used is 23-carat gold, which is fused to the glass. Nathuji Soni is recognized as the originator of the craft in the eighteenth century. Due to its uniqueness, the art form has been granted Geographical Indication (GI) tag status.

107. (3) I and II only
The process of Thewa art is indeed a closely guarded secret, traditionally taught only to the male heirs of the Raj Soni family to prevent the knowledge from leaving the household. It received vital patronage from Maharawat Samant Singh of Pratapgarh during its early development. However, it is an indigenous innovation of Pratapgarh and was not brought from Persia during the Mughal period.

108. (1) Emerald Green
Emerald Green is the most prominent and traditional background color for the glass used in Thewa jewelry. While other colors like ruby red and sapphire blue are occasionally used today, the deep green glass remains the classic choice that best highlights the intricate gold work. This specific shade provides a rich contrast that

Downloaded from www.pdf.tube

enhances the brilliance of the delicate 23-carat gold motifs.

109. (3) Daughters and daughters-in-law of the Soni family are strictly taught the craft to ensure its survival.
The statement that daughters and daughters-in-law of the Soni family are strictly taught the craft is incorrect. Historically, the family has kept the technique confidential by excluding women from the training, fearing that the secret would spread once they married into other families. The other facts regarding the motifs, fusion technique, and the commemorative postage stamp issued in 2014 are all accurate.

110. (1) Both A and R are true and R is the correct explanation of A.
Thewa art remains highly localized to Pratapgarh and has not spread to other handicraft centers because the Raj Soni family keeps the techniques strictly confidential. By passing the knowledge down purely through the male lineage, they have ensured that the craft remains an exclusive family tradition. This extreme secrecy has preserved the art form's uniqueness but also limited its geographic expansion.

111. (4) Tharna (hammering) and Vada (silver wire loop)
The term 'Thewa' in the local dialect refers to the two primary actions of Tharna and Vada. Tharna involves the careful hammering of a gold piece to create a thin sheet, while Vada refers to the silver wire loop used during the process. These fundamental steps represent the core technical maneuvers required to prepare the gold for fusion with the colored glass base.

112. (1) Mahesh Raj Soni
Mahesh Raj Soni is the master craftsman who has received significant national and international acclaim, including the prestigious Padma Shri, for his outstanding contributions to Thewa Art. As a leading member of the Raj Soni family, he has been instrumental in promoting and preserving this rare craft. His work has helped bring global recognition to the unique artistic heritage of Pratapgarh.

113. (2) Metamorphic rock
The world-famous Makrana marble is geologically categorized as a metamorphic rock. It was formed through the transformation of limestone under intense heat and pressure deep within the earth over millions of years. This process resulted in a dense, crystalline structure that gives the marble its exceptional strength, durability, and the characteristic white color that has been prized for centuries.

NODIA

114. (3) Calcium Carbonate
Makrana marble is structurally characterized by an extremely high concentration of Calcium Carbonate, often exceeding ninety-eight percent. This purity contributes to its pristine white color and remarkable durability. Unlike other marbles with higher impurities, the high calcite content in Makrana marble ensures that it remains resistant to environmental degradation and retains its smooth, reflective surface for exceptionally long periods of time.

115. (4) I, II, III, and IV
Jaipur is the premier center for marble carving and idol making, with Khazane Walon Ka Rasta being its most famous hub. The Sompura Brahmin community has a long history of expertise in temple architecture and stone carving across India. Furthermore, Makrana marble's global significance was recently recognized when it was granted the prestigious Global Heritage Stone Resource status by international organizations.

116. (3) Babarmal (Udaipur)
The region of Babarmal, located near Udaipur, is particularly famous for the mining and crafting of a distinctive variety of Pink Marble. This stone is highly valued for its unique color and aesthetic appeal, and it is used extensively in both traditional and modern construction projects. The availability of diverse marble colors in Rajasthan reflects the complex and rich geological heritage of the state.

117. (2) Bhaislana (Jaipur)
Black marble is predominantly sourced from Bhaislana in the Jaipur district. This variety of stone is characterized by its deep, dark hue and is a favorite material for sculptors making religious idols and decorative items. The Bhaislana quarries provide a consistent supply of high-

(3) I and III only
(4) I, II, and III
(5) Question not attempted

7. The traditional 'Khyal' form of folk theatre, deeply embedded in the cultural fabric of Rajasthan, predominantly evolved into its popular structured form during which broad historical period?
(1) 12th century
(2) 15th century
(3) 20th century
(4) 18th century
(5) Question not attempted

8. If a cultural researcher wishes to document a Rajasthani folk tradition that uniquely integrates visual scroll painting, instrumental music, and narrative dance/singing, which of the following traditions should be the primary focus of their study?
(1) Phad rendering by Bhopas
(2) Terah Taali temple ritual
(3) Bhavai acrobatic performance
(4) Gair tribal circle dance
(5) Question not attempted

9. The traditional Rajasthani dance 'Ghoomar' derives its name from the word 'Ghoomna', which specifically refers to what element of the performance?
(1) The circular arrangement of traditional male drummers
(2) The rhythmic rotation of heavy brass or earthen pots
(3) The twirling movement of women in their flowing skirts
(4) The seasonal migration patterns of the originating tribes
(5) Question not attempted

10. Match List I with List II regarding the variants of Ghoomar and their associated performers.
List I: Variants of Ghoomar
A. Standard Ghoomar
B. Lurin
C. Jhoormariya
D. Walar (Ghoomar style)
List II: Associated Community/Performers
i. Young unmarried girls
ii. Garasiya tribe
iii. Rajput women
iv. Men and Women of Garasiya
(1) A-iii, B-ii, C-i, D-iv
(2) A-ii, B-iii, C-iv, D-i
(3) A-i, B-iv, C-ii, D-iii
(4) A-iii, B-i, C-ii, D-iv
(5) Question not attempted

11. Consider the following statements about Ghoomar dance:
I. It was originally performed by the Bhil community.
II. It was later adopted by Rajput women as a zenana (women's quarter) dance.
III. It is performed strictly without any musical instruments.
IV. It is prominently performed during the festivals of Teej and Gangaur.
Which of the above statement(s) is/are correct?
(1) I, II, and III
(2) II, III, and IV
(3) I, II, and IV
(4) I, III, and IV
(5) Question not attempted

12. Which Hindu deity is primarily worshipped during the performance of the Ghoomar dance on the occasion of the Gangaur festival?
(1) Goddess Durga (The Warrior)
(2) Goddess Gauri (Parvati)
(3) Goddess Lakshmi (Wealth)
(4) Goddess Saraswati (Wisdom)
(5) Question not attempted

13. Identify the odd instrument out, which is generally NOT part of the traditional musical ensemble accompanying the Ghoomar dance.
(1) Dhol
(2) Nagada
(3) Rawanhattha
(4) Shehnai
(5) Question not attempted

14. Which of the following statements about the Ghoomar dance is inherently incorrect?
(1) The dance involves graceful swaying and pirouettes.
(2) The tempo of the dance gradually increases towards the climax.
(3) Women veil their faces (Ghoonghat) during the traditional performance.

Click Here to Buy book on Amazon

CHAPTER 13

Performing Arts : Folk Dance, Drama and Music

1. Which community in Rajasthan is historically recognized for maintaining genealogical records and carrying forward the oral traditions of performing arts through patronage?
(1) Kalbelia and Bhil
(2) Charan and Bhat
(3) Garasiya and Sahariya
(4) Meena and Kathodi
(5) Question not attempted

2. Read the following statements regarding the folk performing arts of Rajasthan and select the correct option.
Statement I: The folk performing arts of Rajasthan were predominantly patronized by princely states and local chieftains before independence.
Statement II: The abolition of princely states led to an immediate and complete extinction of these traditional folk forms.
(1) Statement I is correct and Statement II is incorrect
(2) Statement I is incorrect and Statement II is correct
(3) Both Statement I and Statement II are correct
(4) Both Statement I and Statement II are incorrect
(5) Question not attempted

3. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The performing arts in Rajasthan are deeply intertwined with the changing seasons, agricultural cycles, and local festivals.
Reason (R): Rajasthan historically has a predominantly agrarian and pastoral society where climatic shifts dictate community celebrations.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

4. Which of the following is NOT a traditional occasion for the performance of the festive folk arts by the Manganiyar community?
(1) Childbirth and naming ceremonies
(2) Marriage and wedding festivities
(3) Harvest and seasonal celebrations
(4) Death and mourning rituals
(5) Question not attempted

5. The fundamental distinction between classical performing arts and folk performing arts in the context of Rajasthan lies primarily in which of the following aspects?
(1) Classical arts follow strict rules while folk arts emerge spontaneously.
(2) Classical arts are royal court dances while folk arts belong to the masses.
(3) Folk arts lack rigid codification, unlike structured classical arts.
(4) Folk arts prioritize modern sounds while classical arts use ancient ragas.
(5) Question not attempted

6. Consider the following statements regarding the role of folk dramas in Rajasthan:
I. They historically served as a primary source of rural entertainment.
II. They frequently incorporated social messages and contemporary issues.
III. They were strictly performed in closed, elite indoor theatres.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only

Downloaded from www.pdf.tube

quality black marble, which is processed and carved by the skilled artisans of the nearby Jaipur city workshops.

118. (4) A-iii, B-i, C-iv, D-ii
Different stones and marbles are famously sourced from specific locations in Rajasthan. White marble is synonymous with Makrana, while Jaisalmer is renowned for its yellow marble. Green marble is found in Rikhabdeo near Udaipur, and red sandstone is characteristically sourced from the Dholpur and Karauli regions. These diverse materials have historically defined the architectural landscape and colors of the various princely states.

119. (1) Makrana marble tends to lose its luster rapidly and turns yellow within a few decades of exposure to air.
The statement that Makrana marble loses its luster rapidly and turns yellow within a few decades is incorrect. One of the most famous qualities of Makrana marble is its ability to retain its shine and pristine white color for centuries, as seen in the Taj Mahal. The other statements regarding the utility of stone jalis, historical trade links, and the Sompura community are accurate.

NODIA

120. (3) Low water absorption prevents reaction with impurities.
The primary reason Makrana marble retains its shine for centuries without yellowing is its exceptionally low water absorption. Because the stone is very dense and has minimal porosity, it does not easily react with environmental impurities or moisture. This prevents the internal chemical changes that typically cause other types of marble to discolor or lose their luster over time when exposed to air.

(4) It is exclusively a male-dominated acrobatic dance.
(5) Question not attempted

15. The widespread elevation of Ghoomar to the status of a representative symbol of royal Rajasthani culture was a direct effect of which historical phenomenon?
(1) Its refinement by Rajput royalty in palaces.
(2) Its promotion by high-ranking colonial officers.
(3) The integration of western ballet into tribal steps.
(4) Its usage as a martial dance by Rajput armies.
(5) Question not attempted

16. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Ghoomar is characterized by measured, graceful, and synchronized movements rather than aggressive physical leaps.
Reason (R): The dance was historically adapted to be performed by women within the heavily restricted spatial and social confines of the Purdah system.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

17. The widely celebrated Kalbelia dance of Rajasthan is primarily performed by a community traditionally associated with which occupation?
(1) Blacksmithing
(2) Snake charming
(3) Sheep rearing
(4) Pottery making
(5) Question not attempted

18. Consider the following features of the Kalbelia dance tradition:
I. The dancers wear black flowing skirts decorated with silver embroidery.
II. The dance involves highly sensuous and serpentine acrobatic movements.
III. The Pungi (Been) is a central musical instrument in the performance.
IV. The dance movements are primarily executed by men, while women play instruments.
V. It was included in the UNESCO intangible cultural heritage list in 2010.
Which of the above statement(s) is/are incorrect?
(1) I and V only
(2) IV only
(3) II and III only
(4) III and IV only
(5) Question not attempted

19. Read the following statements regarding the Kalbelia tradition and select the correct option.
Statement I: Kalbelia songs and musical traditions are transmitted purely orally from generation to generation.
Statement II: There are no written texts, scriptures, or formal training manuals for traditional Kalbelia music.
(1) Statement I is correct and Statement II is incorrect
(2) Statement I is incorrect and Statement II is correct
(3) Both Statement I and Statement II are correct
(4) Both Statement I and Statement II are incorrect
(5) Question not attempted

20. Match List I with List II regarding Rajasthani dance forms and their key identifying features.
List I: Dance Forms
A. Kalbelia
B. Ghoomar
C. Bhavai
D. Terah Taali
List II: Key Identifying Feature
i. Balancing multiple brass pitchers on the head
ii. Serpentine movements in black attire
iii. Pirouetting in vibrant ghaghras
iv. Striking manjiras tied to the body
(1) A-ii, B-iii, C-i, D-iv
(2) A-iii, B-ii, C-iv, D-i
(3) A-i, B-iv, C-ii, D-iii
(4) A-ii, B-i, C-iii, D-iv
(5) Question not attempted

Click Here to Buy book on Amazon

21. The internationally acclaimed artist Gulabo Sapera is credited with popularizing which traditional Rajasthani dance form on the global stage?
(1) Gair
(2) Chari
(3) Kalbelia
(4) Kathputli
(5) Question not attempted

22. Arrange the following intangible cultural heritage elements of India in the chronological order of their inscription on the UNESCO Representative List (earliest to latest):
A. Ramlila, the traditional performance of the Ramayana
B. Kalbelia folk songs and dances of Rajasthan
C. Kumbh Mela
D. Durga Puja in Kolkata
Select the correct sequence from the options below:
(1) A, B, C, D
(2) B, A, D, C
(3) A, C, B, D
(4) C, A, B, D
(5) Question not attempted

23. Which of the following musical instruments is typically NOT associated with the musical ensemble of the Kalbelia dance?
(1) Pungi (Been)
(2) Duf
(3) Morchang
(4) Kamaicha
(5) Question not attempted

24. In which year did UNESCO officially recognize the Kalbelia folk songs and dances of Rajasthan by inscribing them on the Representative List of the Intangible Cultural Heritage of Humanity?
(1) 2005
(2) 2008
(3) 2010
(4) 2016
(5) Question not attempted

25. The Chari dance, known for its visual spectacle of balancing illuminated pots, is a prominent folk dance of which specific region in Rajasthan?
(1) Southern Mewar region
(2) Western Marwar region
(3) Ajmer-Kishangarh region
(4) Northern Shekhawati region
(5) Question not attempted

26. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Chari dance is performed by women balancing brass pots (charis) containing burning cotton seeds on their heads.
Reason (R): The dance is a ritualistic expression of joy primarily performed by the Gujjar community to celebrate the birth of a male child and marriage functions.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

27. Consider the following statements regarding the Chari dance:
I. It is predominantly performed by the women of the Gujjar community.
II. The dance reflects the traditional daily chore of women traveling long distances to collect water.
III. It involves aggressive martial arts movements with swords.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II, and III
(5) Question not attempted

NODIA

28. Identify the correct pair regarding the Chari dance of Rajasthan.
(1) Main Performer - Men of the Bhil community
(2) Primary Instrument - Bankia
(3) Central Prop - Earthen pots filled with water
(4) Main Occasion - Mourning rituals
(5) Question not attempted

29. Which of the following best describes the core thematic origin of the Chari dance in Rajasthan?
(1) A grand celebration of major military victories by Rajput kings.

(2) A devotional offering made specifically to Lord Shiva during Shivaratri.
(3) An artistic expression of the joy found in gathering desert water.
(4) An agricultural dance performed strictly during the harvesting of wheat.
(5) Question not attempted

30. A choreographer is designing a stage performance that requires dancers to glide smoothly across the floor with illuminated brass pots on their heads without spilling the contents or dropping the flames. Which traditional Rajasthan dance technique must the choreographer study?
(1) Walar
(2) Gair
(3) Rammat
(4) Chari
(5) Question not attempted

31. Who among the following is widely celebrated as the most famous dancer and an exponent of the Chari dance of Kishangarh?
(1) Falaku Bai
(2) Gulabo Sapera
(3) Mangi Bai
(4) Gauri Devi
(5) Question not attempted

32. Match List I with List II regarding Rajasthani arts and their famous exponents.
List I: Dance/Art
A. Kalbelia
B. Chari
C. Terah Taali
D. Maand (Singing)
List II: Famous Exponent
i. Allah Jilai Bai
ii. Mangi Bai
iii. Gulabo Sapera
iv. Falaku Bai
(1) A-iii, B-iv, C-ii, D-i
(2) A-iv, B-iii, C-i, D-ii
(3) A-iii, B-i, C-ii, D-iv
(4) A-ii, B-iv, C-iii, D-i
(5) Question not attempted

33. The Bhavai dance of Rajasthan is most distinguished by which of the following performance elements?
(1) Group singing of devotional bhajans
(2) Extraordinary acrobatic balancing acts
(3) Theatrical dialogues depicting local legends
(4) Aggressive sword fighting
(5) Question not attempted

34. Consider the following statements about the Bhavai dance:
I. It involves balancing 7 to 9 brass or earthen pitchers on the head.
II. Dancers perch their feet on the edges of swords or glass bottles.
III. The dance is characterized by fast-paced footwork without losing balance.
IV. It is exclusively performed by the Sahariya tribe of Baran.
Which of the above statement(s) is/are correct?
(1) I, II, and IV
(2) I, II, and III
(3) II, III, and IV
(4) I, III, and IV
(5) Question not attempted

35. Identify the odd element out that does not align with the traditional acts performed during a Bhavai dance performance.
(1) Balancing on the rim of a brass thali
(2) Dancing on the edge of a naked sword
(3) Juggling fire batons in the air
(4) Dancing on broken glass pieces
(5) Question not attempted

36. Which of the following statements regarding the origins and community associated with the Bhavai dance is incorrect?
(1) It is believed to have originated in the neighboring state of Gujarat before spreading to Rajasthan.
(2) The dance is primarily performed by the Bhavai community (Bhavaiyas).
(3) The performance requires years of rigorous training to master the balancing techniques.
(4) It is a strictly religious dance performed only inside temple sanctums.
(5) Question not attempted

37. Read the following statements regarding the Bhavai dance and select the correct option.
Statement I: The Bhavai dance focuses heavily on physical agility and spectacular balancing acts rather than narrative storytelling.
Statement II: Male performers in Bhavai

Downloaded from www.pdf.tube

D. Strike sticks with the adjacent dancer

Select the correct sequence from the options below:

(1) A, B, C, D
(2) B, C, A, D
(3) A, C, B, D
(4) C, D, A, B
(5) Question not attempted

53. The Gair dance is most fervently performed during the celebration of which major Indian festival?

(1) Diwali
(2) Raksha Bandhan
(3) Holi
(4) Makar Sankranti
(5) Question not attempted

54. Read the following statements regarding the Walar dance and select the correct option.

Statement I: The Walar dance is a slow-paced dance where the rhythm is maintained purely by the clapping of hands and the footsteps of the dancers.

Statement II: The Walar dance begins with a man holding an umbrella or sword in the center of the dancing circles.

(1) Statement I is correct and Statement II is incorrect
(2) Statement I is incorrect and Statement II is correct
(3) Both Statement I and Statement II are correct
(4) Both Statement I and Statement II are incorrect
(5) Question not attempted

55. Match List I with List II regarding variants of Gair dance and their specific regions.

List I: Variant of Gair Dance

A. Dandi Gair
B. Geendad (similar to Gair)
C. Kanaana Gair
D. Mewari Gair

List II: Region in Rajasthan

i. Barmer
ii. Mewar
iii. Shekhawati
iv. Marwar

(1) A-iv, B-iii, C-i, D-ii
(2) A-i, B-ii, C-iii, D-iv
(3) A-iii, B-iv, C-ii, D-i
(4) A-ii, B-i, C-iv, D-iii
(5) Question not attempted

NODIA

56. Which of the following dances is the odd one out because it is traditionally performed by women only, unlike the others which involve men?

(1) Ghoomar
(2) Walar
(3) Gair
(4) Geendad
(5) Question not attempted

57. The traditional string puppet theatre of Rajasthan is universally known by which of the following names?

(1) Tholu Bommalata
(2) Togalu Gombeyaata
(3) Kathputli
(4) Pavakoothu
(5) Question not attempted

58. Consider the following characteristics of the Kathputli tradition:

I. The puppets are carved from a single piece of mango or fig wood.
II. The puppets typically do not have lower limbs or legs.
III. The puppeteer uses a sophisticated 15-string mechanism to control the puppet.
IV. The play is accompanied by a screeching sound made by a bamboo instrument called 'Boli'.
V. The Bhat community is primarily associated with this art form.

Which of the above statement(s) is/are incorrect?

(1) III only
(2) I and II only
(3) IV and V only
(4) II and III only
(5) Question not attempted

59. What is the most appropriate reason why traditional Rajasthani Kathputlis (puppets) are designed without legs?

(1) To minimize wood usage during the intricate carving process.
(2) Because they represent holy beings who float in the air.
(3) Puppeteers historically lacked the skill for jointed legs.

(4) A is false but R is true.
(5) Question not attempted

44. The women of the Kamad community tie manjiras to their bodies during a Terah Taali performance. Specifically, how many manjiras are tied to the right leg?
(1) Seven
(2) Nine
(3) Eleven
(4) Thirteen
(5) Question not attempted

45. Which of the following statements about Terah Taali is correct?
(1) Male community members perform complex cymbal striking while females sing.
(2) It is a sophisticated martial dance designed to display sword fighting skills.
(3) It involves miming daily chores like churning butter and grinding wheat.
(4) The performers balance several burning pots on their heads during the dance.
(5) Question not attempted

46. Consider the following statements about Terah Taali:
I. It is performed as an offering during the Ramdevji fair.
II. Male accompanists sing devotional songs (bhajans) and play the tandoora.
III. The dance originated in the Shekhawati region.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II, and III
(5) Question not attempted

47. Which of the following actions is NOT typically simulated or mimed by a dancer during a traditional Terah Taali performance?
(1) Riding a camel
(2) Kneading dough
(3) Spinning a charkha (spinning wheel)
(4) Churning curd
(5) Question not attempted

48. If an event manager wants to organize an authentic Terah Taali performance for a cultural festival, they must ensure the performers are equipped with which essential set of props/ instruments?
(1) Ghunghroos, Swords, and Shields
(2) Manjiras, Tandoora, and Dholak
(3) Earthen pots, Cotton seeds, and Bankia
(4) Pungi, Duf, and Black skirts
(5) Question not attempted

49. The Gair dance, known for its vibrant circular formations and stick-beating rhythms, is primarily the traditional dance of which tribal community in Rajasthan?
(1) Sahariya
(2) Bhil
(3) Meena
(4) Kathodi
(5) Question not attempted

50. Consider the following statements regarding the Walar dance:
I. It is famously performed by the Garasiya tribe.
II. It is unique because it is performed without any musical instruments.
III. It involves two concentric circles of men and women.
IV. It is characterized by rapid, violent, and highly aggressive movements.
Which of the above statement(s) is/are correct?
(1) I, II, and III
(2) II, III, and IV
(3) I, III, and IV
(4) I, II, and IV
(5) Question not attempted

51. Identify the incorrect pair regarding tribal dances of Rajasthan.
(1) Walar - Garasiya tribe
(2) Gair - Bhil tribe
(3) Gavari - Meena tribe
(4) Chari - Gujjar community
(5) Question not attempted

52. The Gair dance involves intricate step patterns executed in a circular formation. Arrange the following basic movement sequence of a single Gair cycle in its rhythmic order:
A. Dancers face the center
B. Strike sticks with the opposite dancer
C. Take half a turn and face outwards

Click Here to Buy book on Amazon

exclusively play the background musical instruments while female performers execute the balancing acts.
(1) Statement I is correct and Statement II is incorrect
(2) Statement I is incorrect and Statement II is correct
(3) Both Statement I and Statement II are correct
(4) Both Statement I and Statement II are incorrect
(5) Question not attempted

38. In a classic Bhavai performance, a dancer executes a series of escalating balancing acts. Arrange the following traditional balancing props in the correct order from least complex (base level) to most complex (climax acts):
(1) Single pot → Edge of a thali → Broken glass → Multiple pots (7-9)
(2) Multiple pots (7-9) → Edge of a thali → Broken glass → Single pot
(3) Broken glass → Multiple pots (7-9) → Single pot → Edge of a thali
(4) Edge of a thali → Single pot → Multiple pots (7-9) → Broken glass
(5) Question not attempted

39. The musical accompaniment for the Bhavai dance typically relies heavily on which of the following instruments?
(1) Stringed instruments like Kamaicha and Rawanhattha
(2) Smaller instruments such as Morchang and Khartal
(3) Traditional desert flutes like the Surinda and Nada
(4) Rhythm section with Pakhawaj, Dholak, and Jhanjhar
(5) Question not attempted

40. Consider the following attributes regarding the Bhavai dance of Rajasthan:
I. Focuses on balancing multiple pitchers.
II. Involves dancing on the edge of a sword.
III. Patronized by the former feudal lords of Mewar.
IV. Known for its thrilling and suspenseful nature.
V. Requires no formal training or practice.
Which of the above attributes is/are FALSE?
(1) I and III only
(2) V only
(3) III and IV only
(4) II and V only
(5) Question not attempted

41. The Terah Taali dance of Rajasthan is a famous devotional performance primarily offered in reverence to which local deity?
(1) Pabuji
(2) Gogaji
(3) Ramdevji
(4) Tejaji
(5) Question not attempted

42. Match List I with List II regarding the elements of Terah Taali.
List I: Elements of Terah Taali
A. Kamad
B. Manjira
C. Ramdevra
D. Thirteen
List II: Description
i. The primary instrument struck during the dance
ii. The community that traditionally performs the dance
iii. The number of cymbals tied to the dancer's body
iv. The principal pilgrimage site where it is performed
(1) A-ii, B-i, C-iv, D-iii
(2) A-i, B-ii, C-iii, D-iv
(3) A-ii, B-iv, C-i, D-iii
(4) A-iv, B-iii, C-ii, D-i
(5) Question not attempted

43. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Terah Taali dance is predominantly performed by women in a seated posture rather than standing.
Reason (R): The dance requires striking thirteen manjiras (cymbals) tied to various parts of the legs and arms in complex rhythmic patterns.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.

NODIA

(4) Flowing skirts create the illusion of rhythmic leg movement.
(5) Question not attempted

60. The decline in the traditional patronage of the Kathputli art form during the late 19th and 20th centuries was primarily an effect of which cause?
(1) Strict religious bans regarding idol making and woodcraft.
(2) Emergence of modern media like cinema and television.
(3) Complete migration of the Bhat artist community out of India.
(4) State-imposed bans on harvesting wood for industrial reasons.
(5) Question not attempted

61. Match List I with List II regarding Kathputli theatre elements.
List I: Kathputli Character/Element
A. Sutradhar
B. Boli
C. Amar Singh Rathore
D. Dholak
List II: Role/Description
i. The most famous historical hero depicted in plays
ii. The percussion instrument setting the rhythm
iii. The lead puppeteer and narrator
iv. The bamboo reed whistle used for puppet voices
(1) A-iii, B-iv, C-i, D-ii
(2) A-iv, B-iii, C-ii, D-i
(3) A-i, B-ii, C-iii, D-iv
(4) A-iii, B-i, C-iv, D-ii
(5) Question not attempted

62. Which famous historical figure's life and legendary exploits form the most dominant and recurring theme in traditional Kathputli plays of Rajasthan?
(1) Maharana Pratap
(2) Prithviraj Chauhan
(3) Rao Jodha
(4) Amar Singh Rathore
(5) Question not attempted

63. Which of the following statements about the Kathputli stage setup (Taj Mahal) is incorrect?
(1) The stage requires elaborate electronic lighting and mechanized curtains.
(2) The stage is usually constructed using two cots (charpoys) placed vertically.
(3) A dark cloth is used as the backdrop to make the strings invisible.
(4) The front of the stage is adorned with colorful scalloped arches called 'Taj Mahal'.
(5) Question not attempted

64. Consider the following statements regarding the musical accompaniment in Kathputli:
I. The puppeteer's wife usually sits at the side of the stage playing the dholak.
II. She sings the narrative songs explaining the actions of the puppets.
III. The puppeteer himself sings classical ragas while pulling the strings.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II, and III
(5) Question not attempted

65. The term 'Khyal' in the context of Rajasthani folk traditions specifically refers to:
(1) A classical music raga specifically sung during the monsoon.
(2) A folk drama blending music, dance, and complex storytelling.
(3) A type of highly detailed and stylized miniature painting.
(4) A historical martial art form using metal swords and shields.
(5) Question not attempted

66. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Shekhawati Khyal differs significantly from the Kuchamani Khyal in its musical structure and presentation.
Reason (R): Different regions in Rajasthan developed distinct localized styles (Gharanas) of Khyal to cater to the specific linguistic and cultural preferences of their local audiences.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.

NODIA

81. The Turra-Kalangi folk opera tradition is fundamentally defined by the poetic dialogue and philosophical rivalry between which two symbolic factions?
(1) Good and Evil
(2) Shiva and Parvati
(3) Kings and Peasants
(4) Summer and Winter
(5) Question not attempted

82. Consider the following statements regarding the origins and symbolism in Turra-Kalangi:
I. 'Turra' represents Lord Shiva.
II. 'Kalangi' represents Goddess Parvati.
III. The tradition was initiated by two saints, Tukangir and Shah Ali.
IV. The performers sit quietly and only mime the stories without speaking.
Which of the above statement(s) is/are correct?
(1) I, II, and III
(2) I, III, and IV
(3) II, III, and IV
(4) I, II, and IV
(5) Question not attempted

83. In the context of the Turra-Kalangi folk opera, find the odd one out among the listed elements that do not fit the traditional format of the performance.
(1) Dangal (Poetic competition)
(2) Mach (Elaborate stage/platform)
(3) Purdah system (Veiling of performers)
(4) Chang (Percussion instrument)
(5) Question not attempted

84. The Turra-Kalangi performance involves a structured poetic debate (Dangal). Arrange the following events in the correct sequence typical of a Turra-Kalangi performance:
A. Stage decoration (Mach)
B. Initial hymns
C. Poetic question by one faction
D. Poetic rebuttal by the opposing faction
Select the correct sequence from the options below:
(1) A, B, C, D
(2) B, C, A, D
(3) A, C, B, D
(4) C, D, A, B
(5) Question not attempted

85. Match List I with List II regarding Turra-Kalangi elements and their meanings.
List I: Turra-Kalangi Elements
A. Tukangir
B. Shah Ali
C. Mach
D. Dangal
List II: Association/Meaning
i. Represented the Kalangi (Parvati) faction
ii. The highly decorated stage for the performance
iii. Represented the Turra (Shiva) faction
iv. The poetic competition between the two sides
(1) A-iii, B-i, C-ii, D-iv
(2) A-i, B-iii, C-iv, D-ii
(3) A-iii, B-ii, C-i, D-iv
(4) A-ii, B-i, C-iii, D-iv
(5) Question not attempted

86. Which of the following statements correctly identifies a unique aspect of the Turra-Kalangi folk theatre compared to other Rajasthani forms?
(1) It is the only form where various live animals are used.
(2) The audience participates by taking sides in poetic debates.
(3) It relies on the use of complex wooden mechanical puppets.
(4) It completely excludes the use of any traditional instruments.
(5) Question not attempted

87. The Turra-Kalangi tradition found significant patronage and popularity primarily in which region of Rajasthan?
(1) Western Mewat region
(2) Central Marwar region
(3) Northern Dhundhar region
(4) Chittorgarh-Ghosunda region
(5) Question not attempted

88. Consider the following statements about Turra-Kalangi:
I. The Turra faction wears saffron clothes.
II. The Kalangi faction wears green clothes.
III. The primary instrument used is the 'Chang'.
IV. The poetic verses sung are known as 'Gammat'.
V. It originated in the 20th century in Jaipur.

Downloaded from www.pdf.tube

III. It usually commences with hymns dedicated to Ramdevji.
IV. The themes are often based on historical legends like 'Amar Singh Rathore'.
V. It is a solo performance without any audience interaction.

Which of the above statement(s) is/are incorrect?
(1) I and II only
(2) III and IV only
(3) V only
(4) II and V only
(5) Question not attempted

75. A group of performers is staging a play in an open courtyard in Bikaner on a raised wooden platform called 'Pata Sanskriti', chanting poetic dialogues accompanied by the Nagada and Dholak during the festival of Holi.
Identify the folk drama described above.
(1) Bhavai
(2) Tamasha
(3) Gavari
(4) Rammat
(5) Question not attempted

76. Match List I with List II regarding famous Rammats and their primary themes.
List I: Famous Rammats
A. Hedau Meri Ri Rammat
B. Amar Singh Rathore Ri Rammat
C. Phagu Maharaj Ri Rammat
D. Swatantra Bawan Ri Rammat
List II: Subject/Theme
i. Nationalist and patriotic themes
ii. Bravery and historical valor
iii. Mythological and social satire
iv. Idealistic love and marital conflicts
(1) A-iv, B-ii, C-iii, D-i
(2) A-i, B-ii, C-iii, D-iv
(3) A-iv, B-iii, C-ii, D-i
(4) A-ii, B-i, C-iv, D-iii
(5) Question not attempted

77. Identify the correct pair regarding the prominent poets (Ustads) associated with the Rammat tradition.
(1) Tej Kavi - Bikaner Rammat
(2) Nanu Ram - Jaisalmer Rammat
(3) Jawahar Lal Purohit - Hedau Meri Ri Rammat
(4) Lacchiram - Amar Singh Rathore Ri Rammat
(5) Question not attempted

78. Tej Kavi of Jaisalmer famously authored 'Swatantra Bawan' (Fifty-two poems of independence) and presented it to which prominent historical figure?
(1) Maharaja Ganga Singh
(2) Jawaharlal Nehru
(3) Sardar Vallabhbhai Patel
(4) Mahatma Gandhi
(5) Question not attempted

79. Consider the following statements about the musical aspects of Rammat:
I. The performance is heavily dialogue-oriented, delivered in a musical, poetic cadence.
II. Nagada and Dholak are the primary percussion instruments used.
III. It strictly uses Western classical notations for its background score.

Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II, and III
(5) Question not attempted

NODIA

80. Read the following statements regarding the performance of Rammat and select the correct option.
Statement I: The performers of Rammat (Khelars) memorize lengthy poetic dialogues and deliver them at a high pitch to reach large outdoor audiences.
Statement II: Audience participation and interaction are strictly forbidden during a Rammat performance to maintain classical decorum.
(1) Statement I is correct and Statement II is incorrect
(2) Statement I is incorrect and Statement II is correct
(3) Both Statement I and Statement II are correct
(4) Both Statement I and Statement II are incorrect
(5) Question not attempted

(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

67. Match List I with List II regarding types of Khyal and their founders.
List I: Type of Khyal
A. Kuchamani Khyal
B. Shekhawati Khyal
C. Hela Khyal
D. Alibakhshi Khyal
List II: Associated Person/Founder
i. Nanu Ram
ii. Lacchiram
iii. Nawab Alibakhsh
iv. Hela Shayar
(1) A-ii, B-i, C-iv, D-iii
(2) A-i, B-ii, C-iii, D-iv
(3) A-ii, B-iv, C-i, D-iii
(4) A-iv, B-iii, C-ii, D-i
(5) Question not attempted

68. Which of the following is a distinguishing characteristic of the Kuchamani Khyal?
(1) It uses complex classical Urdu poetry exclusively.
(2) It relies entirely on silent pantomime and mime.
(3) It is performed strictly indoors in royal courts.
(4) The male actors play the female roles as well.
(5) Question not attempted

69. Read the following statements regarding the Hela Khyal and select the correct option.
Statement I: Hela Khyal of the Lalsot (Dausa) region is characterized by the use of a large prominent drum called the 'Bambat' (Naubat).
Statement II: The performers of Hela Khyal begin their performance by shouting a long, drawn-out cry known as 'Hela' to attract the audience.
(1) Statement I is correct and Statement II is incorrect
(2) Statement I is incorrect and Statement II is correct
(3) Both Statement I and Statement II are correct
(4) Both Statement I and Statement II are incorrect
(5) Question not attempted

70. Consider the following features regarding Alibakhshi Khyal:
I. It originated in the Alwar region.
II. It was heavily patronized by Nawab Alibakhsh.
III. It blends Ahirwati dialect with Hindustani classical music elements.
IV. It exclusively depicts the stories of British colonial officers.
Which of the above statement(s) is/are correct?
(1) I, II, and III
(2) II, III, and IV
(3) I, III, and IV
(4) I, II, and IV
(5) Question not attempted

71. Which of the following musical instruments is NOT conventionally associated with the performance of traditional Rajasthani Khyal folk dramas?
(1) Nagada (Kettledrum)
(2) Harmonium
(3) Dholak
(4) Sitar
(5) Question not attempted

72. 'Chirawa' in the Jhunjhunu district is historically famous for the evolution of which specific style of Khyal?
(1) Shekhawati Khyal
(2) Kuchamani Khyal
(3) Turra-Kalangi
(4) Rammat
(5) Question not attempted

73. The 'Rammat' folk theatre tradition of Rajasthan has its deepest historical and cultural roots predominantly in which two cities?
(1) Jaipur and Jodhpur
(2) Udaipur and Chittorgarh
(3) Bikaner and Jaisalmer
(4) Kota and Bundi
(5) Question not attempted

74. Consider the following elements regarding the Rammat theatrical form:
I. It is typically performed on a wooden platform (Pata) in open squares (Chowks).
II. The performers are known as 'Khelars'.

Click Here to Buy book on Amazon

Which of the above statement(s) is/are incorrect?
(1) V only
(2) I and II only
(3) IV and V only
(4) III only
(5) Question not attempted

89. The Jaipur Gharana of Kathak, known for its rapid pirouettes (chakkars) and complex footwork, was pioneered by which famous classical artist?
(1) Pandit Birju Maharaj
(2) Lacchu Maharaj
(3) Bhanuji
(4) Sitara Devi
(5) Question not attempted

90. Which of the following statements regarding the classical music tradition of Rajasthan is incorrect?
(1) The Mewati Gharana was founded by Ustad Ghagge Khudabakhsh.
(2) The Dagar Gharana is famous for preserving the ancient Dhrupad style of singing.
(3) The Senia Gharana traces its lineage back to Tansen.
(4) The Jaipur-Atrauli Gharana is renowned for its complex and rare ragas.
(5) Question not attempted

91. Match List I with List II regarding musical Gharanas of Rajasthan and their prominent artists/founders.
List I: Musical Gharana of Rajasthan
A. Jaipur-Atrauli Gharana
B. Dagar Gharana
C. Mewati Gharana
D. Senia Gharana
List II: Prominent Artist/Founder
i. Pandit Jasraj
ii. Ustad Alladiya Khan
iii. Surat Sen
iv. Behram Khan
(1) A-ii, B-iv, C-i, D-iii
(2) A-i, B-ii, C-iii, D-iv
(3) A-iv, B-iii, C-ii, D-i
(4) A-ii, B-i, C-iv, D-iii
(5) Question not attempted

92. The famous treatise on classical music, 'Radha Govind Sangeet Saar', was composed during the reign of which patron king of Jaipur?
(1) Sawai Jai Singh II
(2) Sawai Pratap Singh
(3) Sawai Ram Singh II
(4) Sawai Madho Singh
(5) Question not attempted

93. Read the following statements regarding the Jaipur Gharana of Kathak and select the correct option.
Statement I: The Jaipur Gharana of Kathak heavily emphasizes the devotional aspects and intricate rhythmic patterns (Tatkar).
Statement II: Unlike the Lucknow Gharana, the Jaipur Gharana places lesser emphasis on delicate facial expressions (Abhinaya) and more on technical footwork.
(1) Statement I is correct and Statement II is incorrect
(2) Statement I is incorrect and Statement II is correct
(3) Both Statement I and Statement II are correct
(4) Both Statement I and Statement II are incorrect
(5) Question not attempted

94. Which of the following vocal styles is NOT traditionally categorized under the Hindustani classical music traditions cultivated in the royal courts of Rajasthan?
(1) Dhrupad singing
(2) Dhamar singing
(3) Khayal singing
(4) Kirtana singing
(5) Question not attempted

95. What is the most appropriate description of the 'Haveli Sangeet' tradition prominent in regions like Nathdwara in Rajasthan?
(1) Devotional temple music sung in praise of Lord Krishna.
(2) Music played in Rajput courts to boost soldierly morale.
(3) A modern fusion of Western and Rajasthani folk melodies.
(4) Seasonal agricultural songs sung during crop harvesting.
(5) Question not attempted

NODIA

96. Arrange the following key historical developments of Dhrupad in Rajasthan in chronological order:
A. The original formulation of Dhrupad in Gwalior (Raja Mansingh Tomar's era).
B. The establishment and patronage of the Dagar Gharana in the courts of Rajasthan.
C. The formal compilation of 'Radha Govind Sangeet Saar' in Jaipur.
Select the correct sequence from the options below:
(1) A, B, C
(2) B, C, A
(3) A, C, B
(4) C, A, B
(5) Question not attempted

97. The internationally famous Rajasthani folk song "Kesariya Balam Aavo Ni, Padharo Mhare Desh" is predominantly sung in which distinct vocal style?
(1) Manganiyar style
(2) Maand style
(3) Langa style
(4) Haveli style
(5) Question not attempted

98. Identify the correct pair regarding the folk music of Rajasthan and its core thematic essence.
(1) Panihari - Songs of women fetching water
(2) Kurja - Festive songs of Holi
(3) Morchang - Songs celebrating childbirth
(4) Hichki - Martial songs of Rajput bravery
(5) Question not attempted

99. Read the following statements regarding the Maand style of singing and select the correct option.
Statement I: Maand is neither considered purely a classical raga nor a simple folk song; it is a sophisticated, stylized court music form of Rajasthan.
Statement II: Maand singing traditionally developed in the royal courts of Jaisalmer, Bikaner, and Jodhpur to praise the glory of the Rajput rulers.
(1) Statement I is correct and Statement II is incorrect
(2) Statement I is incorrect and Statement II is correct
(3) Both Statement I and Statement II are correct
(4) Both Statement I and Statement II are incorrect
(5) Question not attempted

100. In Rajasthani folk traditions, the term 'Kurja' refers to a migratory bird that is symbolically used in songs to represent:
(1) The official arrival of the monsoon season.
(2) A bad omen indicating future severe drought.
(3) The wandering spirit of a deceased ancestor.
(4) A messenger carrying notes between separated couples.
(5) Question not attempted

101. Find the odd one out among the legendary exponents of the Maand singing style of Rajasthan.
(1) Allah Jilai Bai
(2) Gavari Devi
(3) Gulabo Sapera
(4) Mangi Bai Arya
(5) Question not attempted

102. Which of the following statements about 'Panihari' songs is correct?
(1) They are exclusively sung by men while plowing fields.
(2) They reflect desert life and the preciousness of water.
(3) They are martial songs meant to incite pre-battle fury.
(4) They are accompanied by Pungi and danced by Kalbelias.
(5) Question not attempted

103. Which of the following is NOT a traditional context for the singing of the song 'Hichki' (hiccup) in the Mewat region?
(1) It is sung when someone is being remembered fondly by a loved one.
(2) It reflects nostalgia and separation.
(3) It is a sentimental song expressing the pain of distance.
(4) It is sung during the mourning period following a battle.
(5) Question not attempted

Downloaded from www.pdf.tube

104. The global recognition of the Langa and Manganiyar musical traditions is largely a result of which core factor?
(1) Robust vocal delivery with Kamaicha and Sindhi Sarangi.
(2) Strict refusal to use any non-traditional instruments.
(3) Royal decrees to only perform inside palace complexes.
(4) Legal state mandates making the music part of schooling.
(5) Question not attempted

105. The 'Rawanhattha' is one of the oldest known string instruments of Rajasthan. Under which category of musical instruments is it classified?
(1) Sushir Vadya (Aerophones / Wind)
(2) Avanaddha Vadya (Membranophones / Percussion)
(3) Tat Vadya (Chordophones / Stringed)
(4) Ghan Vadya (Idiophones / Solid)
(5) Question not attempted

106. An ethnomusicologist studying the nomadic herdsmen of Rajasthan encounters a musician playing a small, harp-like metal instrument placed between the teeth, modifying the sound by changing the shape of the mouth cavity. Which instrument is being played?
(1) Morchang
(2) Algoza
(3) Khartal
(4) Nad
(5) Question not attempted

107. Read the following statements regarding the Algoza and select the correct option.
Statement I: The Algoza is a double-flute woodwind instrument commonly used by pastoral communities in Rajasthan.
Statement II: The player of the Algoza uses the technique of continuous circular breathing to maintain an unbroken flow of sound.
(1) Statement I is correct and Statement II is incorrect
(2) Statement I is incorrect and Statement II is correct
(3) Both Statement I and Statement II are correct
(4) Both Statement I and Statement II are incorrect
(5) Question not attempted

108. The Kamaicha, a bowed string instrument made of mango wood and covered with goat skin, is the defining instrument of which folk community in Rajasthan?
(1) Kalbelias
(2) Manganiyars
(3) Bhils
(4) Sahariyas
(5) Question not attempted

109. Identify the correct pair matching the Rajasthani musical instrument to its structural description.
(1) Nad - A brass gong struck with a wooden mallet.
(2) Morchang - A large clay pot used as a drum.
(3) Khartal - Two pairs of smooth wooden blocks clapped together.
(4) Sarangi - A bamboo flute with six holes.
(5) Question not attempted

110. Which of the following instruments is NOT classified as a 'Sushir Vadya' (wind instrument) in Rajasthani folk music?
(1) Bankia
(2) Pungi
(3) Satara
(4) Bhapang
(5) Question not attempted

111. What is the most appropriate description of the 'Sindhi Sarangi' used extensively in western Rajasthan?
(1) A bowed instrument with sympathetic strings for Langas.
(2) A percussion instrument utilized in military marches.
(3) A single-string drone instrument plucked with a finger.
(4) A wind instrument similar in sound to local bagpipes.
(5) Question not attempted

112. Find the odd one out among the following traditional musical instruments based on their method of sound production (classification).
(1) Dholak
(2) Rawanhattha
(3) Nagada
(4) Chang
(5) Question not attempted

NODIA

9. (3) The twirling movement of women in their flowing skirts
The name of the Ghoomar dance is derived from the Rajasthani word 'Ghoomna', which describes the circular twirling motion of the dancers. This movement causes the heavy, vibrant 'ghaghra' or skirt to flare out beautifully, creating a visual spectacle of spinning colors. It emphasizes the grace and rhythmic coordination of the women performing this iconic traditional dance.

10. (1) A-iii, B-ii, C-i, D-iv
Ghoomar exhibits several regional and community-specific variations across Rajasthan. Standard Ghoomar is famously associated with Rajput women, while Lurin is a specific variant performed by the Garasiya tribe. Jhoormariya is typically performed by young unmarried girls, and the Walar style involves both men and women of the Garasiya community, highlighting the social diversity within traditions.

11. (3) I, II, and IV
Ghoomar originated within the Bhil community and was later adopted by the Rajput royalty, becoming a staple of zenana or women's quarter celebrations. It is a major cultural highlight during festivals like Teej and Gangaur. Contrary to some beliefs, it is not performed in silence; it relies on traditional musical accompaniment, including percussion like the dhol.

12. (2) Goddess Gauri (Parvati)
The Ghoomar dance performed during the Gangaur festival is specifically dedicated to Goddess Gauri, who is the consort of Lord Shiva. This festival celebrates marital bliss, devotion, and the arrival of spring. Women perform the dance as a ritualistic offering, seeking the blessings of the goddess for the well-being and longevity of their husbands or partners.

13. (3) Rawanhattha
Traditional Ghoomar performances are typically accompanied by a rhythmic ensemble that includes percussion instruments like the dhol and nagada, and wind instruments like the shehnai. These provide the necessary tempo for the dancers' pirouettes. The Rawanhattha, while a classic Rajasthani string instrument, is primarily used by Bhopas for narrative epic singing and is not standard for Ghoomar.

14. (4) It is exclusively a male-dominated acrobatic dance.
Ghoomar is fundamentally a female-centric dance characterized by graceful swaying, measured steps, and elegant pirouettes. Traditionally, women perform it with veiled faces, and the tempo of the music gradually increases toward a rhythmic climax. Attributing it as a male-dominated acrobatic dance is historically incorrect, as its essence lies in feminine grace and refined, synchronized communal movements.

15. (1) Its refinement by Rajput royalty in palaces.
The elevation of Ghoomar from its tribal roots to a symbol of high Rajasthani culture was primarily due to its refinement within Rajput palaces. Royal patronage led to the inclusion of sophisticated movements and elaborate costumes, transforming it into a prestigious court dance. This transition helped popularize the form as an iconic representation of the state's aristocratic identity.

16. (1) Both A and R are true and R is the correct explanation of A.
Ghoomar is characterized by deliberate, synchronized, and graceful movements that avoid aggressive leaps or expansive gestures. This restrained style evolved because the dance was historically performed by women within the restrictive spatial and social boundaries of the Purdah system. The movements were designed to be executed elegantly in limited spaces while wearing heavy veils within the zenana.

17. (2) Snake charming
The Kalbelia dance is the traditional art form of the Kalbelia community, who were historically nomadic snake charmers and catchers. This ancestral occupation is reflected in the dance's fluid, serpentine movements and the use of the pungi, an instrument originally used to charm snakes. Today, while their lifestyle has changed, the dance remains a powerful expression of identity.

18. (2) IV only
In the Kalbelia tradition, it is the women who perform the dance, characterized by intricate footwork and serpentine movements in black embroidered skirts. The men typically provide the musical accompaniment, playing

Click Here to Buy book on Amazon

ANSWERS

1. (2) Charan and Bhat
The Charan and Bhat communities are historically central to Rajasthan's socio-cultural fabric, serving as custodians of genealogical records and oral traditions. While Charans were often court poets and chroniclers emphasizing martial valor, Bhats maintained detailed ancestral lineages. Their patronage by royalty ensured the preservation of performing arts and historical narratives through many generations.

2. (1) Statement I is correct and Statement II is incorrect
Before independence, Rajasthan's folk performing arts flourished under the direct patronage of princely states and local chieftains, who provided financial security and social status to artists. However, the abolition of these states did not lead to complete extinction. Instead, these traditional forms adapted by seeking new audiences, government support, and international recognition through cultural festivals.

3. (1) Both A and R are true and R is the correct explanation of A.
Rajasthan's performing arts are inextricably linked to the state's agrarian and pastoral lifestyle, where social life revolves around nature. Climatic shifts, such as the arrival of monsoons or harvest periods, dictate the timing of community celebrations and rituals. Consequently, many folk songs and dances specifically celebrate agricultural cycles, seasonal transitions, and local deities.

4. (4) Death and mourning rituals
The Manganiyar community of western Rajasthan is renowned for its sophisticated folk music, traditionally performed at auspicious social and life-cycle events. They serve hereditary patrons, performing during childbirth, naming ceremonies, and lavish wedding festivities. Unlike other specific ritualistic mourners, Manganiyars do not traditionally perform their festive musical repertoire for death or mourning rituals within their patron's households.

5. (3) Folk arts lack rigid codification, unlike structured classical arts.
The primary distinction between classical and folk performing arts in Rajasthan lies in their structural rigidity. Classical arts, like Kathak, are governed by strict rules, formalized training, and ancient scriptures or manuals. In contrast, folk arts are characterized by their spontaneity and lack of rigid codification, allowing for regional variations and organic evolution within communities.

6. (1) I and II only
Folk dramas in Rajasthan have historically functioned as the primary source of entertainment for rural populations, bridging cultural gaps through storytelling. Beyond amusement, these performances frequently incorporated social messages, contemporary issues, and ethical dilemmas relevant to the local community. Unlike elite theatre, they were performed in open public spaces rather than restricted, indoor, aristocratic venues.

7. (4) 18th century
The 'Khyal' form of folk theatre, a vital part of Rajasthan's intangible heritage, evolved into its most popular and structured form during the eighteenth century. This period saw the emergence of various regional styles, each influenced by local dialects and patronage. These dramas combined music, dance, and narrative, reflecting the socio-political environment and historical legends.

8. (1) Phad rendering by Bhopas
The Phad rendering tradition is a unique multi-media performance practiced by the Bhopa and Bhopi communities. It centers on a large painted scroll depicting the life of folk deities like Pabuji or Devnarayanji. The performance integrates visual art, instrumental music, singing, and rhythmic movement, making it a comprehensive cultural study for researchers interested in integrated expressions.

Downloaded from www.pdf.tube

113. The traditional narrative singing form performed by the 'Bhopa' and 'Bhopi' in Rajasthan is intimately connected to the visual display of which art form?
(1) Blue Pottery
(2) Phad (Scroll painting)
(3) Pichhwai
(4) Thewa art
(5) Question not attempted

114. Which of the following statements correctly describes the role of the Bhopa and Bhopi during a traditional performance?
(1) Bhopa sings while Bhopi lights scenes on the scroll.
(2) Bhopa dances with a sword while Bhopi sits behind a screen.
(3) Bhopa and Bhopi perform acrobatics on a high tightrope.
(4) They read prose from texts without any musical accompaniment.
(5) Question not attempted

115. Read the following statements regarding the Phad tradition and select the correct option.
Statement I: The Phad of Pabuji is traditionally read and sung by the Bhopas belonging to the Thori/Nayak community.
Statement II: The primary musical instrument used by the Bhopa while rendering the Phad of Pabuji is the Rawanhattha.
(1) Statement I is correct and Statement II is incorrect
(2) Statement I is incorrect and Statement II is correct
(3) Both Statement I and Statement II are correct
(4) Both Statement I and Statement II are incorrect
(5) Question not attempted

116. The Phad of Devnarayanji, another major deity whose epic is sung by the Gurjar Bhopas, is accompanied by which distinct musical instrument?
(1) Rawanhattha
(2) Kamaicha
(3) Algoza
(4) Jantar
(5) Question not attempted

117. Which of the following statements regarding the Bhopa-Bhopi tradition is incorrect?
(1) The performances typically occur during the night and last until dawn.
(2) The Phad used is considered highly sacred and is worshipped before the performance.
(3) When a Phad becomes old and torn, it is simply discarded in the household trash.
(4) The singing is characterized by high-pitched vocal delivery to reach rural audiences in open spaces.
(5) Question not attempted

118. The historical necessity of the Bhopa-Bhopi tradition traveling from village to village was a direct effect of:
(1) Strict Mughal orders to banish performers from the cities.
(2) Serving as mobile temples for pastoral societies without permanent shrines.
(3) Finding better quality canvas available in distinct regions.
(4) Mandatory military conscription laws of the Rajput states.
(5) Question not attempted

NODIA

119. Which of the following folk deities does NOT traditionally have a dedicated Phad and a distinct Bhopa singing tradition associated with them?
(1) Pabuji
(2) Devnarayanji
(3) Ramdevji
(4) Karni Mata
(5) Question not attempted

120. Which of the following is the most appropriate reason why the Phad is illuminated section by section during a nocturnal Bhopa performance?
(1) To focus the audience's attention on specific episodes.
(2) Because they lacked sufficient oil for the entire scroll.
(3) To protect the organic colors from the heat of the lamp.
(4) Because village laws prohibited bright fires during the night.
(5) Question not attempted

instruments like the pungi, khanjari, and dholak. This UNESCO-recognized heritage is famous for its acrobatic agility and rhythmic vitality; the statement suggesting men dance is incorrect.

19. (3) Both Statement I and Statement II are correct
Kalbelia folk songs and musical traditions are preserved and transmitted purely through oral tradition across generations. There are no ancient written texts, formal scriptures, or standardized training manuals for this art form. Mastery is achieved through observation, imitation, and participation within the community, ensuring that the nuances of their unique melodies and rhythmic structures remain vibrant and authentic.

20. (1) A-ii, B-iii, C-i, D-iv
Each Rajasthani dance form has distinct identifying features. Kalbelia is known for serpentine movements in black attire, while Ghoomar is defined by graceful pirouettes in vibrant skirts. Bhavai is distinguished by the balancing of multiple pitchers on the head, often while standing on hazardous objects. Terah Taali involves a complex ritual of striking thirteen manjiras tied to the body.

21. (3) Kalbelia
Gulabo Sapera is the most renowned artist associated with the Kalbelia dance and is credited with bringing this Rajasthani folk form to international prominence. Her efforts helped transition the dance from a community ritual to a celebrated performing art on global stages. Her legacy is vital to the preservation and recognition of Kalbelia as significant world intangible heritage.

22. (1) A, B, C, D
The UNESCO Representative List of the Intangible Cultural Heritage of Humanity has inscribed several Indian elements over the years. Ramlila was among the earliest in 2008, followed by the Kalbelia folk songs and dances of Rajasthan in 2010. Kumbh Mela received recognition in 2017, and Durga Puja in Kolkata was inscribed in 2021, following a specific chronological timeline.

23. (4) Kamaicha
The musical ensemble for Kalbelia dance traditionally features the pungi, which provides the characteristic melody, along with percussion instruments like the duf, khanjari, and dholak. The morchang is also sometimes used for rhythmic texture. However, the kamaicha is a sophisticated bowed instrument specifically associated with the Manganiyar community of western Rajasthan and is not part of the Kalbelia repertoire.

24. (3) 2010
The Kalbelia folk songs and dances of Rajasthan were officially inscribed on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity in 2010. This international recognition highlighted the cultural significance of the community's oral traditions, unique music, and highly skilled dance movements. The inscription helped in globalizing the form and securing measures for its preservation.

25. (3) Ajmer-Kishangarh region
The Chari dance is a visually stunning folk art form that is predominantly associated with the Ajmer-Kishangarh region of Rajasthan. It is a traditional ritual of the Gujjar community, characterized by women balancing brass pots on their heads. The dance captures the essence of desert life and communal celebration, making it a prominent cultural marker of this specific geographic area.

26. (2) Both A and R are true but R is not the correct explanation of A.
Chari dance involves women skillfully balancing brass pots containing burning cotton seeds on their heads. While it is indeed a ritualistic expression performed by the Gujjar community during celebrations like marriages or the birth of a male child, the physical act of balancing flaming pots is not directly explained by the occasion itself but stems from localized cultural traditions.

27. (1) I and II only
The Chari dance is primarily performed by women of the Gujjar community and serves as an artistic reflection of the traditional chore of collecting water from distant sources. It symbolizes the joy of bringing water to the home in a desert landscape. Unlike some other folk forms, it does not involve martial arts or the use of swords.

Click Here to Buy book on Amazon

28. (2) Primary Instrument - Bankia
In a traditional Chari dance performance, the musical accompaniment is crucial, often featuring instruments like the dhol, nagada, and specifically the bankia, a brass wind instrument. The dance is performed by Gujjar women using brass pots and is a celebratory rather than a mourning ritual. The bankia provides the high-pitched melodic cues necessary for the synchronized group movements.

29. (3) An artistic expression of the joy found in gathering desert water.
The core thematic origin of the Chari dance lies in the everyday reality of desert life, specifically the essential task of collecting water. It transforms the laborious chore of carrying pots over long distances into a rhythmic and artistic expression of gratitude and joy. The dance celebrates the arrival of water and the resilience of women managing this vital resource.

30. (4) Chari
A choreographer wishing to master the art of gliding smoothly while balancing illuminated brass pots must study the Chari dance. This form requires exceptional balance, grace, and steady footwork to ensure that the burning cotton seeds inside the 'chari' remain lit and stable. The technique is a hallmark of the Gujjar community's artistic heritage, emphasizing poise under pressure.

31. (1) Falaku Bai
Falaku Bai is widely recognized as the most prominent exponent and pioneer of the Chari dance from the Kishangarh region. Her dedication to the art form and her exceptional skill in performing the complex balancing acts brought national and international attention to this tradition. She played a pivotal role in transitioning Chari from a community ritual to a stage performance.

32. (1) A-iii, B-iv, C-ii, D-i
Specific artists have become synonymous with Rajasthani performing arts. Gulabo Sapera is the face of Kalbelia, while Falaku Bai is the legendary exponent of Chari. Mangi Bai is a celebrated performer of the Terah Taali dance, and Allah Jilai Bai is world-renowned for her mastery of the Maand style of singing, particularly for the song "Kesariya Balam".

33. (2) Extraordinary acrobatic balancing acts
Bhavai is a highly professional folk dance form of Rajasthan, distinguished by its focus on extreme physical agility and spectacular balancing feats. It is not primarily about narrative or devotion but about the thrill of execution. Dancers perform complex movements while managing multiple objects, making it one of the most visually exciting and suspenseful traditional performances in the state.

NODIA

34. (2) I, II, and III
Bhavai dancers are known for balancing seven to nine pitchers on their heads while performing intricate footwork. The spectacle is heightened as they perch their feet on sword edges or glass shards without losing balance. This tradition is practiced by communities like the Bhavaiyas and Jats, rather than being exclusive to the Sahariya tribe of the Baran district.

35. (3) Juggling fire batons in the air
Traditional Bhavai performances include balancing on the rim of a brass thali, dancing on the sharp edges of naked swords, and moving gracefully over broken glass pieces. These acts test the dancer's concentration and physical control. While visually dramatic, juggling fire batons is not a standard or traditional component of the Bhavai balancing repertoire, which focuses more on physical equilibrium.

36. (4) It is a strictly religious dance performed only inside temple sanctums.
Bhavai is a professional folk dance believed to have originated in the border regions of Gujarat and Rajasthan, performed primarily by the Bhavai community. It requires intense training and is traditionally performed in open spaces for public entertainment or festive gatherings. It is not a strictly religious dance confined to temple sanctums, as its primary purpose is physical skill.

37. (1) Statement I is correct and Statement II is incorrect
Bhavai primarily emphasizes physical agility and balancing rather than complex storytelling. While female dancers are famous for the balancing acts, it is not a rule that men only play instruments;

historically, men also performed these acrobatic dances, often dressed in female attire. The division of roles has evolved, but the core focus remains the spectacle of physical balance.

38. (1) Single pot → Edge of a thali → Broken glass → Multiple pots (7-9)
In a classic Bhavai performance, the complexity of the acts typically escalates to build suspense. The dancer begins with simpler acts, such as balancing a single pot, before moving to multiple pitchers. The difficulty increases when they perform on the rim of a brass thali, culminating in the most hazardous and spectacular feat of dancing on shards of glass.

39. (4) Rhythm section with Pakhawaj, Dholak, and Jhanjhar
The musical accompaniment for Bhavai dance is designed to be as energetic as the performance itself. It relies heavily on a strong rhythm section to maintain the fast pace of the footwork. Common instruments include percussion like the pakhawaj and dholak, along with the jhanjhar (cymbals), which provide the necessary rhythmic drive and auditory excitement for the sequences.

40. (2) V only
Bhavai is a highly skilled art form that requires years of rigorous practice and formal training to master the dangerous balancing acts. Claims that it requires no training are false. The dance is indeed known for its thrilling nature, focuses on multiple pitchers, and was historically patronized by local elites who appreciated the professional skill demonstrated by performers.

41. (3) Ramdevji
The Terah Taali dance is a devotional performance dedicated to the folk deity Ramdevji, who is revered across Rajasthan for his message of social equality and harmony. The dance is an integral part of the rituals performed by the Kamad community during the annual fairs at Ramdevra. It serves as a rhythmic offering of prayer and spiritual devotion.

42. (1) A-ii, B-i, C-iv, D-iii
Terah Taali involves the Kamad community using manjiras (cymbals) as the primary instrument. The name 'Terah Taali' refers to the thirteen manjiras tied to the dancer's body, which are struck in rhythmic patterns. Ramdevra is the principal pilgrimage site associated with this tradition, where these devotional performances are most prominently staged during religious festivals honoring Baba Ramdevji.

43. (1) Both A and R are true and R is the correct explanation of A.
Terah Taali is uniquely performed in a seated position because the dancers must strike thirteen manjiras tied to various parts of their legs and arms. The complexity of these rhythmic patterns requires a stable seated posture to allow the hands to reach the cymbals tied at the ankles and knees. This posture is essential for executing the rapid strikes.

44. (2) Nine
In a traditional Terah Taali performance, a total of thirteen manjiras are used. A specific arrangement is followed where nine manjiras are tied to the right leg, typically from the ankle to above the knee. The remaining four are tied to the arms and held in the hands. This asymmetry allows for the complex cross-rhythmic striking that characterizes the performance.

45. (3) It involves miming daily chores like churning butter and grinding wheat.
A unique and charming feature of the Terah Taali dance is the inclusion of mimetic actions where the dancer simulates everyday domestic chores. These include activities like churning butter, grinding wheat, and spinning yarn, all performed while maintaining the rhythmic striking of the manjiras. This blending of spiritual devotion with the depiction of rural life is a hallmark.

46. (1) I and II only
Terah Taali is a central feature of the Ramdevji fair, where Kamad women dance while men play the tandoora and sing devotional bhajans. This creates a complete spiritual atmosphere. While it is popular across western Rajasthan, it did not originate in the Shekhawati region, which is better known for its own distinct folk forms like the Geendad dance.

47. (1) Riding a camel
During a Terah Taali performance, the dancer uses graceful hand movements to mime traditional household tasks such as kneading

Downloaded from www.pdf.tube

dough, spinning a charkha, and churning curd. These actions are synchronized with the rhythmic clashing of cymbals. However, riding a camel is not a standard part of this domestic-themed mimetic repertoire, as the dance focuses more on sedentary, everyday tasks.

48. (2) Manjiras, Tandoora, and Dholak
For an authentic Terah Taali performance, the essential equipment includes thirteen manjiras for the dancer, and the tandoora and dholak for the male accompanists. The tandoora provides the melodic drone and rhythm for the devotional songs, while the manjiras are the primary tool for the dancer's rhythmic expression, making this ensemble vital for the ritualistic performance of the art.

49. (2) Bhil
The Gair dance is a traditional folk dance of the Bhil community, one of Rajasthan's oldest tribal groups. It is characterized by men dancing in circular formations while striking wooden sticks together. The dance is a powerful display of community bonding and rhythmic precision, typically performed during festivals. It reflects the vibrant tribal heritage of the Mewar and Marwar regions.

50. (1) I, II, and III
The Walar dance is a graceful performance by the Garasiya tribe, unique for being performed without any musical instruments. It involves two concentric circles of men and women who maintain the rhythm through synchronized clapping and footsteps. Unlike many high-energy tribal dances, Walar is known for its slow, dignified, and measured movements, rather than rapid or aggressive physical actions.

51. (3) Gavari - Meena tribe
The Gavari dance-drama is a major cultural tradition of the Bhil tribe, not the Meena tribe. It is a ritualistic performance dedicated to Goddess Gauri and lasts for forty days during the monsoon. Other pairings, such as Walar with the Garasiya, Gair with the Bhil, and Chari with the Gujjar, are culturally accurate and represent the diverse folk heritage of various communities.

NODIA

52. (1) A, B, C, D
A single rhythmic cycle of the Gair dance follows a structured sequence of movements. Dancers first face the center of the circle, then strike their sticks with the opposite dancer. This is followed by a half turn to face outwards, and finally, they strike sticks with the adjacent dancer. This repetitive, synchronized pattern creates the mesmerizing visual effect of the formation.

53. (3) Holi
The Gair dance is most fervently performed during the celebration of Holi, the festival of colors. It is a time for communal joy and the renewal of social ties within the Bhil community. The rhythmic beating of sticks and the circular movements of the dancers in their traditional attire are a staple of the festive atmosphere in rural Rajasthan during spring.

54. (3) Both Statement I and Statement II are correct
Walar is a slow-paced dance where the Garasiya performers maintain the rhythm purely through their footsteps and hand clapping, without instrumental aid. A distinctive feature is the start of the dance, where a man stands in the center of the circles holding an umbrella or a sword, signaling the commencement of the rhythmic movement. This highlights the ceremonial nature of the tradition.

55. (1) A-iv, B-iii, C-i, D-ii
Gair dance has several regional variants across Rajasthan. Dandi Gair is popular in Marwar, while Geendad, which shares similarities with Gair, is characteristic of Shekhawati. Kanaana Gair is a famous specific tradition in the Barmer region, and Mewari Gair represents the style practiced in the Mewar region. These variants differ in their costume, stick length, and specific rhythmic patterns.

56. (1) Ghoomar
Ghoomar is traditionally a female-only dance performed on auspicious occasions and festivals like Gangaur. In contrast, dances like Gair and Geendad are predominantly performed by men, and Walar involves both men and women in concentric circles. Ghoomar's status as a quintessentially feminine expression of Rajasthani culture makes it the odd one

out among these forms which involve male participation.

57. (3) Kathputli
Kathputli is the world-famous traditional string puppet theatre of Rajasthan. The name is derived from 'Kath' (wood) and 'Putli' (doll). This art form is a significant part of the state's cultural identity, used for centuries to narrate historical legends, myths, and social stories. Unlike shadow or glove puppets, Kathputli uses a unique string manipulation technique to animate wooden figures.

58. (1) III only
Kathputli puppets are carved from wood, lack lower limbs, and are narrated with the help of a 'Boli' whistle by the Bhat community. However, they do not use a complex fifteen-string mechanism. Instead, they are traditionally controlled by a very simple system of just two or three strings attached to the hands and head, demonstrating the puppeteer's incredible skill.

59. (4) Flowing skirts create the illusion of rhythmic leg movement.
Traditional Rajasthani Kathputlis are designed without legs primarily for functional and aesthetic reasons. The puppets are dressed in long, flowing, pleated skirts that hide the absence of limbs. When the puppeteer jerks the strings, the swaying of the fabric creates a convincing illusion of rhythmic leg movement and dancing, simplifying the puppet's construction while maintaining a dynamic visual effect.

60. (2) Emergence of modern media like cinema and television.
The decline in traditional patronage for Kathputli during the late nineteenth and twentieth centuries was largely driven by the emergence of modern entertainment like cinema and television. These new media forms provided faster-paced and more diverse content, drawing audiences away from traditional village puppet shows. As a result, many Bhat families lost their hereditary patrons and sought alternative livelihoods.

61. (1) A-iii, B-iv, C-i, D-ii
In Kathputli theatre, the Sutradhar is the lead puppeteer and narrator who controls the action. The Boli is a small bamboo reed whistle used to produce the high-pitched voices of the puppets. Amar Singh Rathore is the most iconic historical hero featured in these plays, and the dholak is the essential percussion instrument that sets the rhythmic pace.

62. (4) Amar Singh Rathore
The life and legendary bravery of Amar Singh Rathore, a seventeenth-century noble of Nagaur, is the most dominant and recurring theme in traditional Rajasthani Kathputli plays. His defiance of the Mughal court and his ultimate valor are depicted through dramatic puppet sequences. This narrative has become the standard repertoire for puppeteers, ensuring that his story remains a central folk memory.

63. (1) The stage requires elaborate electronic lighting and mechanized curtains.
Traditional Kathputli stages, often called 'Taj Mahal' due to their arched front, are simple and portable. They are typically constructed using vertical charpoys and colorful fabrics, with a dark backdrop to conceal the strings. They do not require modern electronic lighting or mechanized curtains, as the art form evolved to be performed in rural settings using basic available materials.

64. (1) I and II only
In a Kathputli performance, the puppeteer's wife plays a crucial role by sitting at the side of the stage, playing the dholak and singing the narrative songs. She provides the verbal and rhythmic context for the puppets' actions. The puppeteer focuses on manipulating the strings and creating character sounds with the Boli whistle; he does not typically sing classical ragas.

65. (2) A folk drama blending music, dance, and complex storytelling.
In the context of Rajasthani folk traditions, 'Khyal' refers to a vibrant form of folk theatre that integrates music, dance, and complex storytelling. It is a popular medium for narrating historical legends, romantic tales, and social satires. Each regional style of Khyal has its own unique musical structure and presentation, making it a cornerstone of the state's rich performing arts heritage.

Click Here to Buy book on Amazon

to the elaborate and often multi-storied stage constructed for the performance. The 'Dangal' is the term used for the poetic competition itself. These elements combine to create a structured and highly competitive folk opera tradition in the Chittorgarh region.

86. (2) The audience participates by taking sides in poetic debates.
A unique feature of Turra-Kalangi compared to other folk forms is the active role of the audience, who often divide themselves into supporters of either the Turra or Kalangi factions. This participation turns the poetic debate into a communal event, where the viewers' reactions and cheers influence the atmosphere of the competition. It is a highly interactive and intellectually engaging form.

87. (4) Chittorgarh-Ghosunda region
Although it has roots that trace back to central India, the Turra-Kalangi tradition found its most significant patronage and enduring popularity in the Chittorgarh and Ghosunda regions of Rajasthan. The local communities here have preserved the 'Dangal' culture, where teams of poets compete on elaborately built stages. This region remains the heartland of this distinctive Shiva-Shakti philosophical folk opera.

88. (1) V only
Turra-Kalangi is an ancient tradition that predates the twentieth century, with its foundations laid by saints several centuries ago. The Turra faction typically wears saffron, the Kalangi wears green, and the primary instrument is the 'Chang'. The poetic verses are indeed known as 'Gammat'. Suggesting it originated in the twentieth century in Jaipur is incorrect, as it has a longer history.

89. (3) Bhanuji
Bhanuji is regarded as the pioneer and founder of the Jaipur Gharana of Kathak. He is credited with introducing the 'Tandava' elements and emphasizing the vigorous, rhythmic aspects of the dance. Under his influence and that of his descendants, the Jaipur style developed its characteristic focus on complex footwork, fast pirouettes, and technical mastery, distinguishing it from other schools.

90. (1) Statement I is correct and Statement II is incorrect
The Mewati Gharana of Hindustani classical music was actually founded by Ustad Ghagge Nazir Khan, not Ghagge Khudabakhsh. Other statements are correct: the Dagar family is synonymous with the Dhrupad style, the Senia Gharana follows the lineage of the legendary Tansen, and the Jaipur-Atrauli Gharana, led by Ustad Alladiya Khan, is famous for its intricate and rare melodic compositions.

91. (1) A-ii, B-iv, C-i, D-iii
The Jaipur-Atrauli Gharana was founded by Ustad Alladiya Khan. The Dagar Gharana, famous for Dhrupad, was established by Behram Khan. The Mewati Gharana is prominently represented by Pandit Jasraj in modern times, though its roots are older. The Senia Gharana traces its lineage through Surat Sen, a descendant of Tansen. These schools represent the high classical musical heritage of Rajasthan.

92. (2) Sawai Pratap Singh
'Radha Govind Sangeet Saar' is a monumental treatise on classical music compiled during the reign of Maharaja Sawai Pratap Singh of Jaipur. He was a great patron of the arts and literature, hosting a large assembly of scholars and musicians in his court. This work remains a vital reference for understanding the musical theories and practices of eighteenth-century Rajasthan.

NODIA

93. (3) Both Statement I and Statement II are correct
The Jaipur Gharana of Kathak is noted for its focus on 'Layakari' and complex 'Tatkar'. Unlike the Lucknow Gharana, which emphasizes 'Nazakat' and expressive 'Abhinaya', the Jaipur school prioritizes technical brilliance, power, and speed. This stylistic choice reflects its historical development as a form that celebrated both devotional themes and the martial spirit of the region.

94. (4) Kirtana singing
Dhrupad, Dhamar, and Khayal are all major vocal styles of Hindustani classical music that received extensive patronage in the royal courts of Rajasthan, leading to the development of specific Gharanas. Kirtana, while a musical form, is primarily a congregational devotional singing style associated with religious movements and

STUDYING FROM PDFs?

THINK AGAIN.

If you are studying only from PDFs,
you are wasting valuable time.

Research shows that learning from

PRINTED BOOKS has up to

4× HIGHER RETENTION

than studying from screens.

PRINT BOOK = BETTER MEMORY

PDF = LOWER RETENTION

Those who study from **PRINTED BOOKS**
move **AHEAD.**

Others are left **BEHIND**
in competition.

In competitive exams,
being average is not enough.

STAY ONE STEP AHEAD.

unique hallmark of Bikaner's folk theatre, where community members gather to watch historical and mythological stories narrated through rhythmic verses.

76. (1) A-iv, B-ii, C-iii, D-i
Famous Rammats focus on varied themes. 'Hedau Meri Ri Rammat' deals with idealistic love and marital conflicts, while 'Amar Singh Rathore Ri Rammat' highlights historical valor and bravery. 'Phagu Maharaj Ri Rammat' often incorporates mythological or satirical elements, and 'Swatantra Bawan' is uniquely known for its nationalist and patriotic themes, reflecting the political consciousness of the era of composition.

77. (3) Jawahar Lal Purohit - Hedau Meri Ri Rammat
In the Rammat tradition, specific poets or 'Ustads' are famous for their compositions. Jawahar Lal Purohit is the renowned author of 'Hedau Meri Ri Rammat', a classic of the Bikaner style. Other famous figures include Tej Kavi, who is associated with the Jaisalmer style, and Nanu Ram, who is actually a pioneer of the Shekhawati Khyal rather than the Jaisalmer Rammat.

78. (4) Mahatma Gandhi
Tej Kavi of Jaisalmer was a patriotic poet who used the Rammat stage to promote the Indian independence movement. He famously authored 'Swatantra Bawan', a collection of fifty-two poems filled with nationalist fervor. In a bold act of defiance against colonial rule, he presented a copy of this work to Mahatma Gandhi, signaling the role of folk arts.

79. (1) I and II only
Rammat is characterized by lengthy, poetic dialogues delivered in a musical cadence, supported by percussion instruments like the nagada and dholak. The music is purely folk-based and follows traditional rhythmic patterns. It does not use Western classical notations or orchestral arrangements, as its appeal lies in its authentic, localized sound that resonates with the rural and urban populations of Rajasthan.

80. (1) Statement I is correct and Statement II is incorrect
Rammat performers, known as Khelars, deliver high-pitched poetic dialogues to reach large outdoor crowds. However, audience participation is far from forbidden; the performance is a lively, communal event where the audience often responds to the dialogues. The interaction between the stage and the viewers is a vital part of the atmosphere, reflecting the democratic and social nature of this theatre.

81. (2) Shiva and Parvati
The Turra-Kalangi folk opera is centered on the philosophical and poetic rivalry between two symbolic factions: Turra, representing Lord Shiva, and Kalangi, representing Goddess Parvati. This dualism forms the basis of the entire performance, as each side attempts to outwit the other through complex verses and spiritual debates, making it a unique blend of religion, philosophy, and theatre.

82. (1) I, II, and III
Turra and Kalangi represent Lord Shiva and Goddess Parvati, respectively, and the tradition was indeed founded by the saints Tukangir and Shah Ali. The performance is anything but quiet; it is a loud and vibrant poetic debate where performers actively sing and engage in verbal competition. The idea of it being a silent mime performance is incorrect, as its essence is verbal.

83. (3) Purdah system (Veiling of performers)
Traditional Turra-Kalangi involves a 'Dangal' (competition), a 'Mach' (stage), and the use of the 'Chang' (percussion). These are integral to its competitive and public nature. The Purdah system, or the veiling of performers, is not part of this tradition. It is a masculine and public form of poetic debate where performers face each other and the audience directly on platforms.

NODIA

84. (1) A, B, C, D
A Turra-Kalangi performance follows a logical progression. It begins with the decoration of the stage (Mach), followed by the chanting of initial hymns to seek blessings. The core of the performance is the 'Dangal', where one faction poses a poetic question or challenge, which is then met by a poetic rebuttal or answer from the opposing side throughout the night.

85. (1) A-iii, B-i, C-ii, D-iv
Tukangir was the saint associated with the Turra (Shiva) faction, while Shah Ali represented the Kalangi (Parvati) side. The 'Mach' refers

CHAPTER 14
Language and Literature of Rajasthan

1. The origin of the Rajasthani language is most widely traced back to which of the following linguistic forms?
(1) Magadhi Apabhramsha
(2) Sauraseni (Gurjari) Apabhramsha
(3) Maharashtri Apabhramsha
(4) Paisachi Apabhramsha
(5) Question not attempted

2. Which scholar first comprehensively classified the dialects of Rajasthan in the Linguistic Survey of India?
(1) George Abraham Grierson
(2) L. P. Tessitori
(3) Motilal Menariya
(4) Sunitikumar Chatterjee
(5) Question not attempted

3. Which of the following statements correctly describes the relationship between Rajasthani and Gujarati?
(1) Both originated independently from distinct branches of Prakrit literature.
(2) Rajasthani developed as a direct derivative of modern Gujarati dialects.
(3) Both share a common origin in Old Western Rajasthani (Maru-Gurjar).
(4) Gujarati evolved from Dingal while Rajasthani evolved from Pingal forms.
(5) Question not attempted

4. The literary style developed by the intermixing of Marwari and Gujarati languages, prominently used by the Charans of Rajasthan, is known as:
(1) Pingal
(2) Apabhramsha
(3) Sanskritized Hindi
(4) Dingal
(5) Question not attempted

5. Match List-I with List-II and select the correct answer using the code given below.
List-I: (Scholar)
A. George Grierson
B. L.P. Tessitori
C. K.M. Munshi
D. Sunitikumar Chatterjee
List-II: (Theory on Origin of Rajasthani)
i. Sauraseni Apabhramsha
ii. Gurjari Apabhramsha
iii. Nagari Apabhramsha
iv. Saurashti Apabhramsha
(1) A-iii, B-i, C-ii, D-iv
(2) A-iv, B-i, C-ii, D-iii
(3) A-i, B-ii, C-iv, D-iii
(4) A-iv, B-ii, C-iii, D-i
(5) Question not attempted

6. Which of the following sub-dialects does not belong to the Marwari dialect?
(1) Godwadi
(2) Jagrauti
(3) Mewari
(4) Dhatki
(5) Question not attempted

7. The Vagadi dialect, spoken predominantly in Dungarpur and Banswara, was classified by George Grierson under which category?
(1) Malvi dialect
(2) Ahirwati dialect
(3) Braj dialect
(4) Bhili dialect
(5) Question not attempted

8. What is the fundamental distinction between Dingal and Pingal in Rajasthani literature?
(1) Dingal is Marwari-influenced western style, while Pingal is Braj-influenced eastern style.
(2) Dingal is primarily influenced by Braj Bhasha, whereas Pingal is pure Marwari.
(3) Dingal was used only by Jain monks, whereas Pingal was the style of Charan poets.
(4) Dingal is composed strictly in prose, whereas Pingal is composed only in poetry.
(5) Question not attempted

Downloaded from www.pdf.tube

temples, rather than a formalized classical tradition cultivated specifically for the courtly environment.

95. (1) Devotional temple music sung in praise of Lord Krishna.
'Haveli Sangeet' is a rich tradition of devotional music performed in the temples of the Pushtimarg sect, particularly in Nathdwara. It is dedicated to the worship of Lord Krishna. The music is essentially classical in nature, using Dhrupad and Dhamar styles, but it is performed as a ritual service rather than for public entertainment or courtly praise.

96. (3) A, C, B
The history of Dhrupad begins with its formulation in Gwalior during Raja Mansingh Tomar's reign. Later, in the eighteenth century, the 'Radha Govind Sangeet Saar' was compiled in Jaipur, documenting musical knowledge. The Dagar Gharana then became the primary family to preserve and propagate this ancient style in the courts of Rajasthan through the nineteenth and twentieth centuries.

97. (2) Maand style
The song "Kesariya Balam Aavo Ni, Padharo Mhare Desh" is the most iconic folk song of Rajasthan, traditionally sung in the Maand style. This style is a sophisticated blend of folk and classical elements, characterized by its melodic richness and soulful delivery. It was historically performed in royal courts and has now become a global symbol of Rajasthani hospitality and identity.

98. (1) Panihari - Songs of women fetching water
'Panihari' songs are dedicated to the theme of women fetching water, reflecting the value of this resource in arid Rajasthan. Other songs have different themes: 'Kurja' is about a messenger bird and separation, 'Morchang' is an instrument and not a specific song for childbirth, and 'Hichki' is about being remembered by a loved one rather than being a martial song.

99. (3) Both Statement I and Statement II are correct
Maand occupies a unique space as a semi-classical or stylized folk form that developed in the courts of Jaisalmer, Bikaner, and Jodhpur. It is more sophisticated than simple village folk songs but lacks the rigid constraints of a full classical raga. Traditionally, it was used to sing the praises of rulers and describe the desert, evolving into refined vocal art.

100. (4) A messenger carrying notes between separated couples.
In Rajasthani folk songs, the 'Kurja' is a migratory bird used as a poignant symbol of a messenger. A woman, separated from her husband who is traveling for work or war, addresses the bird, asking it to carry a message of love and longing to her beloved. This theme of 'Viraha' is a recurring and deeply emotional element in desert music.

101. (3) Gulabo Sapera
Allah Jilai Bai, Gavari Devi, and Mangi Bai Arya are all legendary masters of the Maand singing style, having received high honors for their vocal contributions. Gulabo Sapera, however, is a world-renowned dancer of the Kalbelia tradition. While she is a central figure in Rajasthani performing arts, her expertise lies in dance rather than the specialized courtly singing style of Maand.

102. (2) They reflect desert life and the preciousness of water.
'Panihari' songs are primarily sung by women and are a direct reflection of the challenges and beauty of desert life. They emphasize the scarcity and preciousness of water, which women must often travel long distances to collect. The lyrics often blend the mundane task of water collection with themes of devotion, domestic life, and the emotional resilience required for desert living.

NODIA

103. (4) It is sung during the mourning period following a battle.
The 'Hichki' song is a sentimental folk song from the Mewat region, based on the popular belief that a hiccup occurs when someone is remembering you. It is sung in contexts of nostalgia, love, and the pain of physical distance between loved ones. It is not a martial or funerary song used for the mourning period following a battle.

104. (1) Robust vocal delivery with Kamaicha and Sindhi Sarangi.
The international success of the Langa and Manganiyar communities is due to their extraordinary musical skill, characterized by powerful vocal delivery and the use of unique

(4) Braj Bhasha of the eastern plains
(5) Question not attempted

18. Consider the following literary forms prominent in Charan literature:
I. Khyat
II. Veli
III. Marsiya
IV. Davavet
V. Vata
Which of the following combinations correctly identifies the historical prose forms in Rajasthani literature?
(1) I, IV and V
(2) II and III only
(3) I, II and III
(4) III, IV and V
(5) Question not attempted

19. Meera Bai's literary compositions, predominantly known as Padavali, are heavily influenced by a mixture of which languages?
(1) Marwari and Gujarati blend
(2) Marwari and Braj elements
(3) Marwari, Braj, and Gujarati
(4) Mewari and Sanskrit blend
(5) Question not attempted

20. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): Dingal became the standard literary language of western Rajasthan during the medieval period.
Reason (R): Dingal evolved directly from the Nagari Apabhramsha and exclusively utilized the Braj vocabulary for romantic poetry.
Select the correct answer from the codes given below:
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

21. Among the folk literature of Rajasthan, which term refers to traditional riddles?
(1) Kahavat
(2) Pavaada
(3) Aadi or Paheli
(4) Vat
(5) Question not attempted

22. Which of the following represents the correct chronological order of the evolutionary stages of the Rajasthani language?
(1) Gurjari Apabhramsha - Old Western Rajasthani - Middle Rajasthani - Modern Rajasthani
(2) Old Western Rajasthani - Gurjari Apabhramsha - Middle Rajasthani - Modern Rajasthani
(3) Middle Rajasthani - Gurjari Apabhramsha - Old Western Rajasthani - Modern Rajasthani
(4) Gurjari Apabhramsha - Middle Rajasthani - Old Western Rajasthani - Modern Rajasthani
(5) Question not attempted

23. Which Rajasthani newspaper played a pivotal role in the political awakening of the region during the freedom struggle?
(1) Rajasthan Patrika
(2) Dainik Bhaskar
(3) Lokvani
(4) Tarun Rajasthan
(5) Question not attempted

24. What is the constitutional status of the Rajasthani language in India as of current legislative records?
(1) It is not yet included in the 8th Schedule of the Indian Constitution.
(2) It is recognized under the 8th Schedule of the Indian Constitution.
(3) It is the sole official language of the Rajasthan state legislature.
(4) It is recognized as a classical language of India.
(5) Question not attempted

25. Match List-I with List-II and select the correct answer.
List-I: (Literary Text)
A. Vansh Bhaskar
B. Nainsi ri Khyat
C. Batan ri Phulwari
D. Leeltans
List-II: (Author)
i. Kanhaiyalal Sethia
ii. Surya Mall Misran
iii. Vijaydan Detha

Click Here to Buy book on Amazon

114. (1) Bhopa sings while Bhopi lights scenes on the scroll.
In a Phad performance, the Bhopa plays the Rawanhattha and sings the epic verses while dancing. His wife, the Bhopi, assists by holding an oil lamp to illuminate the specific sections of the scroll that correspond to the story being narrated. This synchronized effort ensures that the audience can follow the visual narrative in the dark, creating a devotional atmosphere.

115. (3) Both Statement I and Statement II are correct
The Phad of Pabuji is traditionally performed by Bhopas from the Nayak or Thori community, who serve as the priest-singers of this deity. The primary instrument used is the Rawanhattha, whose haunting melodies accompany the rhythmic narration of Pabuji's exploits. These elements are essential to the authenticity of the performance, which is a significant religious ritual.

116. (4) Jantar
While the Phad of Pabuji uses the Rawanhattha, the epic of Devnarayanji is traditionally accompanied by the Jantar. The Jantar is a unique stringed instrument with two large gourd resonators, played by Gurjar Bhopas. This distinction in instrumentation is a key cultural marker that differentiates the devotional traditions of different folk deities within the broader Phad painting and singing heritage.

117. (3) When a Phad becomes old and torn, it is simply discarded in the household trash.
The Phad is considered a sacred object and a mobile shrine; it is never simply discarded. When a Phad becomes too old or damaged for performances, it undergoes a ritualistic immersion in holy water, such as a lake or river, similar to the immersion of deities. This practice reflects the deep religious respect the community holds for the scroll.

118. (2) Serving as mobile temples for pastoral societies without permanent shrines.
The mobile nature of the Bhopa-Bhopi tradition was a practical response to the lifestyle of pastoral societies in Rajasthan. Since these communities moved frequently with their herds, they could not always visit permanent stone temples. The Phad served as a "mobile temple" that brought the deity to the devotees, providing spiritual services and community entertainment wherever the groups camped.

119. (4) Karni Mata
Pabuji, Devnarayanji, and Ramdevji are the primary folk deities associated with the extensive Phad painting and Bhopa singing traditions. Each has a dedicated scroll and specialized community of performers. Karni Mata, while a major deity in Rajasthan with a famous permanent temple at Deshnoke, does not traditionally have a dedicated Phad and nomadic Bhopa singing tradition in this specific format.

120. (1) To focus the audience's attention on specific episodes.
During a nocturnal Phad performance, the Bhopi uses a lamp to light up only the relevant portion of the vast, detailed scroll. This technique is used to focus the audience's attention on the specific episode currently being narrated by the Bhopa. It transforms the static painting into a dynamic experience, guiding viewers through the complex visual landscape.

www.nodia.in
NODIA

instruments like the kamaicha and Sindhi sarangi. Their ability to preserve complex hereditary repertoires while adapting to global stages has made their music a cornerstone of world folk traditions, independent of state schooling mandates.

105. (3) Tat Vadya (Chordophones / Stringed)
The Rawanhattha is a traditional bowed string instrument, classifying it as a 'Tat Vadya' or chordophone. It is made from a half-coconut shell covered with skin, with a bamboo neck and horsehair strings. Used primarily by the Bhopa community to accompany the epic of Pabuji, it is one of the most ancient and culturally significant stringed instruments in Rajasthan.

106. (1) Morchang
The instrument described is the Morchang, a small wrought-iron harp. The player holds it between the teeth and plucks a metal tongue with the finger. The mouth cavity acts as a resonator, and the sound is modulated by changing the shape of the mouth and the breath. It is a traditional instrument used by pastoral communities to create rhythmic melodies.

107. (3) Both Statement I and Statement II are correct
The Algoza is a pair of joined flutes played simultaneously, making it a double-flute woodwind instrument. It is widely used by the Meena and other pastoral groups. To play it effectively, the musician must master circular breathing, which allows for a continuous, uninterrupted stream of air and sound. This technique produces a rich, hypnotic melody that is a signature sound.

108. (2) Manganiyars
The kamaicha is a sophisticated bowed instrument that is the heart of the Manganiyar musical tradition. Carved from a single block of wood with a large circular resonator covered in goat skin, it produces a deep, haunting sound that perfectly complements the robust vocals of the Manganiyar singers. It is considered one of the most complex and beautiful folk instruments.

109. (3) Khartal - Two pairs of smooth wooden blocks clapped together.
The Khartal is a percussion instrument consisting of four smooth wooden blocks, held in pairs in each hand. By skillfully clapping them together, the musician produces complex, rapid-fire rhythmic patterns. This instrument is a specialty of the Manganiyar community. Other pairs are incorrect: the Sarangi is a bowed instrument, not a flute, and the Morchang is a metal harp.

110. (4) Bhapang
'Sushir Vadya' refers to wind instruments like the bankia, pungi, and satara, which produce sound through air. The Bhapang, however, is a 'Tat Vadya' or string instrument. It is a single-stringed percussion-plucked instrument often used in the Mewat region. The player varies the tension of the string while plucking it, creating a unique sound distinct from aerophones.

111. (1) A bowed instrument with sympathetic strings for Langas.
The Sindhi Sarangi is a sophisticated bowed string instrument with several sympathetic strings that create a rich, resonant echo. It is the primary melodic instrument for the Langa community of western Rajasthan. Its construction and the complexity of its playing technique allow it to mirror the nuances of the human voice, making it essential for the Langas' intricate musical repertoire.

112. (2) Rawanhattha
The Rawanhattha is a string instrument, whereas the dholak, nagada, and chang are all percussion instruments that produce sound through a struck membrane. This difference in the fundamental method of sound production makes the Rawanhattha the odd one out in this group, highlighting the distinction between chordophones and membranophones in the diverse folk music traditions of Rajasthan.

113. (2) Phad (Scroll painting)
The traditional narrative singing of the Bhopa and Bhopi is inextricably linked to the 'Phad', which is a large painted cloth scroll. This scroll serves as a portable temple and a visual aid, depicting the various life events and miracles of folk deities. The performance is a unique synthesis of visual storytelling and oral epic tradition in Rajasthan.

Downloaded from www.pdf.tube

9. In which language was the famous epic Prithviraj Raso composed by Chand Bardai?
(1) Pure Dingal
(2) Mewari
(3) Pingal
(4) Sanskrit
(5) Question not attempted

10. Consider the following statements regarding the Mewari dialect:
I. It is predominantly spoken in Udaipur, Bhilwara, and Chittorgarh districts.
II. Maharana Kumbha's literary plays frequently utilized this dialect.
III. It has no sub-dialects and remains completely homogenous across the Mewar region.
Which of the combinations given below is correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

11. The historical text 'Veli Krisan Rukamani ri' was authored by which of the following personalities?
(1) Dursa Ahada
(2) Surya Mall Misran
(3) Bankidas
(4) Prithviraj Rathore
(5) Question not attempted

12. Consider the following statements about the Dhundhari dialect:
I. It is spoken mainly in the Jaipur, Dausa, and Tonk regions.
II. The literary compositions of the Dadu Panth are largely written in this dialect.
III. It is locally known as Jharshahi.
IV. It has heavy phonetic influences from the Sindhi language.
Which of the following combinations of statements is incorrect?
(1) I and II only
(2) III and IV only
(3) IV only
(4) II, III and IV
(5) Question not attempted

13. Which poetic form in Bardic literature specifically laments the death of a brave warrior or patron?
(1) Khyat
(2) Vata
(3) Marsiya
(4) Davavet
(5) Question not attempted

14. Which early Jain text is considered the first literary work in the Old Western Rajasthani (Maru-Gurjar) language?
(1) Kuvalayamala
(2) Kanhadade Prabandh
(3) Achaldas Khichi Ri Vachnika
(4) Bharateshwar Bahubali Ghora
(5) Question not attempted

15. Match List-I with List-II and select the correct answer.
List-I: (Dialect)
A. Hadoti
B. Shekhawati
C. Vagadi
D. Malvi
List-II: (Region of prominence)
i. Sikar, Jhunjhunu
ii. Pratapgarh, Jhalawar
iii. Dungarpur, Banswara
iv. Kota, Bundi
(1) A-iv, B-i, C-iii, D-ii
(2) A-i, B-iv, C-ii, D-iii
(3) A-iv, B-iii, C-i, D-ii
(4) A-ii, B-i, C-iii, D-iv
(5) Question not attempted

16. In which of the following texts is the term 'Maru Bhasha' first historically mentioned to describe the language of western Rajasthan?
(1) Padmavat
(2) Kuvalayamala
(3) Veli Krisan Rukamani ri
(4) Prithviraj Raso
(5) Question not attempted

17. The primary language used by Sant Dadu Dayal and his disciples for their spiritual dohas and padas was:
(1) Standard Marwari used in Jodhpur
(2) Sadhu Bhasha (mixed with Dhundhari)
(3) Pure Mewari used in Udaipur

NODIA

66. (1) Both A and R are true and R is the correct explanation of A.
The Shekhawati and Kuchamani Khyals are distinct in their presentation and musicality because they developed as regional 'Gharanas' or schools of performance. These localized styles were tailored to suit the specific linguistic nuances and cultural tastes of their local audiences. This regional evolution ensured that the folk drama remained relevant and popular across different parts of Rajasthan through diverse interpretations.

67. (1) A-ii, B-i, C-iv, D-iii
Different styles of Khyal are associated with specific founders and regions. Lacchiram is the renowned founder of the Kuchamani Khyal, while Nanu Ram pioneered the Shekhawati Khyal. Hela Shayar is the name behind the Hela Khyal of the Dausa region, and Nawab Alibakhsh is credited with developing the Alibakhshi Khyal in Alwar. These individuals were instrumental in formalizing these traditions.

68. (4) The male actors play the female roles as well.
A distinguishing feature of the Kuchamani Khyal is that it is traditionally an all-male performance where men play both male and female roles. The style is known for its folk-based music, simple language, and high-pitched singing suitable for open-air performances. Unlike courtly dramas, it was designed for the masses and relied on the versatility of its actors to portray characters.

69. (3) Both Statement I and Statement II are correct
Hela Khyal, prominent in the Lalsot and Dausa areas, is unique for its use of a massive kettledrum called the 'Bambat' or 'Naubat' to announce the performance. The tradition gets its name from the 'Hela', a long, resonant cry or call used by the performers at the start to gather an audience. These elements make Hela Khyal a distinct tradition.

70. (1) I, II, and III
Alibakhshi Khyal originated in the Alwar region under the patronage of Nawab Alibakhsh, who was himself a talented artist. The form is known for blending the local Ahirwati dialect with elements of Hindustani classical music. While it depicts various historical and legendary stories, it does not focus on British colonial officers; instead, it remains rooted in local folk narratives.

71. (4) Sitar
Traditional Rajasthani Khyal performances rely on loud and rhythmic instruments to support open-air singing. Common accompaniments include the nagada (kettledrum), dholak, and harmonium, which provide the necessary volume and tempo. The sitar, being a delicate classical string instrument, is not conventionally used in these folk dramas, as it lacks the projection required for the vigorous and loud nature of Khyal.

72. (1) Shekhawati Khyal
Chirawa, located in the Jhunjhunu district, is historically significant as the center for the evolution of the Shekhawati Khyal. This style, pioneered by artists like Nanu Ram and furthered by Dulaya Rana, is known for its poetic richness and its use of the local dialect. It remains one of the most popular and culturally influential styles of folk theatre in the region.

73. (3) Bikaner and Jaisalmer
The Rammat folk theatre tradition is deeply rooted in the cultural history of the Bikaner and Jaisalmer regions of Rajasthan. It emerged as a communal form of artistic expression, particularly during the Holi festival. These cities have nurtured the 'Pata' culture, where performances are held on raised wooden platforms in public squares, making Rammat an essential part of local heritage.

74. (3) V only
Rammat is a communal and participatory folk drama, not a solo performance. It involves a group of 'Khelars' who interact with each other and often with the audience. Performances are held on wooden 'Patas', typically start with hymns to Ramdevji, and cover historical or legendary themes. The idea of it being a solo act contradicts its fundamental nature.

75. (4) Rammat
The description of a play staged on a wooden 'Pata' in Bikaner, featuring poetic dialogues and instruments like the Nagada and Dholak during Holi, clearly identifies the Rammat tradition. This specific setup, known as 'Pata Sanskriti', is a

Click Here to Buy book on Amazon

iv. Muhnot Nainsi
(1) A-ii, B-iv, C-iii, D-i
(2) A-iv, B-ii, C-i, D-iii
(3) A-ii, B-i, C-iv, D-iii
(4) A-iii, B-iv, C-ii, D-i
(5) Question not attempted

26. Which of the following linguistic areas forms the transition zone between the Rajasthani and Gujarati languages?
(1) Vagad region
(2) Shekhawati region
(3) Hadoti region
(4) Mewat region
(5) Question not attempted

27. The famous scholar who termed the Marwari language as 'Dingal' in his work 'Pingal Shiromani' was:
(1) Dursa Ahada
(2) Bankidas
(3) L.P. Tessitori
(4) Kushallabh
(5) Question not attempted

28. Arrange the following historical texts of early Rajasthani literature in chronological order of their historical timeline of subjects:
I. Prithviraj Raso
II. Kanhadade Prabandh
III. Veli Krisan Rukamani ri
IV. Vansh Bhaskar
Select the correct order from the options given below:
(1) II, I, III, IV
(2) I, II, III, IV
(3) II, III, I, IV
(4) I, III, II, IV
(5) Question not attempted

29. Which famous Rajasthani author's work 'Batan ri Phulwari' is an extensive collection of traditional folk tales?
(1) Kanhaiyalal Sethia
(2) Meghraj Mukul
(3) Vijaydan Detha
(4) Satya Prakash Joshi
(5) Question not attempted

30. Consider the following statements regarding the Hadoti dialect:
I. It has grammatical structures closely resembling Gujarati.
II. Surya Mall Misran composed most of his works in this dialect.
III. It is widely spoken in Kota, Bundi, Baran, and Jhalawar.
Which of the combinations given below is correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

31. The term 'Apabhramsha' in the context of the evolution of the Rajasthani language refers to:
(1) The corrupt or transitional stage of Prakrit languages.
(2) A pure classical form of Sanskrit.
(3) The modern script used to write Rajasthani.
(4) The poetic meter used by Jain monks.
(5) Question not attempted

32. Consider the following dialects of Rajasthan:
I. Thali
II. Dhatki
III. Khairadi
IV. Ahirwati
Which of the following combinations includes the recognized sub-dialects of Marwari?
(1) I, II and III
(2) II, III and IV
(3) I and IV only
(4) I, II, III and IV
(5) Question not attempted

33. The 'Soratha' metre is most effectively and naturally expressed in which of the following dialects?
(1) Pingal
(2) Dingal
(3) Braj
(4) Malvi
(5) Question not attempted

34. What is the fundamental characteristic of 'Bardic Literature' in Rajasthan?
(1) Chronicles of the valor and lineage of Rajput rulers.
(2) Philosophical treatises composed by various ascetics.

Downloaded from www.pdf.tube

(3) Translations of major Sanskrit epics into local prose.
(4) Documentation of agricultural traditions of folk tribes.
(5) Question not attempted

35. Match List-I with List-II and select the correct answer.
List-I: (Modern Rajasthani Work)
A. Radha
B. Pithal and Pathal
C. Pagphero
D. Bol Bharmali
List-II: (Author)
i. Kanhaiyalal Sethia
ii. Satya Prakash Joshi
iii. Mani Madhukar
iv. Mani Bhaskar
(1) A-ii, B-i, C-iii, D-ii
(2) A-ii, B-i, C-iii, D-iv
(3) A-ii, B-i, C-iv, D-iii
(4) A-i, B-ii, C-iii, D-iv
(5) Question not attempted

36. Jain literature in early Rajasthan primarily flourished in the form of:
(1) Khyat and Vata
(2) Marsiya and Jhulna
(3) Veli and Davavet
(4) Ras, Phagu, and Charchari
(5) Question not attempted

37. Which among the following is a composition by Sant Jambhoji?
(1) Anbhai Vani
(2) Kondas
(3) Sabad Vani
(4) Simbhudada
(5) Question not attempted

38. Consider the following prominent figures related to the Bhakti movement in Rajasthan:
I. Dadu Dayal
II. Ram Charan
III. Meera Bai
IV. Laldas
V. Jasnath
Which of the following combinations correctly identifies the prominent 'Saguna' Bhakti saint among the options?
(1) I and II only
(2) III only
(3) I, IV and V
(4) III and V only
(5) Question not attempted

39. Which of the following is an example of purely historical prose (Khyat) in Rajasthani literature?
(1) Achaldas Khichi ri Vachnika
(2) Bisaldev Raso
(3) Dhola Maru ra Duha
(4) Nainsi ri Khyat
(5) Question not attempted

40. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): Prithviraj Rathore's 'Veli Krisan Rukamani ri' is acclaimed as the 'Fifth Veda' and 'Nineteenth Purana'.
Reason (R): It was written as a pure historical chronicle of the Rathore dynasty's victories against the Mughals.
Select the correct answer from the codes given below:
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

41. Meera Bai's devotion is characterized primarily by which type of Bhakti?
(1) Dasya Bhava
(2) Sakhya Bhava
(3) Madhurya Bhava (Kanta Bhava)
(4) Vatsalya Bhava
(5) Question not attempted

42. Choose the correct sequential order of the prominent early Rajasthani poetic traditions based on their chronological emergence:
(1) Jain Ras tradition - Charan Raso tradition - Sant Sahitya tradition
(2) Charan Raso tradition - Sant Sahitya tradition - Jain Ras tradition
(3) Sant Sahitya tradition - Jain Ras tradition - Charan Raso tradition
(4) Jain Ras tradition - Sant Sahitya tradition - Charan Raso tradition
(5) Question not attempted

NODIA

43. Which of the following is NOT a recognized characteristic of Rajasthani folk tales (Batan)?
(1) They are predominantly oral traditions passed through generations.
(2) They often feature supernatural elements and moral lessons.
(3) They document the socio-cultural life of rural Rajasthan.
(4) They are composed exclusively in rigid Sanskrit meters.
(5) Question not attempted

44. The campaign for the inclusion of Rajasthani in the 8th Schedule of the Constitution relies primarily on which argument?
(1) Direct linguistic descendant of modern Standard Hindi.
(2) Distinct linguistic identity and rich literary heritage.
(3) Status as the official language of the medieval courts.
(4) Usage by the majority population across North India.
(5) Question not attempted

45. Match List-I with List-II and select the correct answer.
List-I: (Text)
A. Dayaldas ri Khyat
B. Dhola Maru ra Duha
C. Kanhadade Prabandh
D. Rao Jaitsi ro Chhand
List-II: (Literary Form)
i. Historical prose detailing lineage
ii. Heroic historical poetry (Prabandh Kavya)
iii. Folk romantic poetry
iv. Versified historical text detailing a specific battle
(1) A-i, B-iii, C-ii, D-iv
(2) A-i, B-ii, C-iii, D-iv
(3) A-ii, B-i, C-iv, D-iii
(4) A-iv, B-iii, C-ii, D-i
(5) Question not attempted

46. The dialect recognized as the standard form of the Rajasthani language due to its extensive literary heritage is:
(1) Mewari
(2) Dhundhari
(3) Malvi
(4) Marwari
(5) Question not attempted

47. Who is the author of 'Kanak Sundar', considered the first modern novel in the Rajasthani language?
(1) Shiv Chandra Bhartiya
(2) Sitaram Lalas
(3) Vijaydan Detha
(4) Chandra Singh Birkali
(5) Question not attempted

48. Arrange the following dialects geographically from West to East across Rajasthan:
I. Marwari
II. Dhundhari
III. Braj Bhasha influence area
IV. Mewari
Select the correct geographical order from the options given below:
(1) I, IV, II, III
(2) I, II, IV, III
(3) IV, I, II, III
(4) I, IV, III, II
(5) Question not attempted

49. What is the defining feature of 'Davavet' in Rajasthani literature?
(1) A poetic form consisting strictly of Doha meter.
(2) A prose-poetry form using rhymed sentences and rhythm.
(3) An instrumental folk song sung by the Manganiyars.
(4) A religious text written exclusively by the Dadu Panth.
(5) Question not attempted

50. Consider the following statements regarding early Rajasthani Jain literature:
I. It heavily utilized the 'Ras' and 'Phagu' poetic styles.
II. Bharateshwar Bahubali Ghora is an early example of this tradition.
III. It avoided secular or moral topics, focusing only on ascetic rituals.
Which of the combinations given below is correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III

Click Here to Buy book on Amazon

(5) Question not attempted

51. The Sahitya Akademi recognized Rajasthani as an independent literary language in which year, thereby paving the way for annual awards?
(1) 1956
(2) 1982
(3) 1974
(4) 1991
(5) Question not attempted

52. Consider the following modern literary works of Rajasthan:
I. Hivaan ro Hans
II. Minjhar
III. Sabad
IV. Leeltans
Which of the following combinations identifies the poetic works authored by Kanhaiyalal Sethia?
(1) I and II only
(2) II, III and IV
(3) II and IV only
(4) I, II, III and IV
(5) Question not attempted

53. Which of the following texts provides the detailed historical account and grammar of the Rajasthani language, earning its author the title of 'Panini of Rajasthani'?
(1) Vansh Bhaskar by Surya Mall Misran
(2) Nainsi ri Khyat by Muhnot Nainsi
(3) Rajasthani Sabad Kosh by Sitaram Lalas
(4) Kuvalayamala by Udyotan Suri
(5) Question not attempted

54. The 'Nirguna' stream of Bhakti literature in Rajasthan is best represented by the writings of:
(1) Meera Bai
(2) Dadu Dayal
(3) Bhakt Kavi Durlabh
(4) Gavari Bai
(5) Question not attempted

55. Match List-I with List-II and select the correct answer.
List-I: (Sant Poet)
A. Jambhoji
B. Jasnathji
C. Haridasji
D. Charan Dasji
List-II: (Principal Composition/Vani)
i. Mantra Rajprakash
ii. Brahma Gyan Sagar
iii. Sabad Vani
iv. Kondas
(1) A-iii, B-iv, C-i, D-ii
(2) A-iv, B-iii, C-i, D-ii
(3) A-iii, B-iv, C-ii, D-i
(4) A-i, B-ii, C-iii, D-iv
(5) Question not attempted

NODIA

56. Which of the following dialects is characterized by the prominent use of the letter 'chha' (छ) as an auxiliary verb, similar to Gujarati?
(1) Dhundhari
(2) Marwari
(3) Malvi
(4) Ahirwati
(5) Question not attempted

57. The prominent early Rajasthani text 'Achaldas Khichi ri Vachnika' was composed by:
(1) Kavi Kallol
(2) Shridhar Vyas
(3) Shivdas Gadan
(4) Padmanabh
(5) Question not attempted

58. Consider the following regions of Rajasthan:
I. Kota
II. Bundi
III. Baran
IV. Jhalawar
V. Tonk
Which combination of the above correctly outlines the primary geographic spread of the Hadoti dialect?
(1) I, II, III and IV
(2) I, II and V
(3) III, IV and V
(4) I, III, IV and V
(5) Question not attempted

59. The 'Khyal' form in Rajasthani folk literature essentially denotes:
(1) Devotional singing performed in local temples.
(2) A prose narrative praising a king's lineage.
(3) A large collection of local idioms and proverbs.
(4) Folk musical theatre depicting various

stories.
(5) Question not attempted

60. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): The 'Veli' format was a highly popular poetic medium in Charan literature.
Reason (R): 'Veli Krisan Rukamani ri' is the only text ever written in the Veli format in Rajasthan.
Select the correct answer from the codes given below:
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

61. Which of the following dialects is widely spoken in the Alwar and Bharatpur region and reflects a strong influence of Braj Bhasha?
(1) Bagdi
(2) Shekhawati
(3) Mewati
(4) Gorwati
(5) Question not attempted

62. In the context of Rajasthani language evolution, the period from the 11th century to the 13th century is generally recognized as:
(1) Modern Rajasthani Phase
(2) Pure Dingal Phase
(3) Middle Rajasthani Phase
(4) Old Western Rajasthani (Maru-Gurjar) Phase
(5) Question not attempted

63. Who among the following was a prominent Charan poet of the 19th century who ignited the spirit of resistance against the British through his work 'Vansh Bhaskar'?
(1) Surya Mall Misran
(2) Bankidas
(3) Dursa Ahada
(4) Shyamaldas
(5) Question not attempted

64. The literary style of 'Pingal' was predominantly nurtured and patronized by the rulers of which region?
(1) Marwar
(2) Jaipur and Bharatpur
(3) Mewar
(4) Jaisalmer
(5) Question not attempted

65. Match List-I with List-II and select the correct answer.
List-I: (Folk Literature Term)
A. Batan
B. Paheli
C. Phad
D. Kahavat
List-II: (Meaning)
i. Painted scroll narrating folk deities' stories
ii. Traditional short story or tale
iii. Riddle
iv. Proverb or saying
(1) A-ii, B-iii, C-i, D-iv
(2) A-i, B-ii, C-iii, D-iv
(3) A-ii, B-i, C-iv, D-iii
(4) A-iv, B-iii, C-ii, D-i
(5) Question not attempted

66. 'Rao Jaitsi ro Chhand', a significant work detailing the victory of Rao Jaitsi of Bikaner over Kamran, was composed by:
(1) Bithu Suja
(2) Suja Ji
(3) Chand Bardai
(4) Jagnik
(5) Question not attempted

67. The Rajasthani language day is celebrated annually on which date?
(1) 14 September
(2) 30 March
(3) 21 February
(4) 1 November
(5) Question not attempted

68. Arrange the following prominent literary scholars of Rajasthan in chronological order of their primary period of activity:
I. Chand Bardai
II. Padmanabh (Author of Kanhadade Prabandh)
III. Muhnot Nainsi
IV. Surya Mall Misran
Select the correct order from the options given below:

Downloaded from www.pdf.tube

103. 'Dholamaru ra Duha' is an example of which type of folk literature?
(1) Devotional (Bhakti) poetry
(2) Heroic (Veer) poetry
(3) Didactic (Niti) poetry
(4) Romantic (Shringar) folk poetry
(5) Question not attempted

104. Which of the following dialects forms the linguistic transition between the Marwari and Dhundhari dialects?
(1) Shekhawati
(2) Ahirwati
(3) Mewati
(4) Bagdi
(5) Question not attempted

105. 'Gajgunrupak', a prominent Dingal text, was authored by:
(1) Gadan Shivdas
(2) Isardas
(3) Keshodas Gadan
(4) Kavi Karnidan
(5) Question not attempted

106. In the context of the official status of the Rajasthani language, the 'Rajasthan Rajbhasha Adhiniyam' (Official Language Act of Rajasthan) was enacted in which year, stipulating Hindi as the official language?
(1) 1956
(2) 1950
(3) 1967
(4) 1972
(5) Question not attempted

107. Which early Rajasthani text was composed by Shridhar Vyas?
(1) Khuman Raso
(2) Pabu Prakash
(3) Veli Krisan Rukamani ri
(4) Ranmall Chhand
(5) Question not attempted

108. The 'Mewati' dialect, spoken in the Alwar-Bharatpur region, heavily incorporates elements of which neighboring linguistic tradition?
(1) Malvi
(2) Kauravi and Braj
(3) Gujarati
(4) Sindhi
(5) Question not attempted

109. Identify the incorrect pair regarding the author and their corresponding text in Rajasthani literature:
(1) Surya Mall Misran - Balvad Vilas
(2) Bankidas - Bankidas ri Khyat
(3) Muhnot Nainsi - Batan ri Phulwari
(4) Kavi Shyamaldas - Vir Vinod
(5) Question not attempted

110. Which famous linguist stated that Dingal was the 'Maru Bhasha' and Pingal was the 'Naga Bhasha'?
(1) George Grierson
(2) Sunitikumar Chatterjee
(3) Purushottam Lal Menariya
(4) L.P. Tessitori
(5) Question not attempted

NODIA

111. The compositions of which female saint of Rajasthan are famously known as 'Padavali'?
(1) Meera Bai
(2) Gavari Bai
(3) Karmati Bai
(4) Rana Bai
(5) Question not attempted

112. The term 'Sajha Sanskriti' in Rajasthani literature often refers to the syncretic tradition prominently visible in the works of:
(1) Charans
(2) Nirguna and Saguna Sants
(3) Jain Monks
(4) Modern novelists
(5) Question not attempted

113. Which of the following best describes the 'Pavadia' in Rajasthani folk literature?
(1) Folk songs sung by women during festivals.
(2) Heroic folk ballads recounting brave deeds.
(3) Traditional riddles asked during weddings.
(4) Prose chronicles of various royal events.
(5) Question not attempted

114. The first comprehensive grammar of the Rajasthani language, 'MacDougall's Grammar', was based primarily on which dialect?
(1) Marwari
(2) Mewari
(3) Hadoti

77. Which dialect is commonly spoken in the regions of Kishangarh, Ajmer, and Merwara?
(1) Mewari of the southern region
(2) Gorwati of the central plains
(3) Dhundhari dialect (Ajmeri form)
(4) Hadoti of the eastern plateau
(5) Question not attempted

78. Consider the following prominent Rajasthani scholars and linguists:
I. Sitaram Lalas
II. L.P. Tessitori
III. Motilal Menariya
IV. George Grierson
V. K.L. Kamal
Which combination identifies scholars who compiled extensive lexicons or structural grammars specifically for Rajasthani dialects?
(1) I, II and III
(2) I, III and IV
(3) I, II, III and IV
(4) II, IV and V
(5) Question not attempted

79. The text 'Rukmani Haran' was composed by which of the following authors?
(1) Sayaji Jhula
(2) Prithviraj Rathore
(3) Isardas
(4) Dursa Ahada
(5) Question not attempted

80. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): The dialect spoken in the southern part of Rajasthan, specifically Vagadi, shows significant linguistic affinity with Gujarati.
Reason (R): Vagad region shares a contiguous geographical and cultural border with Gujarat, facilitating linguistic exchange.
Select the correct answer from the codes given below:
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

81. Which dialect of Rajasthani is known for its harsh phonetic tones and is spoken in the desert tracts of Jaisalmer and Barmer?
(1) Malvi
(2) Thali
(3) Ahirwati
(4) Hadoti
(5) Question not attempted

82. The 'Gavari' folk drama, which is deeply associated with the oral literature of the Bhil tribe, is predominantly performed in which region?
(1) Mewar
(2) Marwar
(3) Shekhawati
(4) Dhundhar
(5) Question not attempted

83. The composition 'Hala Jhala ri Kundaliya', an excellent example of heroic Dingal poetry, was written by:
(1) Prithviraj Rathore
(2) Bankidas
(3) Kavi Isardas
(4) Surya Mall Misran
(5) Question not attempted

84. Which institution publishes the prestigious Rajasthani literary magazine 'Jagti Jot'?
(1) Rajasthan Sahitya Akademi, Udaipur
(2) Rajasthan Sangeet Natak Akademi, Jodhpur
(3) Maulana Abul Kalam Azad Arabic Persian Research Institute, Tonk
(4) Rajasthan Bhasha Sahitya evam Sanskriti Academy, Bikaner
(5) Question not attempted

85. Match List-I with List-II and select the correct answer.
List-I: (Bhakti Saint)
A. Meera Bai
B. Dadu Dayal
C. Charandas
D. Mavji
List-II: (Literary Region/Dialect predominant in their works)
i. Dhundhari/Sadhu Bhasha
ii. Mewati
iii. Vagadi
iv. Marwari/Mewari/Braj mix

Click Here to Buy book on Amazon

(1) A-iv, B-i, C-ii, D-iii
(2) A-i, B-ii, C-iii, D-iv
(3) A-iv, B-iii, C-ii, D-i
(4) A-ii, B-i, C-iv, D-iii
(5) Question not attempted

86. The famous Rajasthani folk tale format 'Vata' differs from 'Khyat' primarily because:
(1) Vata is purely poetic in nature, while Khyat consists of strict prose accounts.
(2) Vata focuses on storytelling, while Khyat is formal historical documentation.
(3) Vata is written primarily by Jain monks, while Khyat is composed by Charans.
(4) Vata is found only in the Dingal style, while Khyat is written only in Pingal.
(5) Question not attempted

87. Who is the author of 'Senaani', the famous Rajasthani poem based on the sacrifice of Hada Rani?
(1) Kanhaiyalal Sethia
(2) Narayan Singh Bhati
(3) Satya Prakash Joshi
(4) Meghraj Mukul
(5) Question not attempted

88. The linguistic features of the Ahirwati dialect serve as a bridge between which two linguistic regions?
(1) Mewati and Haryanvi
(2) Rajasthani and Gujarati
(3) Marwari and Sindhi
(4) Hadoti and Malvi
(5) Question not attempted

89. 'Bankidas ri Khyat' is an essential source for studying the history of which erstwhile Rajputana state?
(1) Mewar
(2) Jaipur
(3) Marwar (Jodhpur)
(4) Bikaner
(5) Question not attempted

90. Consider the following statements regarding the inclusion of the Rajasthani language in the 8th Schedule of the Indian Constitution:
I. The Rajasthan State Legislative Assembly passed a unanimous resolution for its inclusion in 2003.
II. The Sitakant Mohapatra Committee recommended the inclusion of Rajasthani in the 8th Schedule.
III. Rajasthani has already been granted the status of the second official language of the Union government.
Which of the combinations given below is correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

91. Which of the following is NOT an attribute of the Dingal poetic tradition?
(1) Use of archaic vocabulary specific to the warrior class.
(2) Emphasis on heroic sentiments (Veer Rasa).
(3) Patronage by Rajput courts.
(4) Exclusive use of Persian meters and vocabulary.
(5) Question not attempted

NODIA

92. Consider the following literary texts:
I. Kanhadade Prabandh
II. Khuman Raso
III. Veli Krisan Rukamani ri
IV. Prithviraj Raso
Which of the following combinations identifies texts predominantly written in the Pingal style?
(1) I and II only
(2) II and IV only
(3) III and IV only
(4) II, III and IV
(5) Question not attempted

93. In which text did poet Dursa Ahada praise Maharana Pratap for his unyielding resistance against the Mughals?
(1) Veli Krisan Rukamani ri
(2) Vansh Bhaskar
(3) Virud Chhatari
(4) Kanhadade Prabandh
(5) Question not attempted

94. The early Rajasthani literature can be broadly classified into how many primary traditions based on socio-religious origins?
(1) Two (Charan and Jain)
(2) Three (Jain, Charan, and Sant)

(3) Five (Jain, Charan, Sant, Folk, and Courtly Prose)
(4) Four (Jain, Charan, Sant, and Folk)
(5) Question not attempted

95. Match List-I with List-II and select the correct answer.
List-I: (Award)
A. Surya Mall Misran Puraskar
B. Meera Puraskar
C. Bihari Puraskar
D. Sahitya Akademi Award
List-II: (Institution)
i. Rajasthan Sahitya Akademi, Udaipur
ii. Rajasthan Bhasha Sahitya Academy, Bikaner
iii. K.K. Birla Foundation
iv. Sahitya Akademi, New Delhi
(1) A-ii, B-i, C-iii, D-iv
(2) A-i, B-ii, C-iii, D-iv
(3) A-ii, B-iii, C-i, D-iv
(4) A-i, B-iii, C-ii, D-iv
(5) Question not attempted

96. Who composed the prominent Sant literature work 'Anbhai Vani'?
(1) Sant Dadu Dayal
(2) Sant Ram Charan
(3) Sant Laldas
(4) Sant Haridas
(5) Question not attempted

97. The term 'Pingal' represents the fusion of the dialect of eastern Rajasthan with which major language?
(1) Awadhi
(2) Braj Bhasha
(3) Bhojpuri
(4) Maithili
(5) Question not attempted

98. Consider the following modern literary figures of Rajasthan:
I. Sitaram Lalas
II. Kanhaiyalal Sethia
III. Vijaydan Detha
IV. Chandra Singh Birkali
V. Satya Prakash Joshi
Which combination identifies writers primarily known for their contributions to modern Rajasthani poetry?
(1) I, II and III
(2) II, IV and V
(3) I, III and V
(4) II, III and IV
(5) Question not attempted

NQDIA

99. The sub-dialect 'Torbati' belongs to which major dialect of Rajasthan?
(1) Mewari
(2) Marwari
(3) Dhundhari
(4) Hadoti
(5) Question not attempted

100. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): The 'Ras' tradition of early Rajasthani literature was fundamentally focused on martial heroism.
Reason (R): 'Ras' literature was predominantly authored by Jain monks to propagate religious teachings, whereas the 'Raso' tradition focused on martial heroism.
Select the correct answer from the codes given below:
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

101. Which historical text gives a comprehensive socio-economic picture of Rajasthan, detailing land revenue, crops, and rainfall records of the 17th century?
(1) Veli Krisan Rukamani ri
(2) Nainsi ri Khyat
(3) Marwar ra Pargana ri Vigat
(4) Kanhadade Prabandh
(5) Question not attempted

102. The story of 'Rao Jaitsi ro Chhand' highlights the military conflict between Rao Jaitsi and which Mughal prince?
(1) Humayun
(2) Kamran
(3) Askari
(4) Hindal
(5) Question not attempted

(1) I, II, III, IV
(2) II, I, IV, III
(3) I, III, II, IV
(4) II, III, I, IV
(5) Question not attempted

69. 'Dhola Maru ra Duha', one of the most famous romantic epics of Rajasthani literature, was originally composed by:
(1) Kushallabh
(2) Jayanak
(3) Kavi Kallol
(4) Jodhraj
(5) Question not attempted

70. Consider the following statements about early Rajasthani literature:
I. The Raso literature was completely devoid of historical facts and was purely mythological.
II. Prithviraj Raso is considered an epic of the Pingal tradition.
III. Bisaldev Raso is primarily a romantic text rather than a purely heroic one.
Which of the combinations given below is correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

71. Which text is often referred to as the 'Gazetteer of Rajputana' due to its detailed demographic and geographical documentation?
(1) Dayaldas ri Khyat
(2) Vansh Bhaskar
(3) Prithviraj Raso
(4) Marwar ra Pargana ri Vigat
(5) Question not attempted

72. Consider the following modern literary magazines of Rajasthan:
I. Jagti Jot
II. Maruvani
III. Parampara
IV. Sujas
Which of the following combinations includes magazines primarily focused on promoting Rajasthani language and literature research?
(1) I and IV only
(2) I, II and III
(3) II and IV only
(4) III and IV only
(5) Question not attempted

73. The composition 'Narsi ro Mahero', associated with the life of Narsi Mehta, was written under the direction of Meera Bai by:
(1) Raidas
(2) Jiva Goswami
(3) Ratna Khatī
(4) Pundarik Vitthal
(5) Question not attempted

74. Which of the following scholars strongly rejected the notion that Rajasthani is a sub-branch of Hindi, arguing for its independent status alongside Gujarati?
(1) Sunitikumar Chatterjee
(2) K.M. Munshi
(3) Ramchandra Shukla
(4) L.P. Tessitori
(5) Question not attempted

75. Match List-I with List-II and select the correct answer.
List-I: (Composition)
A. Marsiya
B. Jhulna
C. Vachnika
D. Pawada
List-II: (Theme/Context)
i. A poetic meter expressing heroism and martial valor
ii. Rhymed prose-poetry describing historical battles
iii. Poetic lamentation upon the death of a hero
iv. Folk heroic ballad or poetry
(1) A-iii, B-i, C-ii, D-iv
(2) A-i, B-ii, C-iii, D-iv
(3) A-iii, B-iv, C-ii, D-i
(4) A-ii, B-i, C-iv, D-iii
(5) Question not attempted

76. The famous Rajasthani poem 'Badli' is considered one of the first works of modern Rajasthani poetry. It was authored by:
(1) Kanhaiyalal Sethia
(2) Chandra Singh Birkali
(3) Narayan Singh Bhati
(4) Meghraj Mukul
(5) Question not attempted

Downloaded from www.pdf.tube

(4) Dhundhari
(5) Question not attempted

115. Which of the following is an exception to the predominantly martial and historical themes of Charan literature?
(1) Nainsi ri Khyat
(2) Rao Jaitsi ro Chhand
(3) Veli Krisan Rukamani ri
(4) Raj Rupak
(5) Question not attempted

116. The text 'Ratan Raso', which details the battle between Ratan Singh of Ratlam and Aurangzeb, was written by:
(1) Jagnik
(2) Dayaldas
(3) Nalpati Nalha
(4) Kumbhkaran
(5) Question not attempted

117. Which of the following texts is considered a seminal work in highlighting the agrarian issues and rural life in modern Rajasthani literature?
(1) Badli by Chandra Singh
(2) Leeltans by Kanhaiyalal Sethia
(3) Abhe Patki by Shrilal Joshi
(4) Radha by Satya Prakash Joshi
(5) Question not attempted

118. Which classical text written by poet Jayanak in the 12th century, though primarily in Sanskrit, reflects the early cultural and linguistic milieu of Rajasthan during the Chauhan period?
(1) Prithviraj Raso
(2) Prithviraj Vijaya
(3) Hammir Mahakavya
(4) Surjan Charitra
(5) Question not attempted

119. Sant Mavji, whose compositions are compiled in the text 'Chopda', primarily composed his works in which dialect?
(1) Marwari
(2) Mewati
(3) Malvi
(4) Vagadi
(5) Question not attempted

120. Which prominent Rajasthani scholar was awarded the Padma Shri for his monumental work 'Rajasthani Sabad Kosh', containing over two lakh words?
(1) Sitaram Lalas for 'Rajasthani Sabad Kosh'.
(2) Vijaydan Detha for his various folk tales.
(3) Kanhaiyalal Sethia for his modern poetry.
(4) Komal Kothari for his work on folk music.
(5) Question not attempted

www.nodia.in

NODIA

that Rajasthani is not a sub-branch of Hindi but a distinct linguistic entity that evolved alongside Gujarati from a common ancestor. His scholarly support was instrumental in providing a scientific basis for the movement seeking national recognition for Rajasthani as a separate language.

75. (1) A-iii, B-i, C-ii, D-iv
Rajasthani literature employs various forms to convey specific themes. Marsiya is used for mourning heroes, and Jhulna is a rhythmic meter for heroic poetry. Vachnika is a rhymed prose-poetry form used for historical battle accounts, while Pawada refers to heroic folk ballads. These varied forms allow poets to capture the nuances of grief, valor, and history, enriching the region's diverse literary landscape.

76. (2) Chandra Singh Birkali
Chandra Singh Birkali authored the famous poem Badli, which is considered a foundational work of modern Rajasthani poetry. Published in the early 20th century, it describes the arrival of clouds in the desert with great sensitivity and aesthetic beauty. This work signaled a departure from traditional courtly themes, focusing instead on the natural landscape and the everyday experiences of the people.

77. (3) Dhundhari dialect (Ajmeri form)
The region of Kishangarh, Ajmer, and Merwara primarily uses a variation of the Dhundhari dialect, often referred to as Ajmeri. This form of speech acts as a bridge between the western Marwari and eastern Dhundhari linguistic zones. It incorporates local vocabulary and phonetic patterns unique to central Rajasthan. Its usage reflects the historical administrative and cultural importance of Ajmer as a regional hub.

78. (3) I, II, III and IV
Several scholars made monumental contributions to documenting the structure of Rajasthani. Sitaram Lalas compiled a massive dictionary, while L.P. Tessitori conducted extensive linguistic research on early texts. Motilal Menariya and George Grierson provided systematic classifications and grammatical frameworks for various dialects. Their collective efforts transformed the study of Rajasthani into a well-documented academic field with a clear structural identity.

79. (1) Sayaji Jhula
Rukmani Haran was composed by Sayaji Jhula, a noted poet of the medieval period. This work narratively depicts the abduction and marriage of Rukmini by Lord Krishna. Written in a refined poetic style, it highlights the devotional themes prevalent in that era. Sayaji Jhula's contribution is part of a broader tradition of religious and mythological storytelling that flourished in the Rajasthani language.

80. (1) Both A and R are true and R is the correct explanation of A.
The Vagadi dialect spoken in southern Rajasthan shows a significant linguistic affinity with Gujarati. This similarity exists because the Vagad region shares a contiguous geographical and cultural border with Gujarat. Long-standing social interactions, trade, and migration between these areas facilitated a deep linguistic exchange. Consequently, Vagadi incorporates many grammatical structures and vocabulary terms that are common to both linguistic traditions.

81. (2) Thali
Thali is a sub-dialect of Marwari spoken in the sandy desert tracts of Jaisalmer, Barmer, and parts of Bikaner. It is characterized by harsh phonetic tones and specific vowel shifts adapted to the local environment. The vocabulary of Thali often includes unique terms related to desert life, camels, and water conservation, reflecting the specialized knowledge of the inhabitants of the arid region.

82. (1) Mewar
Gavari is a unique folk drama associated with the Bhil tribe, predominantly performed in the Mewar region of southern Rajasthan. It is a ritualistic performance dedicated to the goddess Gauri. The oral literature used in Gavari includes songs, myths, and stories passed down through generations. This tradition is a vital part of the tribal cultural heritage, reflecting their religious beliefs and social structures.

83. (3) Kavi Isardas
Kavi Isardas authored Hala Jhala ri Kundaliya, which is regarded as a masterpiece of heroic

Click Here to Buy book on Amazon

9. (3) Pingal
Prithviraj Raso, the legendary epic composed by Chand Bardai, is written in the Pingal style. This literary form combines early Rajasthani elements with Braj Bhasha, making it suitable for heroic and romantic narratives. As one of the earliest major works of northern India, it established the structural norms for Bhat poetry and remains a cornerstone of regional literature.

10. (1) I and II only
Mewari is a major dialect spoken across Udaipur, Bhilwara, and Chittorgarh. It possesses a rich literary history, prominently seen in the dramatic works of Maharana Kumbha. While it is a dominant regional form, it is not completely homogenous and includes various sub-dialects. Its evolution is closely linked to the Marwari group but maintains unique phonetic and grammatical identities.

11. (4) Prithviraj Rathore
Prithviraj Rathore, a renowned poet and prince of Bikaner, authored the famous text Veli Krisan Rukamani ri. Written in the Dingal style at Jhalawar fort, this work is considered a masterpiece of Rajasthani literature. It depicts the divine marriage of Krishna and Rukmini. The text is so highly regarded that it is often called the fifth Veda.

12. (3) IV only
Dhundhari is the primary dialect of the Jaipur, Dausa, and Tonk regions, often referred to as Jharshahi. It has a significant literary tradition, particularly in the religious compositions of the Dadu Panth. While it shares features with neighboring dialects, it does not have heavy phonetic influences from Sindhi. Such influences are typically found in the western Marwari sub-dialects.

13. (3) Marsiya
Marsiya is a specific poetic form in Rajasthani bardic literature used to express grief and lamentation. These poems are typically composed following the death of a brave warrior or a patron. They highlight the noble qualities, achievements, and the loss felt by the community. This tradition served to immortalize the virtues of the deceased within the collective memory.

14. (4) Bharateshwar Bahubali Ghora
Bharateshwar Bahubali Ghora is recognized as the earliest literary work in the Old Western Rajasthani or Maru-Gurjar language. Composed by Vajrasen Suri around the 12th century, it belongs to the Jain Ras tradition. This text provides crucial insights into the linguistic transition from Apabhramsha. It remains a foundational document for studying the development of early Rajasthani and Gujarati.

NODIA

15. (1) A-iv, B-i, C-iii, D-ii
Rajasthani dialects are geographically distributed according to historical regional boundaries. Hadoti is primarily spoken in Kota and Bundi, while Shekhawati is prevalent in Sikar and Jhunjhunu. Vagadi is the dominant dialect in Dungarpur and Banswara. Malvi is spoken in the southeastern regions like Pratapgarh and Jhalawar. This distribution reflects the influence of local princely states on linguistic development.

16. (2) Kuvalayamala
The term Maru Bhasha was first used to describe the language of western Rajasthan in the text Kuvalayamala. Authored by Udyotan Suri in 778 AD, this work provides a list of eighteen regional languages. It serves as historical evidence for the early recognition of a distinct linguistic identity in the Marwar region during the medieval period of Indian history.

17. (2) Sadhu Bhasha (mixed with Dhundhari)
Sant Dadu Dayal and his followers used a linguistic form known as Sadhu Bhasha for their spiritual teachings. This medium was a blend of Dhundhari, which was the local dialect of the Jaipur region, with elements of Hindi and Khariboli. This accessible language helped in the wide dissemination of their devotional messages among the common people of eastern Rajasthan.

18. (1) I, IV and V
Rajasthani literature encompasses diverse prose and poetic forms. Khyat refers to historical chronicles documenting royal lineages, while Vata consists of traditional stories and narratives. Davavet is a rhythmic prose-poetry form used for dramatic descriptions. These forms are distinct from Veli and Marsiya, which are essentially poetic meters. Together, they constitute the rich prose heritage of the region's historical records.

37. (3) Sabad Vani
Sant Jambhoji, the founder of the Bishnoi sect, communicated his teachings through Sabad Vani. This collection of verses contains his philosophical thoughts, moral codes, and environmental ethics. The compositions are written in a simple, direct dialect accessible to common people. They emphasize the importance of non-violence, protection of wildlife, and spiritual purity, forming the core scripture for his followers.

38. (2) III only
Among the prominent saints of Rajasthan, Meera Bai is the most famous representative of the Saguna Bhakti tradition. This form of devotion involves worshipping God with specific attributes and forms, particularly Lord Krishna in her case. In contrast, figures like Dadu Dayal and Jasnath belong to the Nirguna tradition, which emphasizes the worship of a formless, attribute-less supreme reality.

39. (4) Nainsi ri Khyat
Nainsi ri Khyat, authored by Muhnot Nainsi, is a premier example of historical prose in Rajasthani literature. It provides a detailed account of various Rajput clans, their territories, and historical events. Unlike poetic rasos or romantic duhas, a Khyat is intended as a formal record. Nainsi's work is so comprehensive and systematic that it remains an essential source for medieval history.

40. (3) A is true but R is false.
Veli Krisan Rukamani ri is indeed celebrated as the fifth Veda and nineteenth Purana due to its immense literary and spiritual value. However, it is not a historical chronicle of the Rathore dynasty's military victories. Instead, it is a devotional and poetic depiction of the marriage between Lord Krishna and Rukmini, written in the refined Dingal style by Prithviraj Rathore.

41. (3) Madhurya Bhava (Kanta Bhava)
Meera Bai's devotion is primarily characterized by Madhurya Bhava, also known as Kanta Bhava. In this form of Bhakti, the devotee views the divine as a beloved or husband. Her poems express intense longing, love, and complete surrender to Lord Krishna. This approach distinguishes her from other saints who might adopt the roles of a servant, friend, or parent.

42. (1) Jain Ras tradition - Charan Raso tradition - Sant Sahitya tradition
The emergence of poetic traditions in Rajasthan followed a specific chronological sequence. The Jain Ras tradition was the earliest, focusing on religious narratives. This was followed by the Charan Raso tradition, which gained prominence during the medieval period with its focus on heroic chronicles. Finally, the Sant Sahitya tradition emerged with the Bhakti movement, emphasizing internal devotion and social equality.

43. (4) They are composed exclusively in rigid Sanskrit meters.
Rajasthani folk tales, or Batan, are characterized by their oral nature, use of supernatural elements, and reflection of socio-cultural life. They are meant for mass entertainment and instruction. Crucially, they are composed in simple, rhythmic vernacular prose or local poetic forms, not in rigid Sanskrit meters. This accessibility allowed them to thrive among the rural population throughout the state's history.

44. (2) Distinct linguistic identity and rich literary heritage.
The primary argument for including Rajasthani in the 8th Schedule is its distinct linguistic identity and extensive literary heritage. Proponents emphasize that it is not a mere dialect of Hindi but an independent language with its own grammar, history, and ancient literature. Its inclusion would provide constitutional recognition, academic support, and better opportunities for cultural preservation at the national level.

45. (1) A-i, B-iii, C-ii, D-iv
Various Rajasthani texts represent different literary genres. Dayaldas ri Khyat is a prose work detailing the Bikaner lineage. Dhola Maru ra Duha is a classic example of folk romantic poetry. Kanhadade Prabandh is a heroic historical epic. Rao Jaitsi ro Chhand is a versified account of a specific battle. This variety demonstrates the language's versatility in handling history, romance, and valor.

46. (4) Marwari
Marwari is recognized as the standard form of the Rajasthani language because of its vast and diverse literary heritage. It served as the basis

Downloaded from www.pdf.tube

28. (2) I, II, III, IV
These historical texts follow a chronological sequence based on their subjects and composition dates. Prithviraj Raso dates to the early medieval period, followed by Kanhadade Prabandh in the 15th century. Veli Krisan Rukamani ri was written in the late 16th century during the Mughal era. Finally, Vansh Bhaskar belongs to the 19th century, reflecting the later period of princely states.

29. (3) Vijaydan Detha
Vijaydan Detha, popularly known as Bijji, authored the monumental work Batan ri Phulwari. This is an extensive fourteen-volume collection of traditional Rajasthani folk tales. Detha's work is celebrated for preserving oral traditions while infusing them with contemporary relevance. His storytelling style has brought international recognition to Rajasthani folk literature, and several of his stories have been adapted into films.

30. (2) II and III only
Hadoti is the principal dialect of the Kota, Bundi, Baran, and Jhalawar districts. It is linguistically a branch of Dhundhari rather than Gujarati. The legendary poet Surya Mall Misran, who was the court poet of Bundi, composed most of his literary works, including Vansh Bhaskar, in this dialect. This established Hadoti as a significant medium for historical and heroic literature.

31. (1) The corrupt or transitional stage of Prakrit languages.
In the context of linguistic evolution, Apabhramsha refers to the transitional stage between Prakrit and modern Indian languages like Rajasthani. The term literally means corrupted or deviated from the standard. It represents the vernacular forms that developed from classical languages. Rajasthani specifically traces its roots back to the Gurjari Apabhramsha, which provided the structural foundation for its early development.

32. (1) I, II and III
Marwari is the most extensive dialect group in Rajasthan, encompassing several recognized sub-dialects. Thali is spoken in the sandy desert regions, Dhatki in the western borders, and Khairadi in parts of Mewar and Hadoti. These sub-forms maintain the core Marwari structure while exhibiting local variations. Ahirwati, however, is a separate dialect group found in the Alwar and Rewari regions.

33. (2) Dingal
The Soratha meter is a traditional poetic form that finds its most natural and effective expression in the Dingal style. This meter is characterized by its specific rhythmic structure and is widely used in heroic and didactic poetry. Its use in Dingal highlights the dialect's phonetic strength and its suitability for the oral recitation of the valorous deeds of warriors.

34. (1) Chronicles of the valor and lineage of Rajput rulers.
Bardic literature in Rajasthan is fundamentally defined by its role in chronicling the valor, genealogy, and history of Rajput rulers. Composed largely by Charans and Bhats, these works include heroic epics, family lineages, and historical accounts. This tradition served both as a record of the past and as a means of inspiring future generations through tales of bravery and honor.

35. (1) A-ii, B-i, C-iii, D-ii
Modern Rajasthani literature features diverse voices and themes. Satya Prakash Joshi authored Radha and Bol Bharmali, focusing on reimagining historical and mythological figures. Kanhaiyalal Sethia is famous for Pithal and Pathal, while Mani Madhukar wrote Pagphero. These works demonstrate the evolution of the language from traditional heroic themes to more complex psychological, social, and aesthetic explorations in the modern era.

36. (4) Ras, Phagu, and Charchari
Early Jain literature in Rajasthan primarily flourished through specific poetic styles like Ras, Phagu, and Charchari. Ras compositions were long narrative poems often centered on religious themes or the lives of Tirthankaras. Phagu poems typically celebrated the spring season and spiritual joy. These forms played a critical role in the development of early Rajasthani and preserved the language's oldest written records.

NODIA

texts provide the spiritual and philosophical foundations for their respective sects, using local dialects to reach a wide audience of devotees.

56. (1) Dhundhari
The Dhundhari dialect, spoken in the Jaipur and eastern regions, is distinguished by the use of the word chha as an auxiliary verb. This linguistic feature is very similar to Gujarati, where a similar sound is used. This specific grammatical trait helps linguists differentiate Dhundhari from Marwari and other dialects. It reflects the deep historical and linguistic connections between different western Indian regions.

57. (3) Shivdas Gadan
Achaldas Khichi ri Vachnika was composed by the poet Shivdas Gadan. This work is a significant piece of early Rajasthani literature, specifically in the Vachnika style, which blends prose and poetry. It provides a vivid historical account of the heroic defense of Gagraun Fort by Achaldas Khichi against the Sultan of Mandu. The text is celebrated for its martial spirit and descriptions.

58. (1) I, II, III and IV
The Hadoti dialect is primarily spoken in the southeastern region of Rajasthan, known historically as the Hadoti tract. This area encompasses the modern districts of Kota, Bundi, Baran, and Jhalawar. The dialect is characterized by its unique phonetic markers and is closely related to Dhundhari. While Tonk is adjacent, it primarily falls under the Dhundhari and Mewati linguistic influence zones.

59. (4) Folk musical theatre depicting various stories.
In Rajasthani folk literature, Khyal refers to a popular form of musical theatre. These performances depict a variety of stories ranging from historical legends and mythological epics to social satires and romantic tales. Performed in open spaces using local dialects, Khyals incorporate song, dance, and dialogue. They have historically been a vital medium for entertainment and the transmission of cultural values.

60. (3) A is true but R is false.
The Veli format was indeed a highly popular and respected poetic medium within the Charan literary tradition, used for various narrative and devotional themes. However, it is incorrect to say that Veli Krisan Rukamani ri is the only text in this format. While it is the most famous example, many other poets utilized the Veli meter for their own literary compositions.

61. (3) Mewati
Mewati is the dialect spoken in the Alwar and Bharatpur regions of northeastern Rajasthan. Due to its geographical location on the border with Uttar Pradesh and Haryana, it reflects a strong influence of Braj Bhasha and Haryanvi. This linguistic blend creates a distinct regional identity. Mewati has its own folk literature and was used by various local saints for their teachings.

62. (4) Old Western Rajasthani (Maru-Gurjar) Phase
The period from the 11th to the 13th century is recognized as the Old Western Rajasthani or Maru-Gurjar phase. During this time, the language began to differentiate itself from Apabhramsha. It served as a common ancestor for both modern Rajasthani and Gujarati. This era saw the production of early Jain Ras literature, which provides the earliest written evidence of the language.

63. (1) Surya Mall Misran
Surya Mall Misran was a prominent 19th-century Charan poet from Bundi. His monumental work, Vansh Bhaskar, along with Veer Satsai, played a critical role in inspiring a spirit of resistance against British colonial influence. He used his powerful command over the Dingal style to remind Rajput rulers of their glorious past and the need to protect their sovereignty and cultural heritage.

64. (2) Jaipur and Bharatpur
The Pingal literary style was predominantly patronized by the rulers of the eastern regions, particularly Jaipur and Bharatpur. This style was influenced by Braj Bhasha, which was the dominant literary language of the neighboring Mathura and Agra regions. Unlike the harsher Dingal style of the west, Pingal was often used for romantic, devotional, and heroic poetry composed by the Bhat community.

Click Here to Buy book on Amazon

for the Dingal literary style used in historical chronicles and heroic poetry. Its geographical spread across western Rajasthan and its historical patronage by major princely states like Jodhpur and Bikaner solidified its position as the representative dialect.

47. (1) Shiv Chandra Bhartiya
Shiv Chandra Bhartiya is credited with writing Kanak Sundar, which is widely considered the first modern novel in the Rajasthani language. Published in the early 20th century, this work marked a significant shift from traditional folk stories and historical chronicles toward modern prose fiction. Bhartiya's contribution was instrumental in introducing contemporary narrative techniques and social themes to Rajasthani literature.

48. (1) I, IV, II, III
Moving from west to east across Rajasthan, the linguistic landscape changes systematically. Marwari dominates the western desert region. Mewari is spoken in the south-central Mewar region. Further east, Dhundhari is the principal dialect of the Jaipur region. Finally, near the eastern border with Uttar Pradesh, the language shows strong Braj Bhasha influence. This sequence reflects the state's diverse geography.

49. (2) A prose-poetry form using rhymed sentences and rhythm.
Davavet is a unique literary form in Rajasthani that occupies the space between prose and poetry. It utilizes rhymed sentences and a rhythmic structure to create a melodic narrative. Often used for dramatic descriptions of battles, nature, or royal processions, it allows for a more fluid storytelling style than rigid meters. This form was particularly popular in the courtly bardic tradition.

50. (1) I and II only
Early Rajasthani Jain literature heavily utilized the Ras and Phagu styles, with Bharateshwar Bahubali Ghora being a primary example. While religious in nature, these works did not avoid secular topics. Instead, they often incorporated moral lessons and depicted contemporary social life to make their teachings more relatable to the common people. This inclusive approach helped preserve early linguistic forms of the region.

51. (3) 1974
The Sahitya Akademi recognized Rajasthani as an independent literary language in 1974. This was a significant milestone that allowed authors writing in Rajasthani to receive prestigious national awards and support. This recognition validated the language's rich history and ongoing literary production, distinct from Hindi. Since then, the Akademi has presented annual awards for outstanding contributions to Rajasthani literature.

52. (4) I, II, III and IV
Kanhaiyalal Sethia was a prolific modern poet whose works captured the essence of Rajasthani culture and philosophy. He authored Hivaan ro Hans, Minjhar, Sabad, and the famous Leeltans. His poetry is celebrated for its deep emotional resonance, linguistic beauty, and its role in reviving pride in the Rajasthani language. These works remain highly influential in the contemporary literary landscape of the state.

53. (3) Rajasthani Sabad Kosh by Sitaram Lalas
Sitaram Lalas earned the title Panini of Rajasthani for his monumental work, the Rajasthani Sabad Kosh. This dictionary is a comprehensive record of the language, containing over two lakh words and detailed grammatical explanations. It remains the most authoritative reference for Rajasthani dialects and their usage. His lifelong dedication to documenting the language ensured the preservation of its vast vocabulary.

54. (2) Dadu Dayal
Dadu Dayal is the foremost representative of the Nirguna stream of Bhakti literature in Rajasthan. His teachings and verses focus on the worship of a formless, omnipresent divine reality rather than specific idols. He emphasized internal purity, social equality, and the rejection of empty rituals. His followers, the Dadu Panthis, preserved his vast literary output, which significantly influenced the regional culture.

55. (1) A-iii, B-iv, C-i, D-ii
Religious literature in Rajasthan was enriched by various sant poets and their unique compositions. Jambhoji is known for Sabad Vani, while Jasnathji's teachings are found in Kondas. Haridasji authored Mantra Rajprakash, and Charan Dasji wrote Brahma Gyan Sagar. These

Downloaded from www.pdf.tube

19. (3) Marwari, Braj, and Gujarati
Meera Bai's poetic compositions, known as Padavali, exhibit a unique linguistic blend. Her verses incorporate elements of Marwari from her birthplace, Braj Bhasha from the Krishna-bhakti tradition, and Gujarati from her later years in Dwarka. This synthesis makes her work accessible across multiple regions. It reflects her spiritual journey and the cultural interconnectedness of western and northern Indian states.

20. (3) A is true but R is false.
Dingal served as the standard literary language for western Rajasthan, especially for heroic poetry composed by Charans. It evolved from Gurjari Apabhramsha, not Nagari Apabhramsha. Furthermore, Dingal is characterized by its own distinct vocabulary and phonetic style, which is quite different from the Braj Bhasha vocabulary typically found in Pingal literature. Thus, the reasoning provided is factually incorrect.

21. (3) A adi or Paheli
In the rich folk literature of Rajasthan, traditional riddles are commonly referred to as Aadi or Paheli. These are used for entertainment and intellectual stimulation during social gatherings. They often utilize metaphors from daily rural life, agriculture, and nature. Unlike Kahavats, which are proverbs, or Vats, which are stories, these riddles require the listener to solve a linguistic puzzle.

22. (1) Gurjari Apabhramsha - Old Western Rajasthani - Middle Rajasthani - Modern Rajasthani
The evolution of the Rajasthani language followed a distinct chronological path. It began with Gurjari Apabhramsha, which transitioned into Old Western Rajasthani between the 11th and 14th centuries. This was followed by the Middle Rajasthani phase, characterized by the flowering of Charan and Sant literature. Finally, Modern Rajasthani emerged from the late 19th century onwards, adapting to contemporary literary needs.

23. (4) Tarun Rajasthan
Tarun Rajasthan was a pivotal newspaper that contributed significantly to the political awakening and freedom struggle in Rajasthan. Published initially from Ajmer and later from Beawar, it was associated with leaders like Vijay Singh Pathik. The paper played a crucial role in highlighting the grievances of peasants and mobilizing public opinion against feudal oppression and British colonial rule.

NODIA

24. (1) It is not yet included in the 8th Schedule of the Indian Constitution.
Despite its rich literary history and wide usage, Rajasthani is currently not included in the 8th Schedule of the Indian Constitution. This schedule lists languages that have official recognition and support at the national level. While the state assembly has passed resolutions for its inclusion, the process remains pending with the central government. It is recognized as an independent language.

25. (1) A-ii, B-iv, C-iii, D-i
Rajasthani literature features iconic works by celebrated authors. Surya Mall Misran wrote the epic Vansh Bhaskar, and Muhnot Nainsi composed the historical Nainsi ri Khyat. Vijaydan Detha is famous for the folk tale collection Batan ri Phulwari, while Kanhaiyalal Sethia authored modern poetic works like Leeltans. These authors represent different eras and styles, ranging from medieval chronicles to modern folk-inspired poetry.

26. (1) Vagad region
The Vagad region, comprising the districts of Dungarpur and Banswara, serves as a linguistic transition zone between Rajasthani and Gujarati. The local dialect, Vagadi, shares significant grammatical and lexical features with both languages. This overlap is a result of the region's geographical proximity to Gujarat and its historical ties, creating a unique linguistic synthesis in southern Rajasthan.

27. (4) Kushallabh
Kushallabh, a 16th-century Jain scholar, is credited with using the term Dingal to identify the Marwari-influenced literary language in his work Pingal Shiromani. This text is significant for its discussion of poetic meters and linguistic styles. By naming the language, he helped formalize the distinction between the western heroic style and the eastern Braj-influenced style known as Pingal.

65. (1) A-ii, B-iii, C-i, D-iv
Rajasthani folk culture is rich with specific literary and artistic terms. Batan refers to traditional short stories, while Paheli denotes riddles. A Phad is a large painted scroll used by folk priests to narrate stories of deities like Pabuji. Kahavat refers to commonly used proverbs or sayings. Together, these elements form a vibrant oral and visual tradition that sustains regional identity.

66. (1) Bithu Suja
Bithu Suja authored the significant historical work Rao Jaitsi ro Chhand. This text commemorates the victory of Rao Jaitsi of Bikaner over the Mughal army led by Prince Kamran, the brother of Humayun. Written in the heroic Dingal style, it provides a valuable contemporary account of the military strategies, courage, and political landscape of 16th-century Rajasthan and northern India.

67. (3) 21 February
Rajasthani Language Day is celebrated annually on 21 February. This date coincides with International Mother Language Day, emphasizing the importance of preserving and promoting the state's linguistic heritage. Various cultural and literary organizations across Rajasthan use this occasion to advocate for the constitutional recognition of the language and to celebrate the achievements of authors and scholars who contribute to its growth.

68. (1) I, II, III, IV
These scholars represent different eras of Rajasthani literature. Chand Bardai lived during the 12th-century Chauhan period. Padmanabh authored his major work in the 15th century. Muhnot Nainsi was a 17th-century official and historian in Marwar. Finally, Surya Mall Misran was a 19th-century poet. This sequence illustrates the long and continuous development of literary traditions from the early medieval to the modern period.

69. (3) Kavi Kallol
Kavi Kallol originally composed Dhola Maru ra Duha, one of the most beloved romantic epics in Rajasthani literature. The work tells the story of the prince Dhola and the princess Maru, using the traditional Doha meter. It captures the desert landscape and the intensity of human emotions. Later, Kushallabh added prose sections to the work, further popularizing it across the region.

70. (2) II and III only
Early Rajasthani Raso literature often blended historical facts with poetic exaggeration. Prithviraj Raso is a classic example of the Pingal tradition, while Bisaldev Raso focuses more on the romantic separation and reunion of the protagonist rather than purely heroic deeds. These works demonstrate the evolving nature of the Raso genre, reflecting both the martial and emotional aspects of medieval Rajput life.

71. (4) Marwar ra Pargana ri Vigat
Marwar ra Pargana ri Vigat, written by Muhnot Nainsi, is often called the Gazetteer of Rajputana. This exceptional work provides an incredibly detailed account of the administrative, demographic, and economic conditions of the Marwar region in the 17th century. It includes information on land revenue, caste distributions, and even agricultural productivity, making it an invaluable primary source for social and economic historians.

72. (2) I, II and III
Several magazines play a crucial role in promoting Rajasthani language and literature. Jagti Jot is published by the Bikaner Academy, while Maruvani and Parampara focus on literary research and the preservation of traditional texts. These publications provide a platform for modern writers and researchers to explore the language's history and contemporary development. Sujas, however, is a government magazine focused on state news.

73. (3) Ratna Khatī
Narsi ro Mahero is a popular literary work detailing the life and devotion of the saint Narsi Mehta. It was written by Ratna Khatī under the direct guidance and inspiration of Meera Bai. The text is celebrated for its emotional depth and its depiction of the divine help received by Narsi Mehta. It remains a staple of devotional reading and recitation in Rajasthan.

74. (1) Sunitikumar Chatterjee
Sunitikumar Chatterjee was a renowned linguist who strongly advocated for the independent status of the Rajasthani language. He argued

Click Here to Buy book on Amazon

ANSWERS

1. (2) Sauraseni (Gurjari) Apabhramsha
Rajasthani language evolved from the Sauraseni Apabhramsha branch, specifically the Gurjari form. This linguistic development occurred around the 11th century. Historically, this form transitioned from Sanskrit through Prakrit into the early stages of Rajasthani and Gujarati. It provides the foundational structural and phonetic basis for various modern dialects currently spoken across Rajasthan.

2. (1) George Abraham Grierson
George Abraham Grierson provided the first systematic and scientific classification of Rajasthani dialects in his monumental work, the Linguistic Survey of India. He categorized the language into five primary groups. This effort established a scholarly framework for understanding the linguistic diversity of the region, distinguishing Rajasthani as a distinct group from Hindi or Gujarati.

3. (3) Both share a common origin in Old Western Rajasthani (Maru-Gurjar)
Rajasthani and Gujarati share a unified linguistic ancestry originating from Old Western Rajasthani, often referred to as Maru-Gurjar. This common language flourished between the 11th and 14th centuries. Over time, distinct regional influences led to their divergence into separate literary traditions. This shared history explains the many grammatical and lexical similarities still observed today.

4. (4) Dingal
Dingal is a specialized literary style of the Rajasthani language, primarily used in heroic poetry. It developed through the fusion of Marwari and Gujarati elements. Traditionally patronized by the Charan and Bhat communities, it is known for its strong phonetic qualities and archaic vocabulary. This style served as the primary vehicle for recording Rajputana's martial history.

5. (1) A-iii, B-i, C-ii, D-iv
Different scholars proposed various theories regarding the origin of the Rajasthani language based on linguistic evolution. George Grierson linked it to Nagari Apabhramsha, while L.P. Tessitori pointed toward Sauraseni Apabhramsha. K.M. Munshi associated its development with Gurjari Apabhramsha, and Sunitikumar Chatterjee suggested Saurashti Apabhramsha. These diverse perspectives highlight the complex transition from ancient Prakrit forms.

6. (2) Jagrauti
Marwari is the most widely spoken dialect of Rajasthan, featuring several sub-dialects such as Mewari, Godwadi, and Dhatki. These sub-forms share core grammatical structures and vocabulary. However, Jagrauti is a sub-dialect of Dhundhari, primarily spoken in the Karauli region. This distinction is based on the geographical distribution and phonetic variations found across eastern and western regions.

7. (4) Bhili dialect
Vagadi is spoken in the southern districts of Dungarpur and Banswara. George Grierson classified this dialect as Bhili due to the heavy influence of the local Bhil tribes' speech patterns. It serves as a linguistic bridge between Rajasthani and Gujarati. The dialect is characterized by specific phonetic shifts and a vocabulary reflecting the regional tribal heritage.

8. (1) Dingal is Marwari-influenced western style, while Pingal is Braj-influenced eastern style.
Dingal and Pingal represent two major literary traditions in Rajasthani literature. Dingal is the western style, heavily influenced by Marwari and traditionally used by Charan poets for heroic epics. In contrast, Pingal is the eastern style, shaped by Braj Bhasha and favored by Bhat poets. This distinction reflects the geographical and cultural diversity within the state's literary history.

NODIA

Dingal poetry. The work utilizes the Kundaliya meter to describe the battle and the valor of the warriors. Isardas was a highly respected poet whose works often combined heroic sentiments with spiritual depth. His poetry had a profound influence on the Charan literary tradition and regional folk consciousness.

84. (4) Rajasthan Bhasha Sahitya evam Sanskriti Academy, Bikaner
Jagti Jot is the prestigious monthly literary magazine published by the Rajasthan Bhasha Sahitya evam Sanskriti Academy, located in Bikaner. The magazine serves as a primary platform for promoting Rajasthani literature, publishing poems, stories, and research articles. It plays a critical role in encouraging new writers and maintaining a high standard of literary discourse in the language across the state and beyond.

85. (1) A-iv, B-i, C-ii, D-iii
Devotional poets in Rajasthan used local dialects to connect with their followers. Meera Bai's work is a mix of Marwari, Mewari, and Braj. Dadu Dayal's followers used Dhundhari-influenced Sadhu Bhasha. Charandas, based in the northeast, wrote in Mewati, while Sant Mavji of the south used Vagadi. These linguistic choices reflect the geographical locations where these saints lived and preached their messages.

86. (2) Vata focuses on storytelling, while Khyat is formal historical documentation.
In Rajasthani literature, Vata and Khyat represent two distinct prose traditions. A Vata is primarily a traditional story or folk tale, often featuring romance, adventure, or moral lessons intended for entertainment. In contrast, a Khyat is a formal historical chronicle commissioned by royal courts to document lineages and significant events. While both provide historical insights, their primary purpose and narrative style differ significantly.

87. (4) Meghraj Mukul
Meghraj Mukul authored the famous Rajasthani poem Senaani. This work is based on the legendary sacrifice of Hada Rani, who gave her head as a memento to her husband to ensure he went to battle without distraction. The poem is celebrated for its powerful depiction of sacrifice and patriotism. It remains one of the most popular and recited works in modern Rajasthani literature.

88. (1) Mewati and Haryanvi
The Ahirwati dialect, spoken in the regions of Alwar, Rewari, and Mahendragarh, serves as a linguistic bridge between Mewati and Haryanvi. It belongs to the Rajasthani group but is heavily influenced by the speech patterns of neighboring Haryana. This dialect is primarily spoken by the Ahir community and has its own distinct folk songs and oral traditions that reflect this cross-regional heritage.

89. (3) Marwar (Jodhpur)
Bankidas ri Khyat is a vital historical source for the Marwar state, particularly during the reign of Maharaja Man Singh of Jodhpur. Bankidas was a renowned Charan poet and scholar who documented various historical events, lineages, and social customs of the region. His work is notable for its critical perspective and its early expressions of resistance against the increasing British influence in Rajputana.

90. (1) I and II only
The movement for the inclusion of Rajasthani in the 8th Schedule is supported by a unanimous state assembly resolution from 2003 and recommendations from the Sitakant Mohapatra Committee. These developments highlight the political and scholarly consensus on the language's importance. However, Rajasthani has not yet been granted official status by the Union government, and the demand for its inclusion remains a major issue.

91. (4) Exclusive use of Persian meters and vocabulary.
Dingal is characterized by its use of archaic Rajasthani vocabulary, emphasis on heroic sentiments (Veer Rasa), and strong patronage from Rajput courts. It is a traditional indigenous literary style. While it may have occasional loanwords, it does not rely on the exclusive use of Persian meters or vocabulary. Instead, it uses unique meters like Duha and Soratha that are native to Rajasthan.

Downloaded from www.pdf.tube

CHAPTER 15

Religious Life : Saints, Sects and Folk Deities

1. Which of the following statements best describes the overarching nature of religious diversity in medieval Rajasthan?
(1) It was strictly dominated by orthodox Vedic traditions that systematically excluded all local syncretic elements.
(2) It featured a blend of Bhakti traditions, folk deities, and Sufi mysticism.
(3) It witnessed a complete replacement of Jainism and Shaivism by the newer Vaishnava Bhakti cults of the era.
(4) It rejected all forms of idol worship to focus exclusively on abstract philosophical treatises found in scriptures.
(5) Question not attempted

2. Consider the following statements regarding the Bhakti movement in Rajasthan:
Statement I: The Saguna Bhakti saints believed in a formless, attribute-less God and primarily used local dialects to spread their message.
Statement II: The Nirguna Bhakti saints believed in a personal God with attributes and focused heavily on elaborate temple rituals.
Which of the following is correct?
(1) Both Statement I and Statement II are correct.
(2) Both Statement I and Statement II are incorrect.
(3) Statement I is correct, but Statement II is incorrect.
(4) Statement I is incorrect, but Statement II is correct.
(5) Question not attempted

3. Among the ancient and medieval religious sects of Rajasthan, which of the following is considered a primary center for the Kapalika and Pashupata sects of Shaivism?
(1) Galtaji
(2) Nathdwara
(3) Eklingji
(4) Naraina
(5) Question not attempted

4. Identify the incorrect pair regarding the religious sects of Rajasthan and their principal seats.
(1) Nimbarka Sampraday - Salemabad
(2) Ramsnehi Sampraday - Shahpura
(3) Jasnathi Sampraday - Katriyasar
(4) Alakhia Sampraday - Banswara
(5) Question not attempted

5. Consider the following statements regarding the major religious currents in Rajasthan:
I. Jainism received extensive royal patronage in Mewar and Marwar regions.
II. The Nath Sampraday wielded significant political influence in the Marwar state during the reign of Maharaja Man Singh.
III. The Dadupanth originated in Gujarat but found its major following and principal seat in the Mewar region.
Which of the above statements is/are the correct combination?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

6. The tradition of 'Varkari' and 'Dharakari' sects is primarily associated with Maharashtra. In the context of Rajasthan, which local saint's teachings most closely parallel the non-sectarian, egalitarian devotion seen in the Varkari tradition?
(1) Sant Mavji
(2) Dadu Dayal
(3) Laldas
(4) Jambhoji
(5) Question not attempted

NODIA

economic picture of 17th-century Rajasthan. It is exceptional for its detailed documentation of land revenue systems, crop patterns, and even historical rainfall records across various districts of Marwar. This systematic data makes it one of the most important administrative and economic histories ever produced in a regional Indian language.

102. (2) Kamran
The historical work Rao Jaitsi ro Chhand depicts the military conflict between Rao Jaitsi, the ruler of Bikaner, and the Mughal prince Kamran. Kamran, the brother of Emperor Humayun, attempted to expand Mughal territory into the desert regions. The text celebrates the unexpected victory of the Rathore forces, providing a rare and detailed indigenous account of a significant 16th-century battle.

103. (4) Romantic (Shringar) folk poetry
Dhola Maru ra Duha is a classic example of romantic or Shringar folk poetry in Rajasthani literature. The story centers on the love, separation, and eventual reunion of the hero Dhola and the heroine Maru. Through its use of the Doha meter and evocative imagery of the desert, the work captures the deep emotional landscape of traditional Rajasthani culture and folklore.

104. (1) Shekhawati
Shekhawati is the dialect spoken in the Sikar and Jhunjhunu regions, acting as a linguistic transition between the Marwari of the west and the Dhundhari of the east. It incorporates grammatical and phonetic features from both major dialect groups. This unique position reflects the historical and geographical connections of the Shekhawati region with both the Marwar and Dhundhar princely states.

105. (3) Keshodas Gadan
Gajgunrupak is a significant Dingal text authored by Keshodas Gadan. The work is a poetic tribute to Maharaja Gaj Singh of Marwar, detailing his qualities, achievements, and the events of his reign. As a prominent example of courtly bardic literature, it uses refined language and traditional meters to immortalize the ruler's legacy, reflecting the close relationship between poets and their patrons.

106. (1) 1956
The Rajasthan Rajbhasha Adhiniyam, or the Official Language Act of Rajasthan, was enacted in 1956. This legislation established Hindi, written in the Devanagari script, as the official language for the state's administrative and legal purposes. While Rajasthani remains the mother tongue for millions and has a rich literary tradition, it does not currently hold official status under this specific act.

107. (4) Ranmall Chhand
Shridhar Vyas composed Ranmall Chhand, an important early Rajasthani work from the late 14th century. This heroic poem describes the victory of Ranmall, the ruler of Idar, over the forces of the Governor of Gujarat. The text is significant for its linguistic transition from Apabhramsha and its vivid descriptions of medieval warfare, making it a valuable source for both historians and linguists.

108. (2) Kauravi and Braj
The Mewati dialect, spoken in the Alwar and Bharatpur regions, is located at the intersection of several linguistic zones. It heavily incorporates elements from neighboring Kauravi and Braj Bhasha. This fusion results in a unique dialect that shares phonetic and lexical traits with both Rajasthani and the languages of the western Uttar Pradesh and Delhi regions, reflecting the area's historical interactions.

109. (3) Muhnot Nainsi - Batan ri Phulwari
In Rajasthani literature, correctly identifying authors and their works is essential. While Surya Mall Misran wrote Balvad Vilas and Bankidas authored his own Khyat, the pair Muhnot Nainsi and Batan ri Phulwari is incorrect. Muhnot Nainsi is famous for Nainsi ri Khyat, whereas Batan ri Phulwari is a modern collection of folk tales authored by the 20th-century writer Vijaydan Detha.

110. (4) L.P. Tessitori
The Italian scholar L.P. Tessitori made significant contributions to the study of Rajasthani dialects and bardic literature. He categorized Dingal as Maru Bhasha, the language of the desert, and Pingal as Naga Bhasha. His research into the historical development of these styles helped formalize the academic understanding of the

Click Here to Buy book on Amazon

western and eastern literary traditions that define the state's rich heritage.

111. (1) Meera Bai
Meera Bai's poetic compositions are famously known as Padavali. These verses are deeply emotional and express her intense devotion to Lord Krishna. Her work transcends regional boundaries, blending Marwari, Braj, and Gujarati elements. As a central figure in the Bhakti movement, her Padavalis remain widely sung and recited, making her one of the most influential female voices in Indian literature.

112. (2) Nirguna and Saguna Sants
The term Sajha Sanskriti in Rajasthani literature refers to the syncretic and inclusive cultural tradition. This is most prominently visible in the works of the Nirguna and Saguna saints. These poets often ignored rigid caste and religious boundaries, emphasizing universal spiritual values and social harmony. Their literature served as a unifying force, bringing together people from diverse backgrounds through shared devotion.

113. (2) Heroic folk ballads recounting brave deeds.
Pavadias are a significant form of Rajasthani folk literature, consisting of heroic ballads that recount the brave deeds of local heroes and folk deities. Often performed with musical accompaniment, these stories inspire listeners by highlighting themes of sacrifice, protection of the weak, and martial valor. They are an essential part of the oral tradition, preserving the memory of historical and legendary figures.

114. (1) Marwari
MacDougall's Grammar, one of the first comprehensive grammatical studies of the Rajasthani language, was primarily based on the Marwari dialect. This choice reflected Marwari's status as the most widely spoken and literarily significant dialect during the colonial period. The work provided a systematic analysis of the language's structure, helping western scholars and administrators understand the linguistic nuances of the region.

115. (3) Veli Krisan Rukamani ri
Charan literature is predominantly known for its martial and historical themes, focusing on the valor of Rajput rulers. However, Veli Krisan Rukamani ri is a notable exception. Although written by the Rathore prince Prithviraj in the Dingal style favored by Charans, its subject is entirely devotional and romantic, depicting the divine marriage of Krishna and Rukmini rather than military history.

116. (4) Kumbhkaran
Ratan Raso was authored by the poet Kumbhkaran. This historical work provides a detailed account of the battle between Maharaja Ratan Singh of Ratlam and the Mughal Emperor Aurangzeb. As part of the Raso tradition, it combines historical events with heroic poetry, serving to immortalize the courage and sacrifice of the protagonist while providing insights into the political conflicts of the era.

NODIA

117. (3) Abhe Patki by Shrilal Joshi
Abhe Patki, authored by Shrilal Joshi, is a seminal work in modern Rajasthani literature that highlights agrarian issues and rural life. This novel reflects the struggles, traditions, and socio-economic changes within the farming communities of Rajasthan. By focusing on these themes, the work brought a new level of social realism to the language, addressing the contemporary challenges faced by the rural population.

118. (2) Prithviraj Vijaya
Jayanak, a Kashmiri poet in the court of Prithviraj Chauhan, authored the Sanskrit epic Prithviraj Vijaya in the 12th century. Although written in Sanskrit, the text is crucial for understanding the early cultural and linguistic milieu of the Ajmer region. It provides a contemporary historical account of the Chauhan dynasty's genealogy and military successes before the final conflict with Muhammad Ghori.

119. (4) Vagadi
Sant Mavji, a prominent 18th-century social reformer and saint from southern Rajasthan, primarily composed his teachings in the Vagadi dialect. His works, compiled in the text Chopda, use the local language of the Dungarpur and Banswara regions to reach the tribal and rural populations. These compositions combine spiritual insights with social messages and predictions, making them highly revered in that region.

120. (1) Sitaram Lalas for 'Rajasthani Sabad Kosh'.
Sitaram Lalas was awarded the Padma Shri in recognition of his monumental contribution to the Rajasthani language through his Rajasthani Sabad Kosh. This dictionary is a landmark achievement, containing more than two lakh words and serving as a comprehensive linguistic record. His tireless work in documenting the diverse vocabulary of various dialects ensured the preservation and academic recognition of Rajasthani's rich heritage.

www.nodia.in

NODIA

92. (2) II and IV only
The Pingal style is characterized by its blend of Rajasthani with Braj Bhasha, making it suitable for heroic and romantic epics. Khuman Raso and Prithviraj Raso are prominent examples of this tradition. In contrast, Kanhadade Prabandh and Veli Krisan Rukamani ri are primarily associated with the Dingal tradition or refined regional poetic forms, highlighting the linguistic diversity within medieval Rajasthani literature.

93. (3) Virud Chhatari
Dursa Ahada, a famous Charan poet, praised Maharana Pratap's unwavering resistance against the Mughal emperor Akbar in his work Virud Chhatari. This collection of verses celebrates the courage, independence, and noble character of the Mewar ruler. Despite being at the Mughal court, Dursa Ahada's work highlights the deep respect and cultural value accorded to those who fought to maintain their sovereignty.

94. (4) Jain, Charan, Sant, and Folk
Early Rajasthani literature can be broadly classified into four primary traditions based on their socio-religious origins. The Jain tradition focused on religious and moral teachings. The Charan tradition was primarily concerned with heroic chronicles and royal history. The Sant tradition emerged from the Bhakti movement, emphasizing internal devotion. Finally, the Folk tradition encompassed the oral stories, songs, and riddles of the common people.

95. (1) A-ii, B-i, C-iii, D-iv
Literary excellence in Rajasthan is recognized through various prestigious awards. The Bikaner Academy presents the Surya Mall Misran Puraskar, while the Udaipur Academy gives the Meera Puraskar. The K.K. Birla Foundation awards the Bihari Puraskar for outstanding work by Rajasthani authors. Nationally, the Sahitya Akademi in New Delhi provides annual recognition for the best work in the Rajasthani language each year.

96. (2) Sant Ram Charan
Sant Ram Charan, the founder of the Ram Snehi sect, composed the spiritual work Anbhai Vani. This text contains thousands of verses detailing his philosophical views and devotional practices. Written in a simple regional dialect, it emphasizes the importance of the name of Ram and the guidance of a spiritual teacher. It remains the core religious text for his followers across Rajasthan.

97. (2) Braj Bhasha
Pingal is a literary style that developed from the fusion of the dialects of eastern Rajasthan with Braj Bhasha. This synthesis combined the local linguistic character with the refined poetic traditions of the Braj region. Pingal was widely used by the Bhat community for composing heroic epics and romantic poetry, offering a softer and more melodic alternative to the harsher western Dingal style.

98. (2) II, IV and V
Kanhaiyalal Sethia, Chandra Singh Birkali, and Satya Prakash Joshi are primarily recognized for their immense contributions to modern Rajasthani poetry. Their works, such as Leeltans, Badli, and Radha, brought new aesthetic and social dimensions to the language. While Sitaram Lalas was a great lexicographer and Vijaydan Detha was a master of folk tales, these three poets defined the modern poetic landscape.

99. (3) Dhundhari
Torbati is a recognized sub-dialect of the Dhundhari dialect group. It is primarily spoken in the northern parts of the Jaipur region and the adjacent areas of Sikar. This sub-dialect exhibits specific phonetic variations and local vocabulary that distinguish it from the standard Dhundhari spoken in the city. Its usage highlights the micro-regional linguistic diversity found within the larger Dhundhari-speaking area.

100. (4) A is false but R is true.
The Ras tradition was not fundamentally focused on martial heroism; instead, it was a religious and narrative style used predominantly by Jain monks to propagate teachings. Martial heroism was the core focus of the Raso tradition, which was practiced by Charan and Bhat poets. Therefore, while the explanation correctly distinguishes between the two traditions, the initial assertion about Ras literature is incorrect.

101. (3) Marwar ra Pargana ri Vigat
Marwar ra Pargana ri Vigat, authored by Muhnot Nainsi, provides a comprehensive socio-

Downloaded from www.pdf.tube

7. Arrange the following prominent Bhakti saints of Rajasthan in their correct chronological order of birth:
I. Sant Pipa
II. Dadu Dayal
III. Jambhoji
IV. Ramcharan
(1) I, III, II, IV
(2) III, I, II, IV
(3) I, II, III, IV
(4) II, III, I, IV
(5) Question not attempted

8. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): The Bhakti movement in Rajasthan significantly reduced the rigidity of the caste system during the medieval period.
Reason (R): Many prominent Bhakti saints in Rajasthan, such as Dadu Dayal, Kabir, and Raidas, came from marginalized communities and preached in the vernacular language.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

9. The Maha Mandir in Jodhpur, known for its 84 elaborately carved pillars, is the principal seat of which of the following sects?
(1) Ramsnehi Sect
(2) Dadupanth
(3) Nath Sampraday
(4) Bishnoi Sect
(5) Question not attempted

10. The Nath Sampraday in Rajasthan is primarily divided into two main branches. What are their names?
(1) Bairag Panth and Mananthi Panth
(2) The historical Khalsa and Virakt branches
(3) The traditional Nihang and Naga lineages
(4) The ancient Uttardhe and Purbia divisions
(5) Question not attempted

11. Which of the following statements about the Nath Sampraday in Rajasthan is incorrect?
(1) Guru Gorakhnath is considered the primary and most prominent systematizer of this sect.
(2) The sect heavily emphasizes the practice of Hatha Yoga and severe physical austerities.
(3) Ayasji Nath served as the personal spiritual preceptor for Maharaja Man Singh of Jodhpur.
(4) Followers worship a Saguna form of Krishna.
(5) Question not attempted

12. Consider the following statements regarding the Nath Sampraday:
Statement I: The Bairag Panth of the Nath Sampraday has its primary center at Rata Dunga in Pushkar.
Statement II: The Mananthi Panth is centered around the Maha Mandir in Jodhpur.
Which of the following is correct?
(1) Both Statement I and Statement II are correct.
(2) Both Statement I and Statement II are incorrect.
(3) Statement I is correct, but Statement II is incorrect.
(4) Statement I is incorrect, but Statement II is correct.
(5) Question not attempted

13. Consider the following statements regarding the Shaiva traditions in Rajasthan:
I. Harit Rashi was a prominent sage of the Pashupata sect who influenced the establishment of the Guhila dynasty in Mewar.
II. Eklingji is considered the ruling deity (Diwan) of the Mewar rulers.
III. The Kapalika sect was known for its extreme tantric practices and flourished widely among the mercantile classes of Rajasthan.
IV. Jalandharnath is highly revered in the Jalore region of Rajasthan.
Which of the above statements is/are the incorrect combination?
(1) I and II only
(2) III only
(3) II and IV only
(4) III and IV only

NODIA

(5) Question not attempted

14. Which of the following places is NOT traditionally associated with the Nath Sampraday in Rajasthan?
(1) Sire Mandir, Jalore
(2) Maha Mandir, Jodhpur
(3) Rata Dunga, Pushkar
(4) Salemabad, Ajmer
(5) Question not attempted

15. The concept of 'Shunya Samadhi' and the awakening of the Kundalini are central philosophical tenets of which sect prevalent in medieval Rajasthan?
(1) Nath Sampraday
(2) Pushti Marg
(3) Ramanandi Sect
(4) Nimbarka Sect
(5) Question not attempted

16. Match List I with List II and select the correct answer using the codes given below:
List I: (Nath/Shaiva Centre)
A. Maha Mandir
B. Sire Mandir
C. Rata Dunga
D. Eklingji
List II: (Associated Figure/Detail)
i. Jalandharnath
ii. Bappa Rawal
iii. Ayasji Nath
iv. Bharthari
(1) A-iii, B-i, C-iv, D-ii
(2) A-i, B-iii, C-ii, D-iv
(3) A-iv, B-ii, C-iii, D-i
(4) A-iii, B-iv, C-i, D-ii
(5) Question not attempted

17. The philosophical foundation of the Pushti Marg, founded by Vallabhacharya, is known as:
(1) Advaita Vedanta
(2) Shuddhadvaita
(3) Vishishtadvaita
(4) Dvaitadvaita
(5) Question not attempted

18. In the context of Vallabhacharya's Pushti Marg, what does the term 'Pushti' literally mean?
(1) The grace (Kripa) of God
(2) Complete renunciation of worldly life
(3) Strict physical austerity
(4) Knowledge of the ultimate reality
(5) Question not attempted

19. The idol of Shrinathji, the principal deity of the Pushti Marg in Rajasthan, was brought to Mewar to protect it from the iconoclastic policies of which Mughal Emperor?
(1) Akbar
(2) Jahangir
(3) Aurangzeb
(4) Shah Jahan
(5) Question not attempted

20. Which ruler of Mewar provided refuge to the Goswamis carrying the idol of Shrinathji and granted the village of Sihad for establishing the temple?
(1) Maharana Pratap
(2) Maharana Amar Singh
(3) Maharana Sangram Singh II
(4) Maharana Raj Singh
(5) Question not attempted

21. Consider the following statements about the Pushti Marg in Rajasthan:
I. The sect emphasizes the worship of Lord Krishna in his child form (Bala Krishna).
II. The temples of this sect are traditionally called 'Havelis'.
III. The musical tradition associated with the temple rituals is known as Haveli Sangeet.
IV. Pichhwai paintings originated as backdrops for the deity in these temples.
V. The sect strictly prohibits householders from attaining salvation, emphasizing asceticism.
Which of the above statements is/are the correct combination?
(1) I, II, III and IV
(2) I, III, IV and V
(3) II, III, IV and V
(4) I, II, and V
(5) Question not attempted

22. The group of eight prominent saint-poets associated with the Pushti Marg, who composed devotional hymns for Shrinathji, is collectively known as:
(1) Ashta Pradhan
(2) Ashta Chhap
(3) Ashta Sakha

Click Here to Buy book on Amazon

(4) Ashta Diggaja
(5) Question not attempted

23. What was the primary effect of the establishment of the Shrinathji temple at Nathdwara on the cultural landscape of Rajasthan?
(1) It led to a steady decline of the classical miniature painting schools throughout the Mewar region.
(2) It caused a major religious conflict between the local followers of Shaivism and Vaishnavism in Mewar.
(3) It resulted in the immediate and total assimilation of the local Nath Sampraday into the Pushti Marg.
(4) It turned Nathdwara into a major hub of Vaishnava art and Pichhwais.
(5) Question not attempted

24. Match List I with List II and select the correct answer using the codes given below:
List I: (Vallabha Peeth in Rajasthan)
A. Shrinathji
B. Dwarkadhishji
C. Mathureshji
D. Madan Mohanji
List II: (Location)
i. Kankroli
ii. Kota
iii. Nathdwara
iv. Kaman (Bharatpur)
(1) A-iii, B-i, C-ii, D-iv
(2) A-i, B-iii, C-iv, D-ii
(3) A-iii, B-ii, C-i, D-iv
(4) A-ii, B-i, C-iii, D-iv
(5) Question not attempted

25. The principal seat of the Ramanandi sect in Rajasthan, often referred to as 'North Totadri', is located at:
(1) Pushkar
(2) Nathdwara
(3) Galtaji
(4) Salemabad
(5) Question not attempted

26. Who among the following established the main Peeth of the Ramanandi sect at Galtaji by defeating the local Nath yogis in a spiritual debate?
(1) Krishnadas Payahari
(2) Agradas
(3) Keelhadas
(4) Ramananda
(5) Question not attempted

27. The philosophical framework of the Ramanandi sect is derived from the Vishishtadvaita philosophy originally propounded by:
(1) Madhvacharya
(2) Nimbarkacharya
(3) Shankaracharya
(4) Ramanujacharya
(5) Question not attempted

NODIA

28. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): Galtaji is historically known as 'North Totadri' in the context of the Ramanandi sect.
Reason (R): It became the foremost center of the Ramanuja lineage in North India, parallel to the original Totadri matha in South India.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

29. The 'Rasik Sampradaya', a sub-sect of the Ramanandi tradition that emphasizes the worship of Sita and Rama with Madhurya Bhava (romantic devotion), was established at Rewasa (Sikar) by:
(1) Krishnadas Payahari
(2) Prithviraj Rathore
(3) Agradas
(4) Nabha Das
(5) Question not attempted

30. Which of the following is NOT a characteristic feature of the Ramanandi sect's presence in Rajasthan?
(1) The use of Hindi and local dialects for religious texts and hymns.
(2) The inclusion of disciples from all castes, reflecting egalitarian principles.
(3) The primary worship of Lord Rama and

Goddess Sita.
(4) The complete rejection of idol worship and temple construction.
(5) Question not attempted

31. Consider the following statements regarding the Ramanandi sect:
Statement I: The Ramanandi sect simplified the rigid caste-based rules of the earlier Ramanuja tradition regarding dining and initiation.
Statement II: The Jaipur royal family actively persecuted the Ramanandi ascetics during the 18th century.
Which of the following is correct?
(1) Both Statement I and Statement II are correct.
(2) Both Statement I and Statement II are incorrect.
(3) Statement I is correct, but Statement II is incorrect.
(4) Statement I is incorrect, but Statement II is correct.
(5) Question not attempted

32. Which of the following represents the correct chronological sequence of the spiritual lineage of the Ramanandi sect in Rajasthan?
(1) Ramananda - Anantananda - Krishnadas Payahari - Agradas
(2) Krishnadas Payahari - Agradas - Ramananda - Anantananda
(3) Anantananda - Ramananda - Agradas - Krishnadas Payahari
(4) Ramananda - Krishnadas Payahari - Anantananda - Agradas
(5) Question not attempted

33. Sant Dadu Dayal, often called the 'Kabir of Rajasthan', spent the major part of his life and established his principal seat at which place?
(1) Sambhar
(2) Naraina (Narayana)
(3) Amer
(4) Bhairana
(5) Question not attempted

34. The followers of the Dadupanth do not burn or bury their dead. Instead, they traditionally:
(1) Leave the body in the forest for animal consumption.
(2) Submerge the physical body in the holy Pushkar lake waters.
(3) Mummify the body using various natural organic herbal mixtures.
(4) Cremate only the hair and nails of the deceased person's remains.
(5) Question not attempted

35. The sacred texts containing the teachings and verses of Sant Dadu Dayal are primarily written in which dialect?
(1) Marwari
(2) Mewari
(3) Dhundhari (Sadhukkadi)
(4) Malvi
(5) Question not attempted

36. Which of the following is NOT one of the five major sub-sects (Shakhas) of the Dadupanth?
(1) Khalsa
(2) Virakt
(3) Naga
(4) Bairag
(5) Question not attempted

37. Consider the following statements regarding Sant Dadu Dayal and his teachings:
I. He strongly advocated for Nirguna Bhakti and opposed idol worship.
II. He met Mughal Emperor Akbar at Fatehpur Sikri.
III. His teachings encouraged strict asceticism and explicitly forbade his followers from adopting any profession.
Which of the above statements is/are the incorrect combination?
(1) I and II only
(2) III only
(3) II and III only
(4) I, II and III
(5) Question not attempted

38. The Naga sub-sect of the Dadupanth, known for maintaining a martial tradition and bearing arms, was founded by which prominent disciple of Dadu Dayal?
(1) Garib Das
(2) Sundar Das
(3) Rajabji
(4) Bakhnaji
(5) Question not attempted

Downloaded from www.pdf.tube

39. Which famous disciple of Dadu Dayal is known to have spent his entire life dressed as a bridegroom after being enlightened by his Guru on his wedding day?
(1) Sundar Das
(2) Garib Das
(3) Madho Das
(4) Rajabji
(5) Question not attempted

40. Match List I with List II and select the correct answer using the codes given below:
List I: (Dadupanth Sub-sect)
A. Khalsa
B. Virakt
C. Naga
D. Uttarade
List II: (Key Feature / Founder)
i. Wandering ascetics who do not stay in one place
ii. Founded by disciples who migrated to Haryana/Punjab
iii. Martial ascetic order founded by Sundar Das
iv. Followers of Garib Das, centered at Naraina
(1) A-iv, B-i, C-iii, D-ii
(2) A-i, B-iv, C-ii, D-iii
(3) A-iv, B-iii, C-i, D-ii
(4) A-ii, B-i, C-iv, D-iii
(5) Question not attempted

41. The deep influence of Kabir's Nirguna philosophy in Rajasthan is most prominently reflected in the teachings of which of the following groups of saints?
(1) Meera Bai, Gavari Bai, Rana Bai
(2) Vallabhacharya, Haridas, Nimbarka
(3) Dadu Dayal, Ramcharan, Laldas
(4) Jambhoji, Jasnathji, Harit Rashi
(5) Question not attempted

42. In the context of Kabirpanth and related sects in Rajasthan, what is the central definition of 'Nirguna Bhakti'?
(1) Devotion to God without physical form or attributes.
(2) Devotion to a specific deity through highly decorated idols.
(3) Devotion based strictly on Vedic rituals and fire sacrifices.
(4) Devotion exclusively focused on pilgrimage to sacred rivers.
(5) Question not attempted

43. Which of the following texts is considered the most authoritative compilation of Kabir's teachings, highly revered by Kabirpanthis in Rajasthan?
(1) Dadu Vani
(2) Jambh Sagar
(3) Anbhai Vani
(4) Bijak
(5) Question not attempted

44. Identify the incorrect statement regarding the practices of Kabirpanthis in Rajasthan.
(1) They vehemently reject the traditional caste system and untouchability.
(2) They mandate monasticism and abandonment of family.
(3) They oppose religious hypocrisy and the orthodox rituals of both religions.
(4) They emphasize the absolute necessity of a Guru for spiritual salvation.
(5) Question not attempted

NODIA

45. Consider the following statements regarding the ideological impact of Kabir on Rajasthani saints:
I. Like Kabir, Dadu Dayal used simple, local dialects to communicate spiritual truths.
II. Ramsnehi saints adopted Kabir's concept of 'Ram', but as a formless reality rather than the son of Dasharatha.
III. The Laldasi sect incorporated Kabir's synthesis of Hindu and Islamic mystic traditions.
IV. Kabir's influence caused the complete eradication of Saguna Bhakti in the Marwar region.
Which of the above statements is/are the correct combination?
(1) I, II and III
(2) II, III and IV
(3) I, III and IV
(4) I, II, III and IV
(5) Question not attempted

46. What is the most appropriate reason for the immense popularity of Kabir's and Dadu's teachings among the artisan and peasant classes of Rajasthan?
(1) They promised immediate financial

prosperity through various tantric rituals.
(2) They were heavily sponsored by the Rajput royalty to maintain social order.
(3) They promised physical immortality through advanced Hatha Yoga practices.
(4) They validated manual labor and rejected hierarchy.
(5) Question not attempted

47. Consider the following statements:
Statement I: The Kabirpanth network in Rajasthan largely spread through oral traditions and itinerant ascetics rather than large, wealthy monastic institutions.
Statement II: Kabirpanthis in Rajasthan celebrate the elaborate Shrinathji festival every year with idol processions.
Which of the following is correct?
(1) Both Statement I and Statement II are correct.
(2) Both Statement I and Statement II are incorrect.
(3) Statement I is correct, but Statement II is incorrect.
(4) Statement I is incorrect, but Statement II is correct.
(5) Question not attempted

48. Match List I with List II and select the correct answer using the codes given below:
List I: (Term associated with Nirguna sects)
A. Shabda/Sabad
B. Smaran/Sumiran
C. Satsang
D. Parcha
List II: (Meaning)
i. Spiritual gathering of devotees
ii. The divine word or mystical sound
iii. Continuous remembrance of the divine name
iv. Miraculous experience or proof of spiritual power
(1) A-ii, B-iii, C-i, D-iv
(2) A-i, B-ii, C-iv, D-iii
(3) A-ii, B-i, C-iii, D-iv
(4) A-iv, B-iii, C-i, D-ii
(5) Question not attempted

49. Sant Pipa, a prominent Nirguna Bhakti saint of Rajasthan, was originally the ruler of which kingdom?
(1) Chittorgarh
(2) Gagron
(3) Ranthambore
(4) Merta
(5) Question not attempted

50. Who among the following was the spiritual Guru of Sant Pipa?
(1) Ramananda
(2) Gorakhnath
(3) Dadu Dayal
(4) Kabir
(5) Question not attempted

51. The primary temple dedicated to Sant Pipa, where a major fair is held annually, is located at:
(1) Merta (Nagaur)
(2) Shahpura (Bhilwara)
(3) Samdari (Balotra)
(4) Asind (Bhilwara)
(5) Question not attempted

52. The famous 'Pipaji ki Gufa' (Cave of Sant Pipa), where he is believed to have performed deep penance, is located in:
(1) Gagron, Jhalawar
(2) Samdari, Barmer
(3) Naraina, Jaipur
(4) Toda Rai Singh, Tonk
(5) Question not attempted

53. Consider the following statements regarding Sant Pipa:
I. His childhood name was Pratap Singh Khichi.
II. He abdicated his throne in favor of his nephew to pursue a spiritual life.
III. He fought a battle against Firoz Shah Tughlaq to protect his kingdom before becoming a saint.
IV. His teachings are included in the Guru Granth Sahib.
V. He strictly advocated for idol worship and animal sacrifice.
Which of the above statements is/are the incorrect combination?
(1) I, II and III
(2) V only
(3) III and V
(4) II, IV and V
(5) Question not attempted

Click Here to Buy book on Amazon

54. Sant Pipa is revered as the principal patron saint by which of the following communities in Rajasthan?
(1) Nai (Barbers)
(2) Darji (Tailors)
(3) Kumhar (Potters)
(4) Jat (Farmers)
(5) Question not attempted

55. Which of the following is NOT true regarding the spiritual philosophy of Sant Pipa?
(1) He emphasized that the true temple of God is within one's own body.
(2) He strongly opposed the caste system and untouchability.
(3) He preached equality among all human beings regardless of their social origin.
(4) He believed in the efficacy of complex Vedic rituals for attaining moksha.
(5) Question not attempted

56. Arrange the following events related to the life of Sant Pipa in a logical biographical sequence:
I. Renunciation of the throne of Gagron
II. Taking initiation from Swami Ramananda in Kashi
III. Rule as the Khichi Chauhan king of Gagron
IV. Traveling across society preaching Nirguna devotion and earning a living by tailoring
(1) III, II, I, IV
(2) III, I, II, IV
(3) I, III, II, IV
(4) II, III, I, IV
(5) Question not attempted

57. Meera Bai, the most celebrated woman saint-poet of Rajasthan, was born in the village of Kurki. This village was situated in the historical pargana of:
(1) Kumbhalgarh
(2) Jaitaran
(3) Merta
(4) Chittorgarh
(5) Question not attempted

58. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): Meera Bai faced severe persecution and attempts on her life from the royal family of Mewar.
Reason (R): Her public dancing and singing among ascetics of different castes defied the strict patriarchal purdah norms and Rajput royal protocol of the time.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

59. According to widespread traditional belief and her own verses, who was accepted by Meera Bai as her spiritual Guru?
(1) Surdas
(2) Tulsidas
(3) Chaitanya Mahabhu
(4) Ravidas (Raidas)
(5) Question not attempted

60. Which of the following literary works is traditionally attributed to Meera Bai?
(1) Sur Sagar
(2) Narsi Ji Ro Mahero
(3) Prem Vatika
(4) Rasik Priya
(5) Question not attempted

61. Consider the following statements regarding the devotion of Meera Bai:
I. Her devotion is characterized by 'Madhurya Bhava', where she considered Lord Krishna as her husband and lover.
II. She completely rejected the Saguna form of worship and exclusively composed Nirguna verses.
III. Her verses seamlessly blend Marwari, Braj, and Gujarati linguistic elements.
Which of the above statements is/are the correct combination?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

62. It is believed that towards the end of her life, Meera Bai merged into the idol of Lord Krishna

Downloaded from www.pdf.tube

(1) To publicly humiliate them for past sins.
(2) To simulate a journey to the afterlife.
(3) To test their physical endurance against mob violence.
(4) To completely eradicate their ego and worldly pride.
(5) Question not attempted

79. Which of the following is an incorrect statement regarding Sant Laldas?
(1) His sect practices exclusive idol worship of Lord Rama.
(2) He worked as a woodcutter to earn his livelihood.
(3) He predicted that the son of Shah Jahan who kills his brothers would occupy the throne of Delhi.
(4) His followers chant the name of 'Ram' but as a formless, Nirguna divine entity.
(5) Question not attempted

80. Match List I with List II and select the correct answer using the codes given below:
List I: (Saint/Sect)
A. Laldasi Sect
B. Jasnathi Sect
C. Mavji
D. Ramsnehi (Shahpura)
List II: (Region of Primary Influence in Rajasthan)
i. Vagad (Dungarpur/Banswara)
ii. Mewat (Alwar/Bharatpur)
iii. Mewar/Bhilwara
iv. Bikaner region
(1) A-ii, B-iv, C-i, D-iii
(2) A-iv, B-ii, C-iii, D-i
(3) A-ii, B-i, C-iv, D-iii
(4) A-iii, B-iv, C-ii, D-i
(5) Question not attempted

81. Baba Ramdevji, a highly revered folk deity of Rajasthan, was born in the village of Undu Kashmer. This village is located in which present-day district?
(1) Jaisalmer
(2) Barmer
(3) Jodhpur
(4) Bikaner
(5) Question not attempted

82. Ramdevji established a specific sect aimed at eradicating untouchability and uniting various marginalized communities. What is the name of this sect?
(1) Kamadia Panth
(2) Alakhia Panth
(3) Kunda Panth
(4) Navnath Panth
(5) Question not attempted

83. The famous 'Terahtaali' dance, performed by women tying thirteen cymbals (manjiras) to their bodies, is the major attraction of the fair dedicated to which folk deity?
(1) Pabuji
(2) Gogaji
(3) Ramdevji
(4) Tejaji
(5) Question not attempted

84. In the context of the terminology associated with Baba Ramdevji, what does the term 'Neja' refer to?
(1) The nocturnal jagaran (vigil) held in his honor.
(2) The silver footprints of Ramdevji kept in the temple.
(3) The cloth horse offered by devotees.
(4) The five-colored flag hoisted at his temple.
(5) Question not attempted

NODIA

85. Consider the following statements regarding Baba Ramdevji:
I. He is considered an incarnation of Lord Krishna by his Hindu devotees.
II. Muslim devotees venerate him as 'Ramsha Pir'.
III. He authored a book of spiritual verses called 'Chaubees Baniya'.
Which of the above statements is/are the correct combination?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

86. The devotees of Ramdevji belonging to the Meghwal community are traditionally referred to as:
(1) Jama

(1) Both Statement I and Statement II are correct.
(2) Both Statement I and Statement II are incorrect.
(3) Statement I is correct, but Statement II is incorrect.
(4) Statement I is incorrect, but Statement II is correct.
(5) Question not attempted

71. Which of the following locations is an odd one out, as it is NOT traditionally considered one of the sacred sites (Satharis) associated with Jambhoji?
(1) Samrathal Dhora
(2) Pipasar
(3) Mukam
(4) Galtaji
(5) Question not attempted

72. Match List I with List II and select the correct answer using the codes given below:
List I: (Place related to Bishnoi Sect)
A. Pipasar
B. Samrathal Dhora
C. Mukam
D. Khejarli
List II: (Significance)
i. Samadhi (final resting place) of Jambhoji
ii. Birthplace of Jambhoji
iii. Site of the mass sacrifice led by Amrita Devi for tree protection
iv. Site where Jambhoji established the Bishnoi sect
(1) A-ii, B-iv, C-i, D-iii
(2) A-iv, B-ii, C-iii, D-i
(3) A-ii, B-i, C-iv, D-iii
(4) A-i, B-iv, C-ii, D-iii
(5) Question not attempted

73. Sant Laldas, the founder of the Laldasi sect, which emphasizes Hindu-Muslim unity, was born in:
(1) Sherpur (Alwar)
(2) Nangla (Bharatpur)
(3) Dhaoli Doov (Alwar)
(4) Deeg (Bharatpur)
(5) Question not attempted

74. The followers of the Laldasi sect are primarily found in which cultural and geographical region of Rajasthan?
(1) Mewat
(2) Godwar
(3) Vagad
(4) Hadoti
(5) Question not attempted

75. Who among the following Sufi saints was the spiritual Guru of Sant Laldas?
(1) Khwaja Moinuddin Chishti
(2) Sheikh Hamiduddin Nagauri
(3) Narhad ke Pir
(4) Gaddan Chishti
(5) Question not attempted

76. The principal seat and the Samadhi of Sant Laldas are located at:
(1) Dhaoli Doov
(2) Sherpur
(3) Kaman
(4) Bandikui
(5) Question not attempted

77. Consider the following statements regarding the Laldasi sect:
I. Laldas belonged to the Meo community, which has a syncretic cultural tradition.
II. The sect strictly prohibits begging; its monks must earn their living through physical labor.
III. The teachings of the sect are compiled in 'Laldas ki Chetawaniyan'.
IV. The initiation ceremony involves the disciple riding backward on a donkey with a blackened face to destroy ego.
V. The sect strictly adheres to orthodox Islamic Sharia and rejects all Hindu terms.
Which of the above statements is/are the correct combination?
(1) I, II, III and IV
(2) II, III, IV and V
(3) I, III, IV and V
(4) I, II and IV only
(5) Question not attempted

78. What is the primary symbolic purpose of the unique initiation ritual in the Laldasi sect where the initiate's face is blackened and they are paraded on a donkey?

Click Here to Buy book on Amazon

95. Among the widely venerated folk deities of Rajasthan, who among the following is NOT traditionally included in the 'Panch Pirs' (Five Pirs)?
(1) Devnarayanji
(2) Pabuji
(3) Ramdevji
(4) Gogaji
(5) Question not attempted

96. Match List I with List II and select the correct answer using the codes given below:
List I: (Folk Deity)
A. Pabuji
B. Devnarayanji
C. Gogaji
D. Tejaji
List II: (Mount / Associated Animal)
i. Lilan (Mare)
ii. Kesar Kalmi (Mare)
iii. Nili Ghori (Blue Mare)
iv. Leelagar (Horse)
(1) A-ii, B-iv, C-iii, D-i
(2) A-i, B-ii, C-iv, D-iii
(3) A-iii, B-i, C-ii, D-iv
(4) A-ii, B-iii, C-iv, D-i
(5) Question not attempted

97. The famous temple of Karni Mata, renowned worldwide for the multitude of rats roaming freely within its precincts, is located at:
(1) Kolayat
(2) Deshnok
(3) Nokha
(4) Lunkaransar
(5) Question not attempted

98. In the local tradition of the Karni Mata temple, spotting a white rat is considered highly auspicious. What are these rats locally called?
(1) Kabas
(2) Bhope
(3) Rikhiya
(4) Chuhas
(5) Question not attempted

99. Karni Mata is revered as the patron deity (Kuldevi) of which royal dynasty of Rajasthan?
(1) Sisodias of Mewar
(2) Kachhwahas of Jaipur
(3) Rathores of Bikaner
(4) Chauhans of Ajmer
(5) Question not attempted

100. What was the childhood name of Karni Mata before she became revered as an incarnation of Goddess Durga?
(1) Payal Bai
(2) Karni Devi
(3) Suwap Bai
(4) Ridhi Bai
(5) Question not attempted

101. Consider the following statements regarding Karni Mata:
I. She laid the foundation stone of the Mehrangarh Fort in Jodhpur.
II. She belonged to the Charan community, historically known as bards and poets.
III. She lived to a highly advanced age of over 150 years according to local belief.
IV. The temple at Deshnok has massive silver doors donated by Maharaja Ganga Singh.
V. She was a staunch advocate of human sacrifice to appease the Goddess.
Which of the above statements is/are the incorrect combination?
(1) I and II only
(2) V only
(3) IV and V only
(4) III, IV and V
(5) Question not attempted

102. The sacred grove or protected forest area surrounding the Karni Mata temple, where cutting of trees and hunting is strictly prohibited, is known as:
(1) Bani
(2) Oran
(3) Agor
(4) Gochar
(5) Question not attempted

103. Identify the correct statement regarding the architectural elements of the Karni Mata temple at Deshnok.
(1) It is built entirely of red sandstone without any use of white marble.
(2) It features a distinct Indo-Saracenic dome built during the Mughal era.
(3) The temple complex lacks any defensive walls or fort-like structures.

NODIA

(2) Rikhiya
(3) Bhope
(4) Kamad
(5) Question not attempted

87. Which of the following best describes the social contribution of Baba Ramdevji?
(1) He successfully organized the Rajputs to overthrow the Delhi Sultanate.
(2) He introduced complex Vedic sacrifices to the desert regions of Marwar.
(3) He established the first formal university for Sanskrit studies in Jaisalmer.
(4) He campaigned against untouchability and class discrimination.
(5) Question not attempted

88. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): The shrine of Ramdevji at Runicha attracts millions of devotees from both Hindu and Muslim communities.
Reason (R): Ramdevji defeated five Pirs from Mecca in a theological debate and subsequently forced them to convert to Hinduism.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

89. Which folk deity of Rajasthan is worshipped as the 'God of Camels' and is credited with bringing camels to Marwar for the first time?
(1) Gogaji
(2) Tejaji
(3) Pabuji
(4) Devnarayanji
(5) Question not attempted

90. The folk deity Gogaji, highly venerated as a snake god, fought a fierce battle defending cows against which prominent historical invader?
(1) Mahmud Ghaznavi
(2) Alauddin Khalji
(3) Muhammad Ghori
(4) Babur
(5) Question not attempted

91. Arrange the following sites associated with Gogaji in a logical geographical/ritual sequence from his birthplace to his final resting place:
I. Gogamedi (Hanumangarh)
II. Dadrewa (Churu)
III. Gogaji ki Oladi (Sanchore)
(1) II, I, III
(2) I, II, III
(3) II, III, I
(4) III, II, I
(5) Question not attempted

92. The folk deity Tejaji sacrificed his life to protect the cows of Lacha Gujari. At which place did he die due to a snakebite?
(1) Kharnal
(2) Sursura
(3) Paner
(4) Parbatsar
(5) Question not attempted

93. Consider the following statements regarding the 'Panch Pirs' of Marwar:
I. Pabuji is worshipped as an incarnation of Lakshman.
II. Mehaji Mangaliya's primary temple is at Bapini.
III. Harbhuji was a contemporary of Rao Jodha and blessed him in his struggle to reclaim Mandore.
IV. Tejaji is universally counted among the traditional Panch Pirs of Marwar.
Which of the above statements is/are the incorrect combination?
(1) I and II only
(2) IV only
(3) III and IV only
(4) II, III and IV
(5) Question not attempted

94. Tejaji is most intimately associated with which occupational activity, wherein farmers sing 'Teja Ter' before commencing their work?
(1) Camel breeding
(2) Blacksmithy
(3) Mining
(4) Ploughing and agriculture
(5) Question not attempted

Downloaded from www.pdf.tube

at the Ranchhodji Temple. Where is this temple located?
(1) Vrindavan
(2) Mathura
(3) Nathdwara
(4) Dwarka
(5) Question not attempted

63. Identify the incorrect statement regarding Meera Bai's life.
(1) She performed Sati immediately to honor traditions.
(2) She was born as the daughter of Ratan Singh Rathore.
(3) She was married to Bhojraj, son of Rana Sanga of Mewar.
(4) She spent later years traveling to various pilgrimage centers.
(5) Question not attempted

64. Match List I with List II and select the correct answer using the codes given below:
List I: (Literary Work/Concept)
A. Padavali
B. Sabad Vani
C. Dadu Vani
D. Bijak
List II: (Associated Saint)
i. Dadu Dayal
ii. Meera Bai
iii. Kabir
iv. Jambhoji
(1) A-ii, B-iv, C-i, D-iii
(2) A-iv, B-ii, C-iii, D-i
(3) A-ii, B-iv, C-iii, D-i
(4) A-i, B-iii, C-ii, D-iv
(5) Question not attempted

65. Jambhoji, the founder of the Bishnoi sect, was born in the year 1451 AD in the village of:
(1) Katriyasar
(2) Pipasar
(3) Mukam
(4) Samrathal
(5) Question not attempted

66. The Bishnoi sect gets its name from the number of principles laid down by Jambhoji for his followers. How many principles are there?
(1) 20
(2) 29
(3) 36
(4) 42
(5) Question not attempted

67. The principal pilgrimage site and the final resting place (Samadhi) of Jambhoji is located at:
(1) Janglu (Bikaner)
(2) Phalodi (Jodhpur)
(3) Mukam (Bikaner)
(4) Loharghar (Jhunu)
(5) Question not attempted

68. The sacred scripture of the Bishnoi sect, containing 120 'shabads' (verses) composed by Jambhoji, is known as:
(1) Bishnoi Vani
(2) Guru Charitra
(3) Anbhai Vani
(4) Jambh Sagar
(5) Question not attempted

69. Consider the following statements regarding the 29 principles of the Bishnoi sect:
I. They strictly prohibit the cutting of green trees, especially the Khejri tree.
II. They mandate the protection of wildlife, resulting in the preservation of the Blackbuck in their regions.
III. They require the daily performance of elaborate fire sacrifices (Havan) using only pure ghee.
IV. They enforce a strict vegetarian diet and prohibit the consumption of alcohol and opium.
Which of the above statements is/are the correct combination?
(1) I, II and III
(2) I, II and IV
(3) II, III and IV
(4) I, II, III and IV
(5) Question not attempted

70. Consider the following statements:
Statement I: Jambhoji's teachings were heavily influenced by the impending ecological crises and frequent droughts in the desert region of Marwar.
Statement II: The Bishnoi sect permits animal sacrifice only during the annual fair at Mukam.
Which of the following is correct?

NODIA

(4) The sanctum contains a naturally occurring sacred cave.
(5) Question not attempted

104. Match List I with List II and select the correct answer using the codes given below:
List I: (Kuldevi / Goddess)
A. Karni Mata
B. Jamway Mata
C. Baan Mata
D. Jeen Mata
List II: (Associated Royal House / Community)
i. Sisodias of Mewar
ii. Kachhwahas of Jaipur
iii. Chauhans of Sikar
iv. Rathores of Bikaner
(1) A-iv, B-ii, C-i, D-iii
(2) A-ii, B-i, C-iv, D-iii
(3) A-iv, B-iii, C-ii, D-i
(4) A-i, B-iv, C-iii, D-ii
(5) Question not attempted

105. The ancient temple of Jeen Mata, deeply associated with the Shakti worship traditions of Shekhawati, is located in the district of:
(1) Jhunjhunu
(2) Churu
(3) Sikar
(4) Alwar
(5) Question not attempted

106. Jeen Mata is historically revered as the Kuldevi (patron goddess) of which Rajput clan?
(1) Chauhan Rajputs
(2) Bhati Rajputs
(3) Hada Rajputs
(4) Parmar Rajputs
(5) Question not attempted

107. According to local folklore, Jeen Mata performed severe penance on a mountain after a dispute with her sister-in-law. Her brother, who also became an ascetic and whose temple is located nearby, is named:
(1) Bhairav
(2) Gopinath
(3) Raghunath
(4) Harsh
(5) Question not attempted

108. The devotional folk song (Chirja) dedicated to Jeen Mata is notable in Rajasthani folk literature for being:
(1) The oldest surviving written text found in the Dingal dialect.
(2) The longest folk song of any deity in Rajasthan.
(3) Sung exclusively by the male priests during the daytime rituals.
(4) Composed originally in the classical Persian language of court.
(5) Question not attempted

109. Consider the following statements regarding the worship of Jeen Mata:
I. A grand fair is organized at her temple twice a year during the Chaitra and Ashvin Navratras.
II. Historically, there was a tradition of offering wine (Dhai Pyala Sharab) and animal sacrifice at the temple.
III. Emperor Aurangzeb allegedly tried to destroy the temple but was repelled by a swarm of bees sent by the Goddess.
Which of the above statements is/are the correct combination?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

110. The legend of 'Bhanwarmata' (Goddess of Bees) is associated with the historical defense of which temple against Mughal armies?
(1) Shila Devi Temple, Amer
(2) Karni Mata Temple, Deshnok
(3) Tripura Sundari, Banswara
(4) Jeen Mata Temple, Sikar
(5) Question not attempted

111. Identify the incorrect statement regarding Jeen Mata.
(1) Jeen Mata is exclusively worshipped by the Jain community of Rajasthan.
(2) The temple features an eight-armed (Ashtabhuja) idol of the goddess.
(3) An oil lamp (Akhand Jyot) has been continuously burning in the temple for centuries.
(4) The Mughal court used to send oil for this

Click Here to Buy book on Amazon

Akhand Jyot after their army's defeat by the bees.
(5) Question not attempted

112. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): The temple of Jeen Mata exhibits a blend of early medieval architectural styles.
Reason (R): Inscriptions found at the temple suggest that it was renovated and patronized by various local chieftains during the 11th and 12th centuries.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

113. The Dilwara Temples at Mount Abu, renowned for their intricate marble carvings, belong to which religious tradition?
(1) Vaishnavism
(2) Jainism
(3) Shaivism
(4) Buddhism
(5) Question not attempted

114. The magnificent Chaumukha Temple at Ranakpur, known for its 1444 exquisitely carved pillars, is dedicated to which Jain Tirthankara?
(1) Adinatha (Rishabhanatha)
(2) Mahavira
(3) Parshvanatha
(4) Neminatha
(5) Question not attempted

115. Which of the following represents the correct chronological sequence of the construction of these prominent Jain temples in Rajasthan?
(1) Vimal Vasahi (Dilwara) - Luna Vasahi (Dilwara) - Ranakpur Chaumukha
(2) Luna Vasahi (Dilwara) - Vimal Vasahi (Dilwara) - Ranakpur Chaumukha
(3) Ranakpur Chaumukha - Vimal Vasahi (Dilwara) - Luna Vasahi (Dilwara)
(4) Vimal Vasahi (Dilwara) - Ranakpur Chaumukha - Luna Vasahi (Dilwara)
(5) Question not attempted

116. The Jain pilgrim center of Nakoda, situated in the Barmer district, is primarily famous for the miraculous idol of which deity alongside Parshvanatha?
(1) Padmavati
(2) Chakreshvari
(3) Ambika
(4) Nakoda Bhairav
(5) Question not attempted

117. Consider the following statements regarding the Dilwara Temples:
I. The Vimal Vasahi temple was built by Vimal Shah, a minister of the Chaulukya king Bhima I.
II. The Luna Vasahi temple is dedicated to the 22nd Tirthankara, Neminatha.
III. These temples are constructed using local red sandstone quarried from Mount Abu.
IV. The intricate ceilings of these temples feature ornate central pendants and concentric rings of carvings.
Which of the above statements is/are the correct combination?
(1) I, II and IV
(2) I, II and III
(3) II, III and IV
(4) I, III and IV
(5) Question not attempted

118. The construction of the Luna Vasahi temple at Dilwara was commissioned by two prominent brothers serving the Vaghela dynasty. What were their names?
(1) Dharnak Shah and Depa
(2) Tejpal and Vastupal
(3) Vimal Shah and Kumarpala
(4) Hemachandra and Shripal
(5) Question not attempted

119. Consider the following statements about the Ranakpur Jain Temple:
I. It was built during the reign of Rana Kumbha of Mewar.
II. The chief architect of the temple was Depa (Depak).
III. The main shrine is designed as a 'Chaumukha', facing all four cardinal directions.

NODIA

IV. The temple complex is situated on the banks of the Maghai river.
V. It was constructed exclusively by the royal treasury without any merchant contribution.

Which of the above statements is/are the incorrect combination?
(1) I and II only
(2) V only
(3) IV and V only
(4) III and IV only
(5) Question not attempted

120. Match List I with List II and select the correct answer using the codes given below:
List I: (Jain Temple/Centre)
A. Vimal Vasahi
B. Luna Vasahi
C. Ranakpur Chaumukha
D. Nakoda Parshvanath
List II: (Key Architect/Builder/Patron)
i. Dharnak Shah
ii. Tejpal and Vastupal
iii. Vimal Shah
iv. Alam Shah (historical renovation)
(1) A-iii, B-ii, C-i, D-iv
(2) A-i, B-iii, C-ii, D-iv
(3) A-iii, B-i, C-iv, D-ii
(4) A-ii, B-iii, C-i, D-iv
(5) Question not attempted

NODIA

www.nodia.in

particularly revered in the Mewat region for his efforts to bridge the gap between Hindu and Muslim spiritual traditions.

74. (1) Mewat
The followers of the Laldasi sect are primarily concentrated in the Mewat region, which encompasses parts of Alwar and Bharatpur districts in Rajasthan, as well as adjacent areas in Haryana. This cultural zone has a long history of syncretic traditions, and the teachings of Sant Laldas, who preached in the local Mewati dialect, continue to have a profound influence on the local Meo and Hindu communities.

75. (4) Gaddan Chishti
Sant Laldas received his spiritual guidance and initiation from Gaddan Chishti, a prominent Sufi saint of the time. This teacher-disciple relationship highlights the syncretic nature of the Laldasi sect, which blends Islamic mystical elements with the Nirguna Bhakti tradition of North India. Through Gaddan Chishti's influence, Laldas developed a philosophy that transcended formal religious labels, focusing instead on ethical living and internal devotion.

76. (2) Sherpur
While Sant Laldas was born in Dhaoli Doov, his principal seat and the site of his Samadhi are located at Sherpur in the Alwar district. This location serves as the main spiritual center for the Laldasi sect, where his followers gather to commemorate his life and teachings. The site remains a symbol of the saint's simple, hardworking life and his message of universal spiritual truth.

77. (1) I, II, III and IV
Sant Laldas, a Meo from Alwar, emphasized physical labor and forbade begging for his monks. His teachings are recorded in 'Laldas ki Chetawaniyan', and his initiation ritual uniquely involves a donkey ride to eliminate ego. However, the sect does not reject Hindu terms or strictly follow Sharia; instead, it is highly syncretic, using 'Ram' to denote the divine and blending diverse spiritual traditions.

78. (4) To completely eradicate their ego and worldly pride.
The unique initiation ritual of the Laldasi sect, where the disciple's face is blackened and they are paraded backward on a donkey, is designed to test and destroy the initiate's ego. Sant Laldas believed that true spiritual progress is impossible without complete humility. By undergoing public humiliation, the disciple demonstrates they have moved beyond worldly pride and social status, becoming fit to serve the divine.

79. (1) His sect practices exclusive idol worship of Lord Rama.
The Laldasi sect does not practice idol worship. It is a Nirguna tradition that focuses on the remembrance of the divine name and ethical conduct. While they use the name 'Ram', they refer to a formless, universal reality. Other historical accounts, such as Laldas working as a woodcutter and his famous prophecy regarding the Mughal throne, are well-documented parts of the saint's traditional biography.

80. (1) A-ii, B-iv, C-i, D-iii
The Laldasi sect is centered in the Mewat region, while the Jasnathi sect has its primary influence in the Bikaner region. Sant Mavji is the major spiritual figure for the Vagad region of Dungarpur and Banswara, famously establishing the Beneshwar Dham. The Ramsnehi sect, specifically the main branch founded by Sant Ramcharan, is headquartered at Shahpura in the Bhilwara district of Mewar.

81. (2) Barmer
Baba Ramdevji was born in the village of Undu Kashmer, which is situated in the present-day Barmer district of Rajasthan. Born into the Tanwar Rajput clan, he is one of the most popular folk deities of the state. His life and miracles are celebrated throughout Rajasthan and Gujarat, with his birthplace remaining a significant site for devotees who trace the early years of his divine journey.

82. (1) Kamadia Panth
Ramdevji founded the Kamadia Panth, a sect dedicated to the spiritual and social upliftment of marginalized communities. This movement focused on eradicating the practice of untouchability and promoted the idea of

Downloaded from www.pdf.tube

STUDYING FROM PDFs?

THINK AGAIN.

If you are studying only from PDFs,
you are wasting valuable time.

Research shows that learning from

PRINTED BOOKS has up to

4× HIGHER RETENTION

than studying from screens.

PRINT BOOK = BETTER MEMORY

PDF = LOWER RETENTION

Those who study from **PRINTED BOOKS**
move **AHEAD.**

Others are left **BEHIND**
in competition.

In competitive exams,
being average is not enough.

STAY ONE STEP AHEAD.

9. (3) Nath Sampraday
The Maha Mandir in Jodhpur serves as the foremost center of the Nath Sampraday in Rajasthan. Built in 1805 during the reign of Maharaja Man Singh, this architectural marvel is supported by eighty-four pillars decorated with various yogic postures. It remains the spiritual headquarters for the Mananthi branch of the sect, reflecting the high royal patronage the yogis received.

10. (1) Bairag Panth and Mananthi Panth
The Nath Sampraday in Rajasthan is primarily divided into two main lineages: the Bairag Panth and the Mananthi Panth. The Bairag Panth traces its origins to the spiritual tradition of Bharthari and is centered at Rata Dunga in Pushkar. The Mananthi Panth developed under the specific patronage of Maharaja Man Singh and is headquartered at the Maha Mandir.

11. (4) Followers worship a Saguna form of Krishna.
The Nath Sampraday is a Shaiva tradition that focuses on the worship of Lord Shiva and the practice of Hatha Yoga. Guru Gorakhnath is the primary systematizer of this sect, which emphasizes severe physical austerities and internal spiritual awakening. The sect does not practice the Saguna worship of Lord Krishna, which is instead characteristic of the Vaishnava Bhakti traditions.

12. (1) Both Statement I and Statement II are correct.
The Nath Sampraday has two major institutional centers in Rajasthan. The Bairag Panth maintains its primary religious seat at Rata Dunga in the Pushkar region. Simultaneously, the Mananthi Panth, which gained significant political and social influence during the 19th century, is centered at the Maha Mandir in Jodhpur. Both statements accurately identify the geographic hubs of these distinct branches.

13. (2) III only
The Kapalika sect was known for its extreme tantric rituals and lived primarily on the fringes of society; it did not flourish among the mercantile classes. Conversely, Harit Rashi was indeed a Pashupata sage who assisted the Guhila dynasty. Eklingji is the ruling deity of Mewar, and Jalandharnath is highly revered in Jalore, making those specific historical statements entirely accurate.

14. (4) Salemabad, Ajmer
Salemabad in Ajmer is the principal seat of the Nimbarka Sampraday, a Vaishnava sect, rather than the Nath Sampraday. In contrast, the Sire Mandir in Jalore, the Maha Mandir in Jodhpur, and Rata Dunga in Pushkar are all historically and traditionally associated with different branches and prominent saints of the Nath lineage, serving as major centers for their yogic practices.

15. (1) Nath Sampraday
The concepts of Shunya Samadhi and the awakening of the Kundalini energy through Hatha Yoga are central philosophical and practical tenets of the Nath Sampraday. This sect emphasizes the transformation of the physical body and the attainment of spiritual liberation through rigorous disciplined practice. These ideas distinguish it from the devotional Vaishnava sects like Pushti Marg or the Ramanandi tradition.

16. (1) A-iii, B-i, C-iv, D-ii
The Maha Mandir is associated with Ayasji Nath, the spiritual preceptor of Maharaja Man Singh. Sire Mandir in Jalore is linked to the sage Jalandharnath. Rata Dunga is a center for the followers of Bharthari within the Bairag Panth. Finally, the Eklingji temple is historically tied to Bappa Rawal, the founder of the Guhila dynasty, through the sage Harit Rashi.

17. (2) Shuddhadvaita
Vallabhacharya founded the Pushti Marg based on the philosophical framework of Shuddhadvaita, or pure non-dualism. This philosophy asserts that the entire universe is a manifestation of Brahman and is not an illusion. It emphasizes that the soul can attain liberation through the grace of God, setting the stage for the intense devotional practices focused on the child form of Krishna.

18. (1) The grace (Kripa) of God
In the context of the Vallabhacharya tradition, the term 'Pushti' literally translates to nourishment, which spiritually signifies the divine grace or Kripa of God. This path emphasizes that spiritual salvation and the experience of divine bliss are attained not through self-effort or rigorous

NODIA

austerities, but solely through the unconditional love and support bestowed by Lord Krishna upon the devoted soul.

19. (3) Aurangzeb
The idol of Shrinathji was moved from Govardhan near Mathura to Rajasthan during the 17th century. This relocation was necessitated by the iconoclastic policies and temple destruction orders issued by the Mughal Emperor Aurangzeb. The idol was safely transported to Mewar, where it was eventually installed in Nathdwara, making the town a premier center for the Vaishnava Pushti Marg sect.

20. (4) Maharana Raj Singh
Maharana Raj Singh of Mewar provided royal protection to the Goswamis who brought the idol of Shrinathji from Mathura to escape Mughal persecution. He granted the village of Sihad for the construction of a temple, which eventually grew into the town of Nathdwara. This act of defiance against Aurangzeb established Nathdwara as a major religious and cultural hub in Rajasthan.

21. (1) I, II, III and IV
The Pushti Marg focuses on the worship of the child form of Krishna and refers to its temples as 'Havelis'. It developed a unique musical tradition called Haveli Sangeet and gave birth to the famous Pichhwai painting style. Unlike many other sects, it does not emphasize asceticism; instead, it allows householders to attain salvation through devotion, making the fifth point incorrect.

22. (2) Ashta Chhap
The Ashta Chhap refers to the group of eight prominent Bhakti poets established by Vitthalnath, the son of Vallabhacharya. These poets, including Surdas and Kumbhandas, composed devotional hymns and songs dedicated to Shrinathji. Their literary and musical contributions formed the core of the liturgical services in Pushti Marg temples, significantly influencing the cultural and religious life of medieval North India.

23. (4) It turned Nathdwara into a major hub of Vaishnava art and Pichhwais.
The establishment of the Shrinathji temple at Nathdwara had a profound impact on the artistic landscape of Rajasthan. It led to the development of the Nathdwara school of painting, specifically known for Pichhwais, which are ornate cloth backdrops for the deity. This religious center became a flourishing hub for artists, musicians, and craftsmen, enriching the region's overall Vaishnava cultural heritage.

24. (1) A-iii, B-i, C-ii, D-iv
Shrinathji is the principal deity located in Nathdwara. Dwarkadhishji is situated at Kankroli near Rajsamand. Mathureshji is the primary seat of the sect in Kota. Madan Mohanji is located in Kaman, Bharatpur. These four sites represent major spiritual centers or 'Peeths' of the Vallabha Sampraday in Rajasthan, each housing a specific form of Krishna and attracting thousands of devotees annually.

25. (3) Galtaji
Galtaji, located near Jaipur, is the primary seat of the Ramanandi sect in Rajasthan. It is famously known as 'North Totadri' because it became the most important center of the Ramanuja lineage in Northern India, mirroring the prestige of the Totadri monastery in the South. The site features several sacred tanks and temples, serving as a major pilgrimage destination for centuries.

26. (1) Krishnadas Payahari
Krishnadas Payahari was the prominent saint who established the Ramanandi Peeth at Galtaji. According to historical tradition, he arrived in the region during the 16th century and defeated the local Nath yogis in a spiritual and philosophical debate. Following this victory, he converted the site into a center for Vaishnava worship, significantly influencing the religious orientation of the Jaipur royal family.

27. (4) Ramanujacharya
The Ramanandi sect's philosophical foundation is rooted in Vishishtadvaita, or qualified non-dualism. This philosophy was originally propounded by the great South Indian philosopher Ramanujacharya in the 11th century. Ramananda, the founder of the Ramanandi sect, later adapted these teachings in Northern India, emphasizing devotion to Lord Rama and simplifying social restrictions to make the faith more inclusive for all.

Click Here to Buy book on Amazon

28. (1) Both A and R are true and R is the correct explanation of A.
Galtaji is traditionally called 'North Totadri' due to its status as the supreme seat of the Ramanuja tradition in Northern India. This title draws a direct parallel with the original Totadri matha, which is a major spiritual center for the sect in South India. The establishment of this center at Galtaji by Krishnadas Payahari solidified the presence and influence of Ramanandi Vaishnavism throughout Rajasthan.

29. (3) Agradas
The Rasik Sampradaya, which emphasizes the romantic and aesthetic devotion to Sita and Rama, was established at Rewasa by Agradas. He was a prominent disciple of Krishnadas Payahari. This sub-sect introduced the 'Madhurya Bhava' into the Ramanandi tradition, where devotees visualize themselves as companions of the divine couple, focusing on the intimate and joyful aspects of their divine relationship.

30. (4) The complete rejection of idol worship and temple construction.
The Ramanandi sect is a Saguna tradition that actively practices idol worship and the construction of elaborate temples dedicated to Lord Rama and Goddess Sita. While it promoted social equality and the use of local dialects for religious communication, it did not reject idols. Instead, temple rituals and the physical representation of the divine remain central to the spiritual life of its followers.

31. (3) Statement I is correct, but Statement II is incorrect.
Ramananda and his followers significantly simplified the rigid caste rules regarding dining and initiation that were present in the earlier Ramanuja tradition. This inclusivity helped the sect spread rapidly among common people. Far from being persecuted, the Ramanandi ascetics actually received significant patronage and respect from the Jaipur royal family, who considered Galtaji a premier spiritual center within their kingdom.

32. (1) Ramananda - Anantananda - Krishnadas Payahari - Agradas
The spiritual lineage of the Ramanandi sect begins with the founder Ramananda. His direct disciple was Anantananda, who passed the tradition to Krishnadas Payahari. Krishnadas Payahari then established the seat at Galtaji and initiated Agradas, who later founded the Rasik Sampradaya at Rewasa. This sequence represents the historical transmission of authority and teachings that established the sect's dominance in medieval Rajasthan.

33. (2) Naraina (Narayana)
Sant Dadu Dayal, a major figure of the Nirguna Bhakti movement, established his principal seat at Naraina near Jaipur. He spent the latter and most significant part of his life there, preaching his message of formless devotion and social equality. Naraina remains the spiritual headquarters for the Dadupanth, housing the sacred relics of the saint and serving as the center for his followers.

34. (1) Leave the body in the forest for animal consumption.
Following the teachings of Sant Dadu Dayal, his followers do not practice traditional cremation or burial. Instead, they believe the physical body should be of use to other living beings even after death. Consequently, they traditionally leave the deceased's body in a forest or on a hilltop to be consumed by birds and wild animals, viewing this as a final act of charity.

35. (3) Dhundhari (Sadhukkadi)
The teachings and verses of Sant Dadu Dayal are primarily composed in the Dhundhari dialect, which is often referred to as Sadhukkadi due to its use by wandering saints. This linguistic choice was intentional, as it allowed his message of Nirguna devotion to reach the common people of the Jaipur and eastern Rajasthan regions in a language they could easily understand and relate to.

36. (4) Bairag
The Dadupanth is traditionally divided into five major sub-sects or Shakhas: Khalsa, Virakt, Naga, Uttarade, and Khaki. The Bairag is not a sub-sect of the Dadupanth but is instead associated with the Nath Sampraday. Each branch of the Dadupanth has its own distinct lifestyle, ranging from the settled householders of the Khalsa to the wandering ascetics of the Virakt and Naga lineages.

NODIA

ANSWERS

1. (2) It featured a blend of Bhakti traditions, folk deities, and Sufi mysticism.
Medieval Rajasthan was a vibrant melting pot of diverse religious currents. Rather than being dominated by a single orthodox tradition, the region saw a harmonious co-existence of various spiritual paths. This period was characterized by the rise of intense Bhakti movements, the deification of local heroes as folk deities, and the significant spiritual and cultural influence of Sufi mysticism.

2. (2) Both Statement I and Statement II are incorrect.
The classification of Bhakti traditions depends on the nature of the divine. Saguna Bhakti emphasizes a personal God with physical attributes and qualities, often involving idol worship and temple rituals. In contrast, Nirguna Bhakti focuses on an absolute, formless reality without attributes. Both statements in the question incorrectly swap these fundamental definitions of the Saguna and Nirguna spiritual paths.

3. (3) Eklingji
Eklingji, located near Udaipur, is the most prominent center of the Pashupata sect in Rajasthan. Established in the 8th century, this temple is dedicated to Lord Shiva. The rulers of the Mewar dynasty considered Eklingji as the actual king of the state, while they served only as his regents or Diwans, illustrating the sect's deep political significance.

4. (4) Alakhia Sampraday - Banswara
The Alakhia Sampraday was founded by the saint Lalgiri and is primarily centered in the Bikaner region, not Banswara. This sect emphasizes the worship of the formless divine known as Alakh and follows Nirguna philosophical principles. The other pairs, including the Nimbarka Sampraday at Salemabad and the Ramsnehi at Shahpura, correctly identify the principal seats of these influential religious groups.

5. (1) I and II only
Jainism enjoyed extensive royal patronage across Mewar and Marwar, leading to the construction of magnificent temples. The Nath Sampraday achieved significant political power in Marwar during Maharaja Man Singh's reign. However, the Dadupanth did not originate in Gujarat; it was founded by Dadu Dayal within Rajasthan, with its principal seat and major following located in the Naraina region.

6. (2) Dadu Dayal
Dadu Dayal is the Rajasthani saint whose teachings most closely parallel the non-sectarian and egalitarian spirit of Maharashtra's Varkari tradition. His emphasis on a direct personal experience of the divine and the rejection of rigid ritualistic barriers mirrors the social inclusiveness found in the Varkari movement. This approach made him a central figure in the medieval Bhakti history of Rajasthan.

7. (1) I, III, II, IV
The historical chronology of these saints begins with Sant Pipa, born in the late 14th century. He was followed by Jambhoji, the founder of the Bishnoi sect, born in 1451. Dadu Dayal's birth is traditionally dated to 1544 during the mid-16th century. Finally, Sant Ramcharan, who established the Ramsnehi sect, was born in 1719 during the late medieval period.

8. (1) Both A and R are true and R is the correct explanation of A.
The Bhakti movement in Rajasthan challenged the traditional caste hierarchy by promoting spiritual equality. Saints from diverse social backgrounds, including marginalized communities, preached in local vernacular languages rather than Sanskrit. By making spirituality accessible to all regardless of birth, these saints and their teachings directly contributed to reducing the social rigidity and caste-based discrimination prevalent during the medieval era.

Downloaded from www.pdf.tube

46. (4) They validated manual labor and rejected hierarchy.
The teachings of Kabir and Dadu were immensely popular among artisans and peasants because they validated the dignity of manual labor and rejected the oppressive caste hierarchy. By preaching that the divine is accessible through simple devotion regardless of social status or profession, these saints provided a sense of spiritual worth and social inclusion to communities that were often marginalized by orthodox traditions.

47. (3) Statement I is correct, but Statement II is incorrect.
The Kabirpanth in Rajasthan primarily spread through oral traditions and wandering ascetics, focusing on simple spiritual gatherings rather than grand institutions. However, Kabirpanthis do not celebrate the Shrinathji festival with idol processions, as their core philosophy rejects idol worship and the ritualism associated with Saguna traditions. Their religious life is centered on the 'Sabad' and internal devotion to the formless divine.

48. (1) A-ii, B-iii, C-i, D-iv
In Nirguna sects, 'Sabad' refers to the divine word or mystical sound. 'Sumiran' is the continuous remembrance of the divine name through chanting. 'Satsang' is a spiritual gathering where devotees share teachings and hymns. 'Parcha' denotes a miraculous experience or evidence of a saint's spiritual power. These terms form the essential vocabulary of the Nirguna devotional path followed by various Rajasthani saints.

49. (2) Gagron
Sant Pipa was originally the Khichi Chauhan ruler of Gagron in the Jhalawar region. Despite his royal status and wealth, he was drawn towards spirituality. Influenced by the teachings of the Bhakti movement, he eventually abdicated his throne, renounced his princely life, and became a prominent Nirguna saint, spending the rest of his days preaching the path of simple devotion and equality.

50. (1) Ramananda
Sant Pipa was a prominent disciple of the great Bhakti saint Ramananda of Kashi. Along with other famous disciples like Kabir and Ravidas, Pipa received spiritual initiation from Ramananda, which led him to renounce his kingdom. This connection highlights the broad, inclusive nature of Ramananda's teachings, which reached across caste and social boundaries to inspire various figures in the North Indian Bhakti movement.

NODIA

51. (3) Samdari (Balotra)
The primary temple dedicated to Sant Pipa is located at Samdari in the Balotra district. This site is considered highly sacred by his followers, and a major fair is held here annually in his honor. The temple serves as a central point for the community to gather and remember his teachings, which emphasized that the true temple of God resides within the human body.

52. (4) Toda Rai Singh, Tonk
The famous 'Pipaji ki Gufa' or the Cave of Sant Pipa is located in Toda Rai Singh in the Tonk district. It is traditionally believed that the saint performed deep penance and meditation at this specific location after renouncing his kingdom. The cave remains a popular pilgrimage site for devotees who visit to pay their respects to his spiritual legacy and life of renunciation.

53. (2) V only
Sant Pipa, born as Pratap Singh Khichi, abdicated his throne and was a contemporary who fought against Firoz Shah Tughlaq. His spiritual verses are even included in the Guru Granth Sahib. However, he did not advocate for idol worship or animal sacrifice; as a Nirguna saint, he strongly opposed such rituals, preaching instead that God is formless and resides within every individual.

54. (2) Darji (Tailors)
Sant Pipa is revered as the principal patron saint by the Darji or tailor community of Rajasthan. This association stems from the tradition that after renouncing his kingdom, he earned his living through manual labor, specifically by tailoring clothes. His life serves as a powerful example of the dignity of labor and the belief that spiritual realization is compatible with humble professional work.

55. (4) He believed in the efficacy of complex Vedic rituals for attaining moksha.
Sant Pipa's spiritual philosophy was centered on internal devotion and the rejection of external

rituals. He famously taught that the human body is the true temple of God and that spiritual liberation is achieved through love and the guidance of a Guru. He strongly opposed complex Vedic rituals and animal sacrifices, advocating instead for social equality and the removal of caste barriers in the search for truth.

56. (2) III, I, II, IV
The biographical sequence of Sant Pipa begins with his rule as the king of Gagron. He then decided to renounce his throne to seek spiritual truth. Following this, he traveled to Kashi to receive initiation from Swami Ramananda. Finally, he spent his remaining years traveling across the country, preaching Nirguna devotion while earning a humble living through tailoring, embodying the ideals of the Bhakti movement.

57. (3) Merta
Meera Bai was born in the village of Kurki, which was part of the historical Merta pargana in the Nagaur region. She was the daughter of Ratan Singh Rathore and the granddaughter of Rao Dudaji, the ruler of Merta. Her upbringing in this devout family deeply influenced her spiritual inclination toward Lord Krishna, which eventually defined her entire life and celebrated poetic legacy.

58. (1) Both A and R are true and R is the correct explanation of A.
Meera Bai faced severe opposition from the royal family of Mewar, especially after her husband's death. Her behavior, which included singing and dancing in public with common ascetics and devotees, was seen as a direct violation of the strict Rajput protocols and patriarchal norms of the time. This defiance led to multiple attempts on her life, as her devotion transcended the boundaries of her social status.

59. (4) Ravidas (Raidas)
According to widespread tradition and her own devotional verses, Meera Bai accepted Sant Ravidas, also known as Raidas, as her spiritual Guru. Ravidas was a prominent Nirguna saint from a marginalized community. By accepting him as her teacher, Meera Bai symbolically broke the barriers of caste and social hierarchy, emphasizing that spiritual wisdom and devotion are not the exclusive domain of any particular social group.

60. (2) Narsi Ji Ro Mahero
'Narsi Ji Ro Mahero' is a significant literary work traditionally attributed to Meera Bai, often said to have been composed in collaboration with the poet Ratna Khati. It tells the story of the devotee Narsi Mehta and the divine assistance he received. Her other famous compositions include her 'Padavali', a collection of countless heart-touching songs and verses expressing her intense and personal devotion to Lord Krishna.

61. (3) I and III only
Meera Bai's devotion is defined by 'Madhurya Bhava', where she visualized Krishna as her husband. Her language is a unique blend of Marwari, Braj, and Gujarati. However, she did not reject Saguna worship; she was a staunch devotee of the physical form of Krishna as 'Girdhar Gopal'. Her spiritual path was one of intense personal love for a specific deity, rather than formless Nirguna meditation.

62. (4) Dwarka
Traditional accounts state that Meera Bai spent the final years of her life in Dwarka, Gujarat. It is widely believed that while singing in a state of spiritual ecstasy, she merged into the idol of Lord Krishna at the Ranchhodji Temple. This miraculous event marks the end of her earthly journey, signifying her ultimate union with the divine after a life of unwavering devotion and social struggle.

63. (1) She performed Sati immediately to honor traditions.
Meera Bai famously refused to perform the rite of Sati after the death of her husband, Bhojraj. She declared that her true husband was Lord Krishna, who is immortal, and therefore she could not be a widow. This act was one of her many major defiances against the social and patriarchal traditions of the Rajput nobility, leading her to live a life dedicated entirely to her spiritual path.

64. (1) A-ii, B-iv, C-i, D-iii
Meera Bai's devotional poems are collected in the 'Padavali'. 'Sabad Vani' refers to the verses of Jambhoji, the founder of the Bishnoi sect. 'Dadu Vani' contains the teachings and spiritual

Click Here to Buy book on Amazon

messages of Sant Dadu Dayal. 'Bijak' is the primary and most authoritative collection of the verses of Kabir. Each of these texts represents the core spiritual and literary legacy of their respective saintly authors.

65. (2) Pipasar
Jambhoji, the founder of the Bishnoi sect, was born in 1451 AD in the village of Pipasar, located in the Nagaur district. Born into a Panwar Rajput family, he was known for his silent and meditative nature from childhood. He eventually developed a spiritual philosophy centered on environmental conservation and moral living, which he began preaching after witnessing severe droughts in the desert region.

66. (2) 29
The name 'Bishnoi' is derived from 'Bees' (twenty) and 'No' (nine), representing the twenty-nine principles established by Jambhoji for his followers. These rules cover various aspects of life, including religious practices, personal hygiene, moral conduct, and, most famously, a strict commitment to the protection of all living beings and the preservation of green trees, particularly the Khejri tree.

67. (3) Mukam (Bikaner)
Mukam, situated in the Bikaner district, is the most sacred pilgrimage site for the Bishnoi community. It is the location where Jambhoji took his Samadhi, or final resting place. Every year, thousands of followers gather here for major fairs held during the months of Ashvin and Phalguna to pay their respects to the saint and reinforce their commitment to his ecological and spiritual teachings.

68. (4) Jambh Sagar
'Jambh Sagar' is the primary sacred scripture of the Bishnoi sect, containing the 120 'shabads' or verses composed by Jambhoji himself. These verses articulate his philosophical views on the divine, the importance of a Guru, and the necessity of environmental and social ethics. Other important texts for the community include 'Jambh Samhita' and 'Bishnoi Dharmaprakash', which further elaborate on the sect's traditions and rules.

69. (2) I, II and IV
The 29 principles of the Bishnoi sect emphasize the protection of green trees and wildlife, leading to the preservation of the Blackbuck and Khejri tree. They also mandate a strict vegetarian diet and prohibit intoxicants like alcohol and opium. While they perform simple fire rituals, the elaborate and costly daily sacrifice using large amounts of ghee is not a mandatory part of their traditional core principles.

70. (3) Statement I is correct, but Statement II is incorrect.
Jambhoji's teachings were profoundly shaped by the frequent droughts and ecological fragility of the Marwar region, leading him to emphasize the preservation of nature as a spiritual duty. However, the Bishnoi sect never permits animal sacrifice under any circumstances. Their fundamental principle is 'Jiv Daya' or compassion for all living beings, which makes any form of ritual killing completely antithetical to their core beliefs.

71. (4) Galtaji
Galtaji is a major center for the Ramanandi Vaishnava sect and is not associated with Jambhoji or the Bishnoi sect. In contrast, Pipasar is Jambhoji's birthplace, Samrathal Dhora is where he established the Bishnoi order and performed penance, and Mukam is his final resting place. These three sites, along with others like Janglu and Lohawat, are the primary 'Satharis' or sacred locations for Bishnoi devotees.

72. (1) A-ii, B-iv, C-i, D-iii
Pipasar is the birthplace of Jambhoji, while Samrathal Dhora is the site where he formally established the Bishnoi sect in 1485 AD. Mukam serves as his final resting place or Samadhi. Khejarli is the historical site of the supreme sacrifice made by Amrita Devi and 363 others in 1730 to protect Khejri trees, embodying the core environmental values taught by the saint.

73. (3) Dhaoli Doov (Alwar)
Sant Laldas, the founder of the Laldasi sect, was born in the village of Dhaoli Doov in the Alwar district. Belonging to the Meo community, he worked as a woodcutter before attaining spiritual enlightenment. His teachings emphasized Nirguna Bhakti and social harmony, and he is

Downloaded from www.pdf.tube

37. (2) III only
Sant Dadu Dayal was a proponent of Nirguna Bhakti and met Emperor Akbar, but his teachings did not forbid followers from adopting professions. In fact, many Dadupanthi followers remained householders and continued their worldly trades while practicing devotion. He emphasized spiritual purity and internal worship over external rituals, but he did not mandate the extreme asceticism that excludes all professional or social engagement.

38. (2) Sundar Das
The Naga sub-sect of the Dadupanth was founded by Sundar Das, a prominent disciple of Dadu Dayal. Unlike the more quietist branches, the Nagas maintained a martial tradition, bore arms, and often served as soldiers for various Rajput states, particularly Jaipur. They combined their spiritual discipline with physical training, becoming a distinct and influential warrior-ascetic order within the broader religious landscape of Rajasthan.

39. (4) Rajabji
Rajabji is a famous disciple of Dadu Dayal who was about to be married when he met his Guru. Upon hearing a single verse from Dadu Dayal about the fleeting nature of worldly life, he was instantly enlightened. He decided to remain an ascetic but continued to wear his bridegroom's attire for the rest of his life as a reminder of the moment of his spiritual transformation.

40. (1) A-iv, B-i, C-iii, D-ii
The Khalsa branch consists of the direct followers of Dadu's son Garib Das at Naraina. The Virakt are wandering ascetics who renounce permanent dwellings. The Naga is a martial order established by Sundar Das. The Uttarade branch refers to those disciples who migrated northward to regions like Haryana and Punjab, spreading the teachings of the Dadupanth beyond the borders of Rajasthan.

41. (3) Dadu Dayal, Ramcharan, Laldas
The influence of Kabir's Nirguna philosophy is most evident in the teachings of Dadu Dayal, Ramcharan (Ramsnehi sect), and Laldas. These saints rejected idol worship and external rituals, focusing instead on the internal remembrance of the divine name. Like Kabir, they emphasized social equality and preached in the vernacular, creating a powerful spiritual movement that resonated deeply with the common people.

42. (1) Devotion to God without physical form or attributes.
Nirguna Bhakti is defined by the belief in an absolute, omnipresent divine reality that transcends physical forms, icons, or specific human attributes. Devotees of this path, such as the followers of Kabir and Dadu, focus on meditation, the guidance of a Guru, and the internal chanting of the divine name rather than the ritualistic worship of idols in temples or scriptural sacrifices.

43. (4) Bijak
The Bijak is the most authoritative and revered compilation of Kabir's teachings. It contains his verses, songs, and philosophical insights, which were later organized into sections like Ramaini, Sabad, and Sakhi. This text serves as the primary scripture for Kabirpanthis in Rajasthan and elsewhere, articulating his fierce critique of religious hypocrisy and his vision of a formless, universal divine reality.

NODIA

44. (2) They mandate monasticism and abandonment of family.
Kabirpanthis do not mandate monasticism or the abandonment of family life. In fact, following Kabir's own example of being a weaver and a householder, many of his followers remain actively engaged in society and their professions. They focus on spiritual discipline within the context of everyday life, emphasizing moral conduct, social equality, and the rejection of empty rituals rather than total world-renunciation.

45. (1) I, II and III
Dadu Dayal used local dialects like Kabir, while the Ramsnehi sect adopted the name of 'Ram' to represent a formless reality. The Laldasi sect also integrated syncretic elements of Hindu and Islamic mysticism. However, Kabir's influence did not eradicate Saguna Bhakti in Marwar; instead, both traditions continued to flourish simultaneously, often influencing each other's devotional expressions and social perspectives.

universal brotherhood. The members of this sect, known as Kamads, are famous for their devotional singing and the performance of the Terahtaali dance, which remains a core part of the sect's religious expression.

83. (3) Ramdevji
The Terahtaali dance is a world-renowned folk performance traditionally conducted by the women of the Kamad community during the fair of Baba Ramdevji. The performers tie thirteen brass cymbals to various parts of their bodies and strike them in a rhythmic pattern while seated. This complex dance is an act of devotion, symbolizing the surrender and rhythmic praise of the deity by his dedicated followers.

84. (4) The five-colored flag hoisted at his temple.
In the religious terminology associated with Baba Ramdevji, 'Neja' refers to the distinct five-colored flag that is hoisted at his shrines and temples. Devotees often carry these flags during pilgrimages to his main temple at Ramdevra. The colors represent various spiritual aspects, and the hoisting of the Neja is a symbolic act of victory, faith, and the widespread presence of the deity's grace.

85. (4) I, II and III
Baba Ramdevji is a unique figure of communal harmony, worshipped as an incarnation of Krishna by Hindus and as Ramsha Pir by Muslims. He is also one of the few folk deities credited with composing spiritual poetry, specifically a collection of verses known as 'Chaubees Baniya'. His life and teachings successfully bridged religious divides, making him a universally respected figure across different communities in North India.

86. (2) Rikhiya
The devotees of Baba Ramdevji belonging to the Meghwal community are traditionally called 'Rikhiya'. They are among his most dedicated followers and play a crucial role in the 'Jama' or nocturnal vigils held in his honor. Their presence and participation in his cult highlight Ramdevji's lifelong mission to include marginalized social groups within the fold of spiritual devotion, rejecting the discriminatory practices of the time.

87. (4) He campaigned against untouchability and class discrimination.
Baba Ramdevji is most remembered for his revolutionary social contribution in the form of a sustained campaign against untouchability and class-based discrimination. By initiating people from all backgrounds into his Kamadia Panth and treating all devotees as equals, he challenged the rigid social structures of medieval Rajasthan. His message of 'equality before God' made him a champion for the oppressed and a symbol of social reform.

88. (3) A is true but R is false.
The shrine at Ramdevra (Runicha) is indeed a major center of pilgrimage for both Hindus and Muslims, reflecting the deity's immense popularity across religious lines. However, the legend regarding the five Pirs from Mecca states that they were impressed by his miracles and spiritual power, subsequently recognizing him as a 'Pir of Pirs', rather than being defeated in a debate and forced to convert.

89. (3) Pabuji
Pabuji is widely worshipped in Rajasthan as the 'God of Camels'. According to local tradition, he is the one who brought camels to the Marwar region from Sindh. He is the principal deity of the Raika or Rebari community, who are traditional camel breeders. Devotees believe that praying to Pabuji can cure ailing livestock, making him an essential figure in the rural economy.

90. (1) Mahmud Ghaznavi
Gogaji, a legendary warrior and snake deity, is celebrated for his heroic defense of cows against the invading army of Mahmud Ghaznavi. According to folk tradition, he fought so fiercely that his head fell at one location while his body continued to fight, finally falling at another. This legend solidified his status as a protector of the land and a symbol of resistance against foreign invaders.

91. (1) II, I, III
The ritual sequence starts at Dadrewa, the birthplace of Gogaji, often called 'Sheersh Medi'. The next major site is Gogamedi in Hanumangarh, known as 'Dhur Medi', where his body is said to have fallen and where the largest annual fair is held. Finally, Gogaji ki Oladi in Sanchore is a

Click Here to Buy book on Amazon

15. The historical and cultural landscape of Nagaur is also defined by the Urs of which prominent Sufi saint?
(1) Khwaja Hamiduddin Nagauri
(2) Khwaja Moinuddin Chishti
(3) Baba Farid
(4) Nizamuddin Auliya
(5) Question not attempted

16. Match List I with List II and select the correct answer using the codes given below:
List I: (Fairs of Rajasthan)
A. Tilwara Fair
B. Kolayat Fair
C. Baneshwar Fair
D. Pushkar Fair
List II: (Geographical feature/Location)
i. Confluence of Som, Mahi, Jakham
ii. Banks of Luni River
iii. Near a natural spring in desert (Bikaner)
iv. Near a sacred lake surrounded by hills (Ajmer)
(1) A-ii, B-iii, C-i, D-iv
(2) A-i, B-ii, C-iv, D-iii
(3) A-ii, B-iv, C-i, D-iii
(4) A-iii, B-ii, C-iv, D-i
(5) Question not attempted

17. The Mallinath Cattle Fair of Tilwara is predominantly known for the trading of which cattle breeds?
(1) Rathi and Gir cattle varieties
(2) Tharparkar and Kankrej breeds
(3) Malvi and Haryanvi cattle stock
(4) Mewati and Sanchori local breeds
(5) Question not attempted

18. The Kolayat Fair is intrinsically linked to which prominent figure of Indian philosophy?
(1) Kapil Muni
(2) Shankaracharya
(3) Ramanuja
(4) Vallabhacharya
(5) Question not attempted

19. Consider the following statements regarding the Kolayat and Tilwara fairs:
I. The Kolayat fair is dedicated to Sage Kapil Muni.
II. The Tilwara fair is held in the memory of local folk deity Mallinathji.
III. The Tilwara fair takes place in the Barmer district.
IV. Deepdan is a major ritual associated with the Kolayat fair.
V. The Charan caste generally abstains from taking a dip in the Kolayat lake.
Which of the above combinations of statements is correct?
(1) I, II, III, and IV only
(2) II, III, IV, and V only
(3) I, II, III, IV, and V
(4) I, III, and V only
(5) Question not attempted

20. Which of the following communities in Rajasthan avoids participating in the holy bath at Kolayat Lake due to historical mythological reasons?
(1) Bishnoi
(2) Jat
(3) Rajpurohit
(4) Charan
(5) Question not attempted

21. Consider the following statements:
Statement I: The Baneshwar Fair is often referred to as the Kumbh of the tribals.
Statement II: It involves a massive congregation of the Sahariya tribe who travel from Baran district to Dungarpur.
Which of the above statement(s) is/are correct?
(1) Both Statement I and Statement II are correct
(2) Both Statement I and Statement II are incorrect
(3) Statement I is correct but Statement II is incorrect
(4) Statement I is incorrect but Statement II is correct
(5) Question not attempted

22. What is the cause of the unique religious reverence at the Baneshwar temple during its annual fair?
(1) The spontaneous emergence of a sacred fire from the subterranean earth
(2) The ritual worship of a naturally fragmented or broken Shiva Linga
(3) The historical location where Maharana Pratap was officially crowned
(4) The traditional site believed to mark the

NODIA

the Charan community and her temple features silver doors. However, she never advocated for human sacrifice. In fact, her teachings and the temple tradition emphasize the protection of all living beings, as evidenced by the sacred rats and the protected forest area.

102. (2) Oran
The protected forest or sacred grove surrounding the Karni Mata temple is called an 'Oran'. Within this area, the cutting of green trees and the hunting of animals are strictly forbidden by religious tradition. This practice has led to the preservation of local biodiversity in an otherwise arid region, illustrating how traditional religious beliefs in Rajasthan have historically contributed to environmental conservation and the protection of the natural landscape.

103. (4) The sanctum contains a naturally occurring sacred cave.
The core of the Karni Mata temple at Deshnok features a naturally occurring sacred cave where the goddess is said to have lived and meditated. While the external structure has been expanded over centuries with beautiful white marble and silver work, the inner sanctum retains this ancient character. This blend of natural features and grand architecture reflects the historical evolution of the site as a major center of Shakti worship.

104. (1) A-iv, B-ii, C-i, D-iii
Karni Mata is the patron goddess of the Rathores of Bikaner. Jamway Mata is revered by the Kachhwahas of Jaipur. Baan Mata is the Kuldevi of the Sisodia dynasty of Mewar. Jeen Mata is historically associated with the Chauhan Rajputs of the Sikar region. Each of these goddesses holds a central place in the religious and social identity of their respective royal houses and associated communities.

105. (3) Sikar
The ancient temple of Jeen Mata is located in the Sikar district of Rajasthan, nestled among the hills of the Aravalli range. This site has been a major center for Shakti worship for nearly a thousand years. The temple attracts large numbers of pilgrims, especially during the Navratri festivals, and is renowned for its spiritual atmosphere and the legends of the goddess's protective powers over the local region.

106. (1) Chauhan Rajputs
Jeen Mata is the Kuldevi or patron goddess of the Chauhan Rajput clan. Her temple in Sikar features inscriptions that highlight the historical patronage received from various Chauhan rulers and chieftains. The clan holds her in the highest regard, seeking her protection during times of war and peace. Her worship is an integral part of the ancestral traditions and cultural identity of the Chauhans across Rajasthan and beyond.

107. (4) Harsh
According to local folklore, Jeen Mata's brother was named Harsh. After a dispute, both siblings turned towards a life of asceticism. While Jeen Mata performed penance on one hill, Harsh became a devotee of Lord Shiva and meditated on a nearby peak. Today, the Harsh Nath temple, located on a mountain near the Jeen Mata shrine, is also a significant religious and historical site, attracting many devotees and tourists.

108. (2) The longest folk song of any deity in Rajasthan.
The 'Chirja' or devotional song dedicated to Jeen Mata is famous in Rajasthani folk literature for being the longest song of any deity in the state. These songs are traditionally sung by professional bards and devotees, detailing the miracles and life story of the goddess. The length and complexity of the Chirja reflect the deep-rooted cultural importance and the extensive oral tradition associated with Jeen Mata's worship.

109. (4) I, II and III
Jeen Mata's worship is characterized by major fairs during both annual Navratras. Historically, the ritual of offering wine and animal sacrifice was part of the local tradition. Furthermore, the legend of the goddess sending a swarm of bees to repel the army of Aurangzeb is a significant part of the temple's history, symbolizing divine intervention and the protection of the sacred site from external threats.

110. (4) Jeen Mata Temple, Sikar
The legend of 'Bhanwarmata' or the Goddess of Bees is specifically associated with the Jeen Mata Temple in Sikar. According to the story, when the Mughal Emperor Aurangzeb's army attempted

Downloaded from www.pdf.tube

CHAPTER 16

Social Life : Fairs, Festivals, Customs and Attires

NODIA

1. The famous Pushkar Fair of Rajasthan is celebrated during which month of the Hindu calendar?
(1) Chaitra
(2) Kartik
(3) Phalgun
(4) Shravan
(5) Question not attempted

2. Which of the following is the primary ecological and religious cause for the mass gathering of pilgrims at the Pushkar Fair?
(1) Religious bathing in the holy Pushkar Lake during the Purnima
(2) Visiting the distinct sun temple located within the vicinity of Rajasthan
(3) Participating in the traditional harvest celebrations of the desert region
(4) Observing the seasonal movements of various local nomadic tribal groups
(5) Question not attempted

3. Match List I with List II and select the correct answer using the codes given below:
List I: (Fairs of Rajasthan)
A. Pushkar Fair
B. Baneshwar Fair
C. Teej Festival
D. Gangaur
List II: (Associated Hindu Month)
i. Magh
ii. Chaitra
iii. Shravan
iv. Kartik
(1) A-iv, B-i, C-iii, D-ii
(2) A-i, B-iv, C-ii, D-iii
(3) A-iv, B-iii, C-i, D-ii
(4) A-ii, B-i, C-iv, D-iii
(5) Question not attempted

4. Which of the following features is not associated with the Pushkar Fair?
(1) Observance of the ancient Deepdan lamp tradition
(2) Commercial trading of livestock like cattle and camels
(3) Offering prayers at the world-renowned Brahma Temple
(4) Worship rituals performed for the broken Shiva Linga
(5) Question not attempted

5. Consider the following statements regarding the Pushkar Fair:
I. It is internationally recognized for its camel and horse trading.
II. It features rural sports like Matka phod and moustache competitions.
III. It takes place on the banks of the Luni river.
Which of the above combinations of statements is correct?
(1) II and III only
(2) I and III only
(3) I and II only
(4) I, II, and III
(5) Question not attempted

6. Consider the following statements:
Statement I: The Pushkar Fair serves exclusively as a religious pilgrimage with no economic activities.
Statement II: The fair provides a major platform for local artisans to sell traditional Rajasthani handicrafts.
Which of the above statement(s) is/are correct?
(1) Both Statement I and Statement II are correct
(2) Both Statement I and Statement II are incorrect
(3) Statement I is correct but Statement II is incorrect

119. (2) V only
The Ranakpur temple was built during Rana Kumbha's reign by the architect Depa, featuring a Chaumukha design on the Maghai river. However, it was not funded exclusively by the royal treasury. It was primarily the project of a wealthy Jain merchant named Dharnak Shah, who received land and support from Rana Kumbha. This collaboration between royalty and the mercantile class was common in the creation of grand Jain monuments.

120. (1) A-iii, B-ii, C-i, D-iv
Vimal Shah was the patron behind the Vimal Vasahi temple at Dilwara. The brothers Tejpal and Vastupal commissioned the Luna Vasahi temple. The merchant Dharnak Shah was the visionary and primary builder of the grand Ranakpur Chaumukha temple. Nakoda Parshvanath has a long history of renovations and associations with various historical figures and local legends, including stories of miraculous idol recoveries and significant regional patronage throughout the centuries.

www.nodia.in

Click Here to Buy book on Amazon

(4) Elephant beauty pageant
(5) Question not attempted

31. The primary objective of organizing festivals like the Desert Festival and the Elephant Festival by the Rajasthan Tourism Development Corporation is:
(1) Showcasing the rich cultural heritage and boosting regional tourism
(2) Promoting large-scale international cattle and livestock trade events
(3) Providing an organized platform for large political congregations
(4) Implementing the various urban development and infrastructure policies
(5) Question not attempted

32. Consider the following festivals of Rajasthan and arrange them in chronological order of their typical occurrence according to the Gregorian calendar:
A. Desert Festival, Jaisalmer
B. Elephant Festival, Jaipur
C. Pushkar Fair, Ajmer
Select the correct code:
(1) A, B, C
(2) B, A, C
(3) C, A, B
(4) A, C, B
(5) Question not attempted

33. The Elephant Festival of Jaipur is traditionally celebrated on the eve of which major Hindu festival?
(1) Diwali
(2) Holi
(3) Makar Sankranti
(4) Raksha Bandhan
(5) Question not attempted

34. Consider the following statements about the Elephant Festival of Jaipur:
I. It features elephant races and elephant polo matches.
II. The elephants are decorated with floral motifs, and riders wear vibrant traditional attire.
III. It takes place at the Sam Sand Dunes.
IV. A tug-of-war between an elephant and a group of humans is a highlight.
Which of the above combinations of statements is incorrect?
(1) III only
(2) I and II only
(3) II and IV only
(4) I, III, and IV
(5) Question not attempted

35. Consider the following statements:
Statement I: The Desert Festival concludes on a full moon day against the backdrop of the Sam Sand Dunes.
Statement II: The Elephant Festival was historically initiated by the British to celebrate the birthday of Queen Victoria.
Which of the above statement(s) is/are correct?
(1) Both Statement I and Statement II are correct
(2) Both Statement I and Statement II are incorrect
(3) Statement I is correct but Statement II is incorrect
(4) Statement I is incorrect but Statement II is correct
(5) Question not attempted

36. Which of the following pairs of Festival and its corresponding Location is incorrectly matched?
(1) Marwar Festival - Jodhpur
(2) Mewar Festival - Udaipur
(3) Desert Festival - Jaisalmer
(4) Elephant Festival - Bikaner
(5) Question not attempted

37. Which of the following activities is an exception and generally NOT a part of the official Desert Festival itinerary?
(1) Performance of Gair and Fire dances
(2) Hosting of turban tying competitions
(3) Deep immersion in the local river
(4) Conducting various chariot races
(5) Question not attempted

NODIA

38. Match List I with List II and select the correct answer using the codes given below:
List I: (Tourism Festivals)
A. Braj Holi Festival
B. Matsya Festival
C. Chandrabhaga Fair
D. Winter Festival
List II: (Host District)
i. Jhalawar

(4) Statement I is incorrect but Statement II is correct
(5) Question not attempted

7. Identify the odd one out among the following fairs based on their primary categorization as a tribal congregation:
(1) Pushkar Fair
(2) Nagaur Fair
(3) Kolayat Fair
(4) Baneshwar Fair
(5) Question not attempted

8. The tradition of Deepdan in Rajasthan is most prominently associated with which of the following pairs of lakes?
(1) Pushkar and Kolayat
(2) Pichola and Fateh Sagar
(3) Nakki and Ana Sagar
(4) Sambhar and Didwana
(5) Question not attempted

9. The Ramdev Cattle Fair of Nagaur is primarily famous for the trading of which specific livestock breed?
(1) Murrah buffalo
(2) Sonadi sheep
(3) Nagauri bullocks
(4) Malvi cows
(5) Question not attempted

10. Identify the incorrect statement regarding the fairs held in Nagaur:
(1) Exclusion of all cattle trading activities in favor of religious gatherings
(2) The organization of the Veer Tejaji Cattle Fair within the Parbatsar area
(3) The hosting of the Ramdev Cattle Fair at the Manaar location
(4) The holding of the Baldeo Cattle Fair in the vicinity of Merta City
(5) Question not attempted

11. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): The Nagaur Cattle Fair significantly boosts the rural economy of the Marwar region.
Reason (R): It facilitates large-scale commercial exchange of high-quality draft animals, camels, and local agrarian products.
Select the correct answer:
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

12. The economic significance of cattle fairs like Nagaur in traditional Rajasthani society is best described as:
(1) A primary channel for the export of dairy products to international trade markets
(2) A structured market for the purchase and sale of agricultural draft animals
(3) A government-funded program designated for the distribution of livestock fodder
(4) A traditional cultural gathering aimed at the promotion of wildlife conservation
(5) Question not attempted

13. Consider the following statements regarding the cattle fairs of Nagaur:
I. The fairs are organized by the Department of Animal Husbandry, Rajasthan.
II. Sufi saint Hamiduddin Nagauri's Urs coincides with the agrarian identity of the region.
III. Nagauri cattle traded here are prized for their high milk yield.
IV. Mirchi Bazaar (Red Chilli market) is a major attraction of the Nagaur fair.
Which of the above combinations of statements is incorrect?
(1) I and II only
(2) II and IV only
(3) III only
(4) I, II, and IV
(5) Question not attempted

14. Which of the following pairs of Fair and its associated characteristic is correctly matched?
(1) Kolayat Fair - Worship of Brahma
(2) Nagaur Fair - Association with Gogaji
(3) Baneshwar Fair - Worship of Ramdeoji
(4) Tilwara Fair - Association with Mallinathji
(5) Question not attempted

NODIA

significant smaller shrine, completing the major geographical circuit of his worship in Rajasthan.

92. (2) Sursura
Tejaji, a highly revered folk deity, died at Sursura in the Ajmer district. According to the legend, while fulfilling a promise to a snake, he allowed it to bite his tongue because it was the only part of his body not wounded from his battle to save the cows of Lacha Gujari. His selfless sacrifice for the protection of animals has made him a household name among the farming communities.

93. (2) IV only
The traditional 'Panch Pirs' of Marwar include Pabuji, Harbhuji, Ramdevji, Gogaji, and Mehaji Mangaliya. While Tejaji is an extremely popular and major folk deity in Rajasthan, he is historically and traditionally not included in this specific group of five pirs. The statements regarding Pabuji as an incarnation of Lakshman, Mehaji's temple at Bapini, and Harbhuji's association with Rao Jodha are all historically accurate.

94. (4) Ploughing and agriculture
Tejaji is deeply venerated by the farming community of Rajasthan, particularly among the Jats. Farmers traditionally sing 'Teja Ter', a collection of devotional songs dedicated to him, while ploughing their fields or sowing crops. He is considered the protector of the agricultural landscape, and his blessings are sought to ensure a good harvest and to protect the workers from snakebites during their labor in the fields.

95. (1) Devnarayanji
Devnarayanji is a major folk deity, particularly for the Gurjar community, but he is not included in the traditional list of the 'Panch Pirs' of Marwar. The five pirs are Pabuji, Ramdevji, Gogaji, Harbhuji, and Mehaji Mangaliya. Devnarayanji has his own distinct tradition and epic 'Phad' painting, which is the longest of its kind in Rajasthan, depicting his life as an incarnation of Lord Vishnu.

96. (1) A-ii, B-iv, C-iii, D-i
Pabuji is associated with his famous mare, Kesar Kalmi. Devnarayanji's horse is named Leelagar. Gogaji is traditionally depicted riding a blue mare known as Nili Ghori. Tejaji's legendary mare, which carried the news of his death back to his family, is named Lilan. These mounts are central to the iconography and folk stories of these deities, symbolizing their mobility and heroic status in the desert region.

97. (2) Deshnok
The famous Karni Mata Temple is located in Deshnok, about 30 kilometers from Bikaner. This unique shrine is renowned for housing thousands of black rats, known as 'Kabas', which are considered sacred and protected. Devotees from around the world visit this temple to seek the blessings of the Goddess, and the presence of these rats is a central feature of the temple's daily rituals and local folklore.

98. (1) Kabas
The rats inhabiting the Karni Mata Temple at Deshnok are locally and reverently called 'Kabas'. According to tradition, these rats are believed to be the reincarnated family members and devotees of the Goddess. It is considered a special blessing if a Kaba runs over a visitor's feet, and spotting a rare white rat among the thousands of black ones is believed to be a sign of great fortune.

99. (3) Rathores of Bikaner
Karni Mata is the patron deity or Kuldevi of the Rathore royal family of Bikaner. The relationship dates back to the 15th century when she blessed Rao Bika, the founder of Bikaner, and helped him establish his kingdom. The Bikaner rulers have historically provided extensive patronage to her temple at Deshnok, and her symbol, the eagle, is featured on the state's coat of arms and military standards.

100. (4) Ridhi Bai
Before she became widely known as Karni Mata, her childhood name was Ridhi Bai. Born into a Charan family in the village of Suwap, she showed signs of divine powers from a very young age. Her life was marked by numerous miracles and a commitment to the welfare of the people, eventually leading to her deification as an incarnation of Goddess Durga and the establishment of her main shrine.

101. (2) V only
Karni Mata is a highly respected figure who laid the foundation of Mehrangarh and lived a long life dedicated to her devotees. She belonged to

Downloaded from www.pdf.tube

earthly birth of Lord Krishna
(5) Question not attempted

23. The Baneshwar fair is most appropriately described as a cultural manifestation of which of the following?
(1) The preservation of the martial codes associated with the Rajput clans of Mewar
(2) The structural agrarian reforms facilitated by the regional state government
(3) The modern revival of classical Hindustani musical forms in southern Rajasthan
(4) The syncretic religious traditions and social identity of the Bhil community
(5) Question not attempted

24. Match List I with List II and select the correct answer using the codes given below:
List I: (Rivers associated with Baneshwar)
A. Mahi
B. Som
C. Jakham
D. Luni
List II: (Their characteristics)
i. Originates in the hills of Chhoti Sadri
ii. Originates in the hills of Bichhameda
iii. Flows through the Thar Desert
iv. Crosses the Tropic of Cancer twice
(1) A-iv, B-ii, C-i, D-iii
(2) A-iv, B-i, C-ii, D-iii
(3) A-ii, B-iv, C-iii, D-i
(4) A-i, B-iii, C-iv, D-ii
(5) Question not attempted

25. Consider the following statements about the Baneshwar Fair:
I. It is held on the full moon day of the Magh month.
II. It is influenced by the teachings of Sant Mavji.
III. It predominantly features the Garba dance of Gujarat.
Which of the above combinations of statements is correct?
(1) I and III only
(2) II and III only
(3) I and II only
(4) I, II, and III
(5) Question not attempted

26. The Baneshwar Fair reaches its peak cultural and religious activity on which specific day?
(1) Magh Purnima
(2) Kartik Purnima
(3) Sharad Purnima
(4) Vaishakh Purnima
(5) Question not attempted

27. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): The Baneshwar Fair is deeply associated with the Kalki avatar of Lord Vishnu.
Reason (R): Sant Mavji, whose teachings are central to the fair's followers, is revered locally as an incarnation of Kalki.
Select the correct answer:
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

28. Identify the correct statement regarding the Baneshwar tribal fair:
(1) It is solely managed by the central government's Ministry of Tribal Affairs.
(2) Ashes of the deceased are immersed in the holy confluence by the tribal devotees.
(3) The fair serves as an exclusive matrimonial platform where marriages are formalized without dowry.
(4) Animal sacrifice is a mandatory ritual performed at the main Shiva temple during the fair.
(5) Question not attempted

NODIA

29. The Desert Festival is an annual cultural extravaganza hosted in which city of Rajasthan?
(1) Bikaner
(2) Barmer
(3) Jaisalmer
(4) Jodhpur
(5) Question not attempted

30. Identify the odd one out among the events typically organized during the Desert Festival:
(1) Mr. Desert competition
(2) Moustache tying competition
(3) Camel polo

to destroy the temple, a massive swarm of bees emerged and attacked the soldiers, forcing them to retreat. This miraculous event led the Emperor to grant an endowment for the temple's continuous oil lamp, a tradition that lasted for years.

111. (1) Jeen Mata is exclusively worshipped by the Jain community of Rajasthan.
Jeen Mata is a Shakti deity primarily worshipped by Hindus, especially the Chauhan Rajputs and the local people of Shekhawati; she is not a Jain goddess. The temple houses a magnificent eight-armed idol and maintains an 'Akhand Jyot' or continuous flame. Historically, even the Mughal court sent oil for this lamp after their army's encounter with the bees, highlighting the goddess's widespread fame and spiritual authority.

112. (1) Both A and R are true and R is the correct explanation of A.
The temple of Jeen Mata exhibits architectural styles from the early medieval period, reflecting its ancient origins. Inscriptions found within the temple complex provide historical evidence that various local chieftains and rulers renovated and patronized the site during the 11th and 12th centuries. These records confirm the long-standing importance of the shrine as a premier center of Shakti worship and its continuous development through the medieval era.

113. (2) Jainism
The Dilwara Temples at Mount Abu are world-famous pilgrimage sites belonging to the Jain religious tradition. Built between the 11th and 13th centuries, these five temples are renowned for their extraordinary marble architecture and incredibly detailed carvings. They represent the pinnacle of Jain temple building in India, attracting visitors for their spiritual sanctity and their status as masterpieces of medieval craftsmanship and artistic dedication.

114. (1) Adinatha (Rishabhanatha)
The Ranakpur Chaumukha Temple is dedicated to Adinatha, also known as Rishabhanatha, who is the first Tirthankara of Jainism. The temple's 'Chaumukha' design means that the idol of the deity faces all four cardinal directions, symbolizing the Tirthankara's conquest of the cosmos. This architectural marvel is famous for its massive scale, intricate carvings, and the unique feature of having 1444 pillars, no two of which are exactly alike.

115. (1) Vimal Vasahi (Dilwara) - Luna Vasahi (Dilwara) - Ranakpur Chaumukha
The Vimal Vasahi temple was constructed in 1031 AD during the early medieval period. It was followed by the Luna Vasahi temple, which was built in 1230 AD. The Ranakpur Chaumukha temple is a later architectural masterpiece, constructed during the 15th century under the reign of Rana Kumbha. This sequence highlights the historical progression of Jain temple architecture in Rajasthan from the 11th to the 15th centuries.

116. (4) Nakoda Bhairav
The Jain pilgrim center of Nakoda is famous for the idol of Nakoda Bhairav, which is worshipped alongside the main deity, Parshvanatha. According to local belief, the idol of Bhairav was installed to protect the temple and its devotees. This combination of a Tirthankara and a protective Bhairav deity has made Nakoda one of the most visited and spiritually vibrant Jain shrines in the Barmer region of Rajasthan.

117. (1) I, II and IV
Vimal Shah built the Vimal Vasahi temple in the 11th century, and the Luna Vasahi is dedicated to Neminatha. These temples are world-renowned for their intricate marble ceilings. However, they are not built with local red sandstone; they were constructed using high-quality white marble transported from the Arasuri hills of Ambaji, which allowed for the extremely fine and delicate carvings that characterize the Dilwara style.

118. (2) Tejpal and Vastupal
The construction of the Luna Vasahi temple at Dilwara was commissioned by the brothers Tejpal and Vastupal. They were wealthy ministers in the service of the Vaghela dynasty of Gujarat. Built in 1230 AD in memory of their brother Lunig, the temple is dedicated to the 22nd Tirthankara, Neminatha. The exquisite marble work in this temple, particularly the central pendant of the ceiling, is considered an artistic triumph.

Click Here to Buy book on Amazon

ii. Mount Abu (Sirohi)
iii. Bharatpur
iv. Alwar
(1) A-iii, B-iv, C-i, D-ii
(2) A-iv, B-iii, C-ii, D-i
(3) A-iii, B-i, C-iv, D-ii
(4) A-ii, B-iv, C-i, D-iii
(5) Question not attempted

39. The resurgence of traditional performing arts in Rajasthan during events like the Desert Festival is a direct effect of:
(1) A noticeable decline in the traditional agricultural practices of the west
(2) The introduction and implementation of the local Panchayati Raj system
(3) Strict legal mandates that prohibit all forms of modern entertainment
(4) State-sponsored patronage to integrate folk arts into the tourism economy
(5) Question not attempted

40. Consider the following statements regarding Teej in Rajasthan:
I. Hariyali Teej is celebrated in the month of Shravan.
II. Kajli Teej (Badi Teej) is celebrated in the month of Bhadrapada.
III. Bundi is famous for its grand Kajli Teej procession.
IV. Teej primarily celebrates the union of Lord Shiva and Goddess Parvati.
V. Fasting by women on this day is believed to ensure the long life of their husbands.
Which of the above combinations of statements is correct?
(1) I, II, III, IV, and V
(2) I, II, III, and IV only
(3) II, III, IV, and V only
(4) I, III, IV, and V only
(5) Question not attempted

41. The festival of Teej heralds the arrival of which season in Rajasthan?
(1) Summer
(2) Winter
(3) Monsoon
(4) Autumn
(5) Question not attempted

42. Identify the incorrect statement regarding the customs of Teej:
(1) Married women visit their maternal homes exclusively to mourn ancestors.
(2) Women dress in green or multi-colored Lehariya sarees or odhnis.
(3) Ghevar is the traditional sweet specifically prepared and gifted during this time.
(4) Swinging on decorated swings tied to trees is a major traditional activity.
(5) Question not attempted

NODIA

43. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): There is a popular Rajasthani saying, "Teej tyoharan bawdi, le doobi Gangaur."
Reason (R): Teej marks the beginning of the festive cycle in Rajasthan, while Gangaur marks its end.
Select the correct answer:
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

44. The grand procession of Kajli Teej, which features an ornate palanquin of the goddess passing through the main bazaars, is famously held in:
(1) Jaipur
(2) Bundi
(3) Kota
(4) Jhalawar
(5) Question not attempted

45. Consider the following statements:
Statement I: The tradition of 'Sinjara' involves gifting clothes, sweets, and cosmetics to a newlywed or engaged daughter before Teej.
Statement II: Sinjara is sent exclusively by the maternal side to a daughter-in-law.
Which of the above statement(s) is/are correct?
(1) Both Statement I and Statement II are correct
(2) Both Statement I and Statement II are incorrect
(3) Statement I is correct but Statement II is incorrect

61. The intense tradition of kite flying in Rajasthan on Makar Sankranti is culturally and scientifically rooted in:
(1) A traditional method employed for warding off swarms of desert locusts
(2) An ancient system of communication established between the princely states
(3) Exposing the body to winter sunlight for Vitamin D during celebrations
(4) A religious tribute offered specifically to Vayu, the Hindu god of wind
(5) Question not attempted

62. Consider the following statements:
Statement I: 'Phag' songs are traditional folk songs sung strictly during the Diwali season.
Statement II: The celebration of Holi in Rajasthan involves both 'Dhulandi' (playing with colors) and singing of chang-accompanied folk songs.
Which of the above statement(s) is/are correct?
(1) Both Statement I and Statement II are correct
(2) Both Statement I and Statement II are incorrect
(3) Statement I is correct but Statement II is incorrect
(4) Statement I is incorrect but Statement II is correct
(5) Question not attempted

63. The temporary suspension of strict caste hierarchies and untouchability practices during Holi reflects the festival's role in:
(1) Acting as a social safety valve by fostering temporary social equality
(2) Permanently dismantling the structural foundations of the caste system
(3) Enforcing a strict sense of religious orthodoxy within the community
(4) Promoting the organization of various radical political uprisings
(5) Question not attempted

64. Arrange the following traditional Hindu life-cycle rituals (Sanskars) in the correct chronological order of their occurrence:
A. Jatakarma
B. Garbhadhan
C. Namakaran
D. Pumsavan
Select the correct code:
(1) B, D, A, C
(2) A, B, C, D
(3) B, A, D, C
(4) D, B, A, C
(5) Question not attempted

65. Match List I with List II and select the correct answer using the codes given below:
List I: (Marriage Rituals in Rajasthan)
A. Bindoli
B. Toran marna
C. Samela
D. Kanyadaan
List II: (Meaning/Action)
i. The reception of the groom's procession by the bride's side
ii. The groom striking the wooden emblem at the bride's door
iii. The procession of the bride or groom in their respective areas before marriage
iv. The formal giving away of the bride by her parents
(1) A-iii, B-ii, C-i, D-iv
(2) A-i, B-iii, C-ii, D-iv
(3) A-iii, B-i, C-iv, D-ii
(4) A-ii, B-iv, C-i, D-iii
(5) Question not attempted

66. In the context of death rituals in Rajasthan, the term 'Mosar' or 'Nukta' is defined as:
(1) A grand feast organized on the 12th day following a person's death
(2) A religious fast observed strictly by widows in the mourning period
(3) The formal ritual of immersing human ashes into a sacred river body
(4) The symbolic act of shaving one's head as a mark of family mourning
(5) Question not attempted

67. Consider the following traditional marriage rituals of Rajasthan:
I. Kankandora (Tying a sacred thread)
II. Paharavani (Gifts given to the groom's family)
III. Hathlewa (Joining the hands of the bride and groom)
IV. Pheras (Circling the sacred fire)
V. Jadula (First haircut)
Which of the above is a correct combination of

Downloaded from www.pdf.tube

iv. Jaisalmer
(1) A-ii, B-i, C-iv, D-iii
(2) A-i, B-ii, C-iii, D-iv
(3) A-iv, B-iii, C-i, D-ii
(4) A-ii, B-iii, C-iv, D-i
(5) Question not attempted

54. Consider the following statements:
Statement I: The wooden idols used during Gangaur are exclusively crafted by local artisans in Bassi village of Chittorgarh.
Statement II: The idols are never repainted; instead, a new set must be carved every year.
Which of the above statement(s) is/are correct?
(1) Both Statement I and Statement II are correct
(2) Both Statement I and Statement II are incorrect
(3) Statement I is correct but Statement II is incorrect
(4) Statement I is incorrect but Statement II is correct
(5) Question not attempted

55. The ritual of bringing water in pots decorated with green wheatgrass during Gangaur is a concept application of:
(1) Showing deep reverence for various forms of local aquatic life
(2) The historical reliance of the region on rainwater harvesting
(3) A standardized method used for tax collection in medieval times
(4) The agrarian linkage of the festival symbolizing harvest and fertility
(5) Question not attempted

56. The festival of Makar Sankranti strictly follows the solar calendar and marks the transition of the Sun into which zodiac sign?
(1) Capricorn (Makara)
(2) Aries (Mesha)
(3) Cancer (Karka)
(4) Libra (Tula)
(5) Question not attempted

57. Consider the following forms of Holi played in Rajasthan:
I. Lathmar Holi of Shri Mahavirji (Karauli)
II. Kodamar Holi of Bhinay (Ajmer)
III. Patthar Mar Holi of Barmer
IV. Bhagoriya Holi of Mewar
Which of the above combinations is correct in associating the type of Holi with its respective region?
(1) I, II, and III only
(2) I, III, and IV only
(3) I, II, III, and IV
(4) II, III, and IV only
(5) Question not attempted

58. Match List I with List II and select the correct answer using the codes given below:
List I: (Types of Holi in Rajasthan)
A. Lathmar Holi
B. Kodamar Holi
C. Patthar Mar Holi
D. Phoolo ki Holi
List II: (Place)
i. Barmer
ii. Bhinay
iii. Shri Mahavirji
iv. Govind Devji Temple, Jaipur
(1) A-iii, B-ii, C-i, D-iv
(2) A-i, B-iii, C-ii, D-iv
(3) A-iii, B-i, C-ii, D-iv
(4) A-ii, B-iii, C-iv, D-i
(5) Question not attempted

59. Identify the incorrect statement regarding the traditions of Holi in Rajasthan:
(1) The folk deity Illoji is highly revered in western Rajasthan during Holi for blessing childless couples.
(2) Holika Dahan symbolizes the victory of good over evil.
(3) 'Phag' songs are extensively sung to celebrate the spring season.
(4) The Gair dance is traditionally performed by women only during the Holi festival.
(5) Question not attempted

60. The energetic Gair dance, characterized by men dancing in circles holding wooden sticks, is a prominent feature of Holi celebrations primarily in which region?
(1) Dhundhar
(2) Mewar and Marwar
(3) Haroti
(4) Mewat
(5) Question not attempted

NODIA

89. Select the correct sequence of traditional men's attire in Rajasthan from head to toe:
(1) Pagri → Dhoti → Angrakhi → Juti
(2) Pagri → Angrakhi → Kamarband → Dhoti
(3) Kamarband → Angrakhi → Pagri → Dhoti
(4) Dhoti → Pagri → Kamarband → Angrakhi
(5) Question not attempted

90. Match List I with List II and select the correct answer using the codes given below:
List I: (Types of Pagri/Turbans)
A. Chundawat Shahi
B. Jaswant Shahi
C. Rajshahi
D. Rathori
List II: (Associated Princely State/Region)
i. Jodhpur (Marwar)
ii. Jaipur (Dhundhar)
iii. Salumbar (Mewar)
iv. Bikaner/Marwar
(1) A-iii, B-i, C-ii, D-iv
(2) A-i, B-ii, C-iii, D-iv
(3) A-iii, B-iv, C-ii, D-i
(4) A-ii, B-i, C-iv, D-iii
(5) Question not attempted

91. Consider the following traditional garments worn by men in Rajasthan:
I. Buktari
II. Achkan
III. Atamsukh
IV. Choga
V. Jama
Which of the above combination of garments represents variations or overgarments similar to the Angrakhi?
(1) I, II, and III only
(2) I, III, IV, and V only
(3) II, IV, and V only
(4) I, II, III, IV, and V
(5) Question not attempted

92. In the traditional attire of rural men in Rajasthan, a 'Pachheveda' or 'Khes' is defined as:
(1) A type of highly ornamented turban worn on special festive days
(2) A thick cotton shawl wrapped around the upper body during the winter
(3) The specific type of string used to securely tie the traditional pyjamas
(4) A ceremonial leather belt used to carry a sword in official processions
(5) Question not attempted

93. Identify the incorrect statement regarding the 'Dhoti' worn by men in Rajasthan:
(1) It is a continuous piece of unstitched cloth wrapped around the waist and legs.
(2) The style of tying the Dhoti varies significantly between different castes and regions.
(3) A standard traditional Dhoti is always tailored with pockets and buttons.
(4) It is commonly paired with an Angrakhi or Kurta.
(5) Question not attempted

94. What is the fundamental difference between a 'Pagri' and a 'Safa' in traditional Rajasthani headgear?
(1) A Pagri is worn by women, while a Safa is exclusively worn by men
(2) A Safa is made of silk, while a Pagri is always made of coarse wool
(3) There is no difference; they are synonymous terms for the same garment
(4) A Pagri is longer and narrower, whereas a Safa is broader and shorter
(5) Question not attempted

95. Consider the following statements:
Statement I: In Rajasthan, a 'Mothda' turban is typically worn during weddings, while a 'Madil' turban is worn during Dussehra.
Statement II: A white turban in Rajasthani culture is universally a symbol of immense joy and celebration.
Which of the above statement(s) is/are correct?
(1) Both Statement I and Statement II are correct
(2) Both Statement I and Statement II are incorrect
(3) Statement I is correct but Statement II is incorrect
(4) Statement I is incorrect but Statement II is correct
(5) Question not attempted

96. A coarse, loosely wrapped piece of cloth tied on the head by peasants and tribals in Rajasthan, less intricate than a Pagri, is commonly known as:

Click Here to Buy book on Amazon

rituals exclusively associated with a wedding ceremony?
(1) I, III, IV, and V
(2) II, III, and V
(3) I, II, III, and IV
(4) I, II, and IV
(5) Question not attempted

68. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): The Rajasthan government enacted the Prevention of Mrityu Bhoj Act in 1960.
Reason (R): The tradition of Mosar (death feast) placed a severe financial burden on poor families, often pushing them into lifelong debt.
Select the correct answer:
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

69. Identify the correct statement regarding the 'Jadula' or 'Mundan' ceremony in Rajasthan:
(1) A pre-natal ritual performed solely for the safety of the mother
(2) A ceremony performed only for young girls before their marriage
(3) The first shaving of a child's head, typically done before a deity
(4) A ritual marking the end of mourning for a deceased family member
(5) Question not attempted

70. In the social fabric of rural Rajasthan, the custom of 'Nata Pratha' historically allowed:
(1) The practice of unrestricted polygamy among men in the community
(2) Allowing a woman to live with another man without formal marriage
(3) Child marriage practices among the lower socio-economic classes
(4) The absolute prohibition of widow remarriage across all social castes
(5) Question not attempted

71. Which of the following is an exception and NOT categorized as a pre-birth ritual (Garbhastha Sanskar) in traditional Hindu customs?
(1) Garbhadhan
(2) Pumsavan
(3) Simantonnayan
(4) Vidyarambha
(5) Question not attempted

72. The modern distortion of traditional 'Kanyadaan' and 'Dahej' (gifts of affection to the bride) into a coercive financial demand by the groom's family is a conceptual example of:
(1) The commodification of marriage customs leading to the dowry system
(2) The process of cultural assimilation within the broader social group
(3) The historical transition toward a matrilineal system of inheritance
(4) The socio-cultural process described by the theory of Sanskritization
(5) Question not attempted

73. Consider the following statements about the historical Sati tradition in Rajasthan:
I. It involved a widow immolating herself on her husband's funeral pyre.
II. It was viewed in medieval Rajput society as the ultimate act of wifely devotion and honor.
III. It was legally protected and encouraged by the British East India Company throughout their rule.
Which of the above combinations of statements is correct?
(1) II and III only
(2) I and III only
(3) I and II only
(4) I, II, and III
(5) Question not attempted

74. The Sati tradition gained national attention and led to stringent legislative action following the self-immolation of a young woman named Rup Kanwar in 1987 in which village of Rajasthan?
(1) Deorala
(2) Khejri
(3) Pokhran
(4) Bhinmal
(5) Question not attempted

Downloaded from www.pdf.tube

(4) Statement I is incorrect but Statement II is correct
(5) Question not attempted

46. In the context of Rajasthani social customs, the term 'Sinjara' is defined as:
(1) A ritual bath observed by widows on the occasion of the Teej festival
(2) A local folk dance style performed exclusively by unmarried young girls
(3) A traditional ceremonial weapon carried by Rajput men during festivals
(4) A set of traditional gifts given to a woman by her in-laws before Teej
(5) Question not attempted

47. The festival of Teej is most appropriately viewed in the Rajasthani social context as a mechanism for:
(1) Rejuvenating social bonds, marital fidelity, and connection with nature
(2) Facilitating the systematic redistribution of economic wealth and resources
(3) Reinforcing the traditional patriarchal laws governing familial inheritance
(4) Resolving long-standing political disputes between different caste groups
(5) Question not attempted

48. Select the correct sequence of events that characterize the celebration of Gangaur:
(1) Sowing of wheat/barley → Worship of clay idols → Procession of Gauri → Immersion of idols in water
(2) Immersion of idols → Sowing of wheat/barley → Fasting → Procession
(3) Worship of clay idols → Immersion of idols → Sowing of wheat/barley → Fasting
(4) Procession of Gauri → Sowing of wheat/barley → Immersion of idols → Worship
(5) Question not attempted

49. The festival of Gangaur is celebrated during which Hindu month?
(1) Vaishakh
(2) Chaitra
(3) Jyeshtha
(4) Ashadha
(5) Question not attempted

50. Consider the following statements regarding Gangaur:
I. 'Gan' signifies Lord Shiva and 'Gaur' signifies Goddess Parvati.
II. Unmarried girls worship Gangaur seeking a good husband.
III. It is entirely restricted to the royal households of Rajasthan.
Which of the above combinations of statements is correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II, and III
(5) Question not attempted

51. Identify the correct statement regarding unique Gangaur traditions in Rajasthan:
(1) Dhinga Gavar is celebrated predominantly within the Jaipur cultural region
(2) Gulabi Gangaur (Pink Gangaur) is celebrated in the city of Bikaner
(3) 'Bina Isar ki Gawar' (Gauri without Shiva) is uniquely worshipped in Jaisalmer
(4) Gangaur is celebrated strictly during the winter month of Kartik
(5) Question not attempted

NODIA

52. Which of the following is a negative or exception to the general customs of Gangaur?
(1) Women drawing intricate and artistic mehndi designs upon their hands
(2) Both married and unmarried women actively participating in the rituals
(3) Water being brought in silver or brass pots decorated with local flowers
(4) Widows serving as primary functionaries leading the Gangaur procession
(5) Question not attempted

53. Match List I with List II and select the correct answer using the codes given below:
List I: (Unique forms of Gangaur)
A. Dhinga Gavar
B. Gulabi Gangaur
C. Bina Isar ki Gawar
D. Wooden idols of Isar-Gauri
List II: (Region/City)
i. Nathdwara
ii. Jodhpur/Udaipur
iii. Bassi (Chittorgarh)

D. Jauhar of Chittorgarh under Phool Kanwar
Select the correct code:
(1) B, C, A, D
(2) C, B, D, A
(3) B, A, C, D
(4) C, A, B, D
(5) Question not attempted

82. Consider the following statements regarding the three major Jauhars of Chittorgarh:
I. The first Jauhar occurred in 1303 during the siege by Alauddin Khalji.
II. The second Jauhar was led by Rani Karnavati when Bahadur Shah of Gujarat attacked.
III. The third Jauhar took place during Akbar's siege of Chittor in 1567-68.
IV. The third Jauhar was led by Rani Padmini.
Which of the above statements constitutes a correct combination?
(1) I, II, and III only
(2) I, III, and IV only
(3) II, III, and IV only
(4) I, II, and IV only
(5) Question not attempted

83. In medieval Rajasthani warfare, a complete 'Saka' is defined as a situation where:
(1) The fort is successfully defended and the enemy finally retreats
(2) A peace treaty is signed involving a symbolic matrimonial alliance
(3) Women committing Jauhar and men performing the Kesariya sacrifice
(4) The ruler abandons the fort to fight a guerrilla war from the hills
(5) Question not attempted

84. Given below are two statements, one labeled as Assertion (A) and the other as Reason (R):
Assertion (A): The practice of Jauhar was chosen over surrender by Rajput women during sieges.
Reason (R): They preferred death by fire to the perceived certainty of enslavement, torture, and violation by the victorious invading armies.
Select the correct answer:
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

85. Identify the correct statement regarding the first recorded Jauhar in the history of Rajasthan:
(1) It took place at Kumbhalgarh and involved leaping from the fort walls.
(2) It occurred in Jaisalmer during the historical reign of Lunkaran.
(3) A 'Jal Jauhar' (water immolation) performed at Ranthambore in 1301.
(4) It was conducted by the women of the Bhatner fort against Timur's army.
(5) Question not attempted

86. The historical event known as 'Ardh Saka' (Half Saka) where Kesariya was performed by the men, but Jauhar did not take place because the fort was successfully defended at the last moment, occurred in which princely state?
(1) Bikaner
(2) Jaisalmer
(3) Mewar
(4) Marwar
(5) Question not attempted

87. The tradition of Jauhar and Saka in medieval Rajasthan functioned conceptually as a form of:
(1) A form of economic warfare designed to bankrupt the enemy's treasury
(2) Strategic diplomatic leverage used to secure more favorable treaty terms
(3) A religious ritual performed to ensure long-term agricultural fertility
(4) Ultimate psychological resistance and denial of victory spoils to others
(5) Question not attempted

88. Which of the following is a false statement regarding the ritual of Saka?
(1) Saka was exclusively a peacetime ritual performed to appease martial deities.
(2) Kesariya involves men wearing saffron robes as a mark of their readiness to die.
(3) The men who committed Kesariya aimed to inflict maximum casualties on the enemy without the intention of returning alive.
(4) A full Saka comprises both Jauhar by the women and Kesariya by the men.
(5) Question not attempted

Click Here to Buy book on Amazon

(5) Question not attempted

104. The preference for deep, vibrant colors and extensive mirror work in the traditional attire of women in the Thar desert region is a conceptual adaptation to:
(1) To counteract visual monotony and increase visibility in sandstorms
(2) To blend in with the local desert flora during seasonal hunting
(3) To conform strictly to the various British colonial dress codes
(4) To minimize the absorption of solar heat during the peak summer
(5) Question not attempted

105. Consider the following traditional ornaments and their corresponding body parts:
I. Borla - Head
II. Aad - Neck
III. Bajuband - Arm
IV. Payal - Foot
Which of the above combination of ornaments and body parts is correct?
(1) I, II, and III only
(2) I, III, and IV only
(3) I, II, III, and IV
(4) II, III, and IV only
(5) Question not attempted

106. Which of the following pairs is correctly matched regarding head/forehead ornaments worn by Rajasthani women?
(1) Rakhdi - Forehead
(2) Tika - Nose
(3) Surliya - Head
(4) Chup - Forehead
(5) Question not attempted

107. In the traditional jewelry of Rajasthan, the 'Aad' is predominantly a heavy ornament worn around the:
(1) Waist
(2) Wrist
(3) Ankle
(4) Neck
(5) Question not attempted

108. Identify the incorrect statement regarding the 'Nath':
(1) It is a prominent nose ring worn by women.
(2) It is typically worn on the toes by unmarried girls.
(3) It is often studded with precious stones or pearls.
(4) A large Nath is considered a symbol of marital status in many Rajput and rural communities.
(5) Question not attempted

109. The 'Bajuband' or 'Baju' is an ornament traditionally worn on which part of the body?
(1) Ankle
(2) Ear
(3) Upper arm
(4) Thumb
(5) Question not attempted

110. The traditional practice of married women wearing silver 'Bichhiya' (toe rings) and 'Payal' is often explained in local customs through the concept of:
(1) Methods used for the purpose of enhancing one's physical height
(2) Demonstrating a deep sense of allegiance to the ruling local monarch
(3) A technique used for preventing poisonous snake bites in the desert
(4) Acupressure effects on nerves connected to the reproductive system
(5) Question not attempted

111. Identify the odd one out among the following ornaments, which is typically worn on the ear rather than the neck:
(1) Surliya
(2) Timaniya
(3) Hamel
(4) Madaliya
(5) Question not attempted

NODIA

112. The traditional ornaments 'Chup' and 'Rakhana' are uniquely associated with which part of the human body?
(1) Nose
(2) Teeth
(3) Navel
(4) Hair
(5) Question not attempted

113. Consider the following statements:
Statement I: The 'Tussi' and 'Kanthi' are

(1) Kanchali
(2) Potya
(3) Juti
(4) Ghagra
(5) Question not attempted

97. Consider the following types of traditional Odhni (veil) worn by women in Rajasthan:
I. Pila
II. Pomcha
III. Chunari
Which of the above combination correctly identifies garments that are primarily dyed using the tie-and-dye (Bandhej) technique?
(1) I and II only
(2) I, II, and III
(3) II and III only
(4) I and III only
(5) Question not attempted

98. In the traditional attire of Rajasthani women, the distinction between a 'Kanchali' and a 'Kurti' is based on:
(1) Kanchali is an inner bodice, while Kurti is a garment worn over it
(2) The specific choice of fabric material such as cotton versus pure silk
(3) Kanchali is worn on the lower body, while Kurti is worn on the head
(4) Kanchali is worn by widows, while Kurti is for unmarried young girls
(5) Question not attempted

99. Match List I with List II and select the correct answer using the codes given below:
List I: (Tribal Women's Attire)
A. Tarabhant ki Odhni
B. Jwarbhant ki Odhni
C. Carrybhant ki Odhni
D. Nanda
List II: (Characteristic)
i. Odhni featuring mango motifs
ii. Odhni featuring star motifs
iii. Thick unstitched cloth used as a lower garment (skirt) by Adivasi women
iv. Odhni featuring jowar (sorghum) grain motifs
(1) A-ii, B-iv, C-i, D-iii
(2) A-i, B-ii, C-iii, D-iv
(3) A-iv, B-iii, C-ii, D-i
(4) A-ii, B-i, C-iv, D-iii
(5) Question not attempted

100. Identify the correct statement regarding traditional women's attire in Rajasthan:
(1) The Ghagra is always stitched with a maximum of exactly 4 pleats
(2) The Odhni is traditionally tied around the waist and never the head
(3) Red and yellow are generally avoided as they signify states of mourning
(4) The 'Tarabhant ki Odhni' is highly popular among tribal Adivasi women
(5) Question not attempted

101. The famous traditional '80 Kali ka Ghagra' signifies a skirt that:
(1) A garment that weighs exactly 80 kilograms in total mass
(2) A skirt made from eighty different distinct colors of fabric cloth
(3) A skirt stitched using 80 vertical panels for flare and volume
(4) A skirt that takes exactly eighty days to stitch by a skilled tailor
(5) Question not attempted

102. Which of the following is an exception and NOT a part of the traditional attire of women in Rajasthan?
(1) Kanchali
(2) Angrakhi
(3) Ghagra
(4) Odhni
(5) Question not attempted

103. Consider the following statements:
Statement I: The maternal home of a woman gifts her a 'Pila Pomcha' (Yellow Pomcha) upon the birth of a baby boy.
Statement II: A 'Gulabi Pomcha' (Pink Pomcha) is traditionally gifted upon the birth of a baby girl.
Which of the above statement(s) is/are correct?
(1) Both Statement I and Statement II are correct
(2) Both Statement I and Statement II are incorrect
(3) Statement I is correct but Statement II is incorrect
(4) Statement I is incorrect but Statement II is correct

Downloaded from www.pdf.tube

75. Consider the following statements:
Statement I: The Commission of Sati (Prevention) Act, 1987 only penalizes the act of attempting Sati, leaving the glorification of Sati unpunished.
Statement II: The Act was promulgated following the Deorala incident to strictly criminalize both the execution and the glorification of the Sati practice.
Which of the above statement(s) is/are correct?
(1) Both Statement I and Statement II are correct
(2) Both Statement I and Statement II are incorrect
(3) Statement I is correct but Statement II is incorrect
(4) Statement I is incorrect but Statement II is correct
(5) Question not attempted

76. Match List I with List II and select the correct answer using the codes given below:
List I: (Mataji/Sati Temples)
A. Rani Sati Temple
B. Narayani Mata Temple
C. Sacchiya Mata Temple
D. Karni Mata Temple
List II: (Location)
i. Deshnoke
ii. Jhunjhunu
iii. Alwar
iv. Osian
(1) A-ii, B-iii, C-iv, D-i
(2) A-i, B-ii, C-iii, D-iv
(3) A-ii, B-i, C-iv, D-iii
(4) A-iii, B-ii, C-i, D-iv
(5) Question not attempted

77. The historical prevalence of Sati in medieval Rajasthan was primarily caused by:
(1) A surplus of food and wealth that allowed extravagant funeral rites
(2) Specific administrative decrees issued by the former Mughal emperors
(3) Martial codes of honor and the vulnerability of widows during warfare
(4) The influence of Western philosophical thought on the Rajput nobility
(5) Question not attempted

78. Identify the incorrect statement regarding terminology associated with the Sati tradition:
(1) A woman who burned herself with her husband's dead body was called 'Saha-maran'.
(2) A woman who immolated herself with a belonging of her husband (who died elsewhere) was termed 'Anu-maran' or 'Maha Sati'.
(3) Sati stones or memorials were erected to venerate the women who committed the act.
(4) 'Maha Sati' specifically refers to a woman who committed Sati prior to her marriage.
(5) Question not attempted

NODIA

79. The honor code of medieval Rajputana, which deeply intertwined social status with extreme acts of female sacrifice, was fundamentally rooted in protecting:
(1) The clan's blood purity and preventing enslavement or dishonor
(2) Protection of various forms of economic wealth from state taxation
(3) Safeguarding the diverse land grants issued by the ruling sovereign
(4) Defending the traditional agricultural rights of the local community
(5) Question not attempted

80. Which of the following statements most appropriately describes the role of early social reformers in Rajasthan regarding the Sati tradition?
(1) They advocated for reforming the rituals to make them painless.
(2) Local rulers and Prajamandal leaders who actively sought its abolition
(3) They worked with orthodox priests to limit the practice to royals
(4) They encouraged Sati to preserve Vedic culture against foreigners
(5) Question not attempted

81. Arrange the following historical instances of Jauhar/Saka in Rajasthan in their correct chronological order:
A. Jauhar of Chittorgarh under Rani Karnavati
B. Jauhar of Ranthambore under Queen Rangdevi
C. Jauhar of Chittorgarh under Rani Padmini

prominent ornaments worn around the neck by Rajasthani women.
Statement II: Gold ornaments are universally and traditionally worn on the feet by women of all castes in Rajasthan to display extreme wealth.
Which of the above statement(s) is/are correct?
(1) Both Statement I and Statement II are correct
(2) Both Statement I and Statement II are incorrect
(3) Statement I is correct but Statement II is incorrect
(4) Statement I is incorrect but Statement II is correct
(5) Question not attempted

114. Which of the following is an exception and is NOT an ornament worn on the feet or ankles by women in Rajasthan?
(1) Tagdi
(2) Nevari
(3) Hirnamain
(4) Awla
(5) Question not attempted

115. Consider the following statements regarding changing social customs and historical legislations in Rajasthan:
I. The Sharda Act of 1929 was a pioneering step to curb the practice of child marriage.
II. The Walterkrit Rajput Hitkarini Sabha worked towards regulating marriage expenses and promoting education among Rajputs.
III. The Rajasthan Prevention of Mrityu Bhoj Act was passed to stop the financially ruinous custom of death feasts.
IV. Desh Hiteshini Sabha was established in Mewar to combat social evils like dowry.
V. The Sati (Prevention) Act was promulgated by the Rajasthan Government in 1987.
Which of the above combinations of statements is correct?
(1) I, II, III, and IV only
(2) II, III, IV, and V only
(3) I, II, III, IV, and V
(4) I, III, IV, and V only
(5) Question not attempted

116. Identify the correct statement regarding the Walterkrit Rajput Hitkarini Sabha:
(1) It was established by Emperor Akbar to control Rajput uprisings.
(2) It was a secret revolutionary society plotting against British rule.
(3) It mandated the practice of Sati across all princely states.
(4) A reform committee used to curb expenses and child marriage.
(5) Question not attempted

117. The historic 'Sharda Act' associated with social reform in Rajasthan and India was primarily drafted by Har Bilas Sarda, who hailed from which city?
(1) Jaipur
(2) Jodhpur
(3) Ajmer
(4) Udaipur
(5) Question not attempted

118. The gradual decline of controversial customs like 'Nata Pratha' and 'Mrityu Bhoj' in contemporary rural Rajasthan is primarily a result of:
(1) The result of strict enforcement of medieval Mughal laws
(2) Increased rural literacy, modernization, and legal awareness
(3) The complete abandonment of the Hindu religion by populations
(4) The onset of large-scale inter-state regional warfare
(5) Question not attempted

119. The Desh Hiteshini Sabha, one of the earliest institutions for social reform addressing the issues of dowry and massive marriage expenditures, was established in 1877 in:
(1) Marwar (Jodhpur)
(2) Bikaner
(3) Alwar
(4) Mewar (Udaipur)
(5) Question not attempted

120. Which of the following is the most appropriate primary driver for the changing patterns of traditional attire among the youth in rural Rajasthan today?
(1) Urbanization, formal economy integration, and mass media influence
(2) The decreasing availability of raw cotton in the regional state

Click Here to Buy book on Amazon

10. (1) Exclusion of all cattle trading activities in favor of religious gatherings
Nagaur is famous for its large-scale cattle fairs, but these events are intrinsically linked to commercial trade. Statements claiming the exclusion of cattle trading are incorrect, as the exchange of animals is the fairs' primary function. Recognizable events like the Veer Tejaji, Ramdev, and Baldeo cattle fairs are held across specific locations like Parbatsar, Manasar, and Merta City.

11. (1) Both A and R are true and R is the correct explanation of A.
The Nagaur Cattle Fair is a vital component of the rural economy in the Marwar region. It provides a structured marketplace for the commercial exchange of high-quality draft animals, camels, and local agricultural products. This trade activity directly supports the livelihoods of farmers and breeders, making the economic contribution of the fair a direct result of its commercial functions.

12. (2) A structured market for the purchase and sale of agricultural draft animals
In traditional Rajasthani society, cattle fairs like the one in Nagaur serve as essential economic hubs. Their primary role is to provide a structured and organized market where farmers can purchase or sell high-quality agricultural draft animals. This exchange is crucial for sustaining the agrarian economy of the region, ensuring that farmers have the necessary livestock for their labor.

13. (3) III only
The Department of Animal Husbandry organizes Nagaur's cattle fairs, which include the famous Mirchi Bazaar. While Nagauri cattle are highly prized across India, they are valued for their exceptional strength and speed as draft animals for agricultural work rather than for high milk yield. The fair also coincides with regional religious events, reflecting a diverse and vibrant cultural identity.

14. (4) Tilwara Fair - Association with Mallinathji
Various fairs in Rajasthan are dedicated to specific folk deities and traditions. The Tilwara Fair in Barmer is held in memory of the local folk deity Mallinathji and serves as a major cattle trading event. Other fairs have different associations, such as the Kolayat Fair with Sage Kapil Muni and the Baneshwar Fair with the worship of Lord Shiva.

15. (1) Khwaja Hamiduddin Nagauri
Beyond its famous cattle fairs, Nagaur is a significant center for Sufism. The city hosts the annual Urs of the prominent Sufi saint Khwaja Hamiduddin Nagauri. As a disciple of Khwaja Moinuddin Chishti, his teachings emphasized simplicity and agriculture. This religious event attracts numerous devotees and adds a deep layer of spiritual and historical importance to the cultural landscape.

16. (1) A-ii, B-iii, C-i, D-iv
The Tilwara Fair is held on the banks of the Luni River in Barmer. The Kolayat Fair is situated near a natural spring and lake in Bikaner. The Baneshwar Fair occurs at the holy confluence of the Som, Mahi, and Jakham rivers. The Pushkar Fair is centered around a sacred lake surrounded by hills in the Ajmer district.

17. (2) Tharparkar and Kankrej breeds
The Mallinath Cattle Fair in Tilwara is a major livestock market in western Rajasthan. It is particularly renowned for the trading of hardy cattle breeds such as Tharparkar and Kankrej. These breeds are well-adapted to the arid desert environment and are highly valued by farmers for their resilience. The fair facilitates the exchange of these animals among regional breeders.

18. (1) Kapil Muni
The Kolayat Fair is intrinsically linked to the ancient Indian philosopher Kapil Muni, who is considered the founder of the Sankhya school of philosophy. The fair is held at the Kolayat Lake in Bikaner, where it is believed the sage performed penance. Devotees gather to pay their respects and take a holy dip in the lake during the celebrations.

19. (3) I, II, III, IV, and V
The Kolayat and Tilwara fairs are essential cultural events in Rajasthan. Kolayat is dedicated to Sage Kapil Muni and features the Deepdan ritual. The Tilwara fair in Barmer honors the folk deity Mallinathji. Notably, members of the Charan community traditionally abstain from bathing in Kolayat Lake due to historical

NODIA

ANSWERS

1. (2) Kartik
The Pushkar Fair, globally famous for its camel trade and religious significance, is held in the holy town of Pushkar in Rajasthan. It occurs annually during the Hindu month of Kartik, culminating on Kartik Purnima. Pilgrims gather to bathe in the sacred Pushkar Lake, believing it cleanses sins, while traders exchange livestock in a massive cultural congregation.

2. (1) Religious bathing in the holy Pushkar Lake during the Purnima
The mass gathering at the Pushkar Fair is primarily driven by the religious significance of the Pushkar Lake. Devotees believe that taking a holy dip in the lake during the auspicious Kartik Purnima brings spiritual merit and salvation. This pilgrimage aspect is deeply intertwined with the cultural and ecological landscape of the desert region and its ancient traditions.

3. (1) A-iv, B-i, C-iii, D-ii
Rajasthani festivals are deeply rooted in the lunar calendar. The Pushkar Fair is observed in the month of Kartik. The Baneshwar Fair, known as the tribal Kumbh, occurs in the month of Magh. Teej celebrations traditionally begin in the monsoon month of Shravan. Gangaur, dedicated to Gauri and Shiva, is celebrated during Chaitra, marking the vibrant spring season.

4. (4) Worship rituals performed for the broken Shiva Linga
The Pushkar Fair is renowned for the Deepdan ritual, where lamps are lit and floated on the lake, and for its massive cattle and camel market. It is also home to the iconic Brahma Temple. However, the worship of a broken Shiva Linga is a specific characteristic of the Baneshwar Fair in Dungarpur, rather than the Pushkar Fair.

5. (3) I and II only
The Pushkar Fair is internationally acclaimed for the trading of camels and horses and hosts unique rural competitions like Matka Phod. While it is a major cultural event, it takes place near the sacred Pushkar Lake in the Ajmer district. The fair is not associated with the banks of the Luni river, which flows further west.

6. (4) Statement I is incorrect but Statement II is correct
While the Pushkar Fair is a major religious pilgrimage, it is also a significant economic event. It features one of the world's largest livestock markets and provides an essential platform for local artisans to sell traditional Rajasthani handicrafts. Therefore, the fair serves both spiritual and commercial purposes, contributing significantly to the regional economy and the preservation of folk arts.

7. (4) Baneshwar Fair
Tribal congregations in Rajasthan are distinguished by their specific community participation. The Baneshwar Fair is renowned as the primary gathering for the Bhil tribe, earning the title of the tribal Kumbh. In contrast, the Pushkar, Nagaur, and Kolayat fairs are more general in nature, focusing on religious pilgrimage, livestock trading, and broader cultural activities rather than a specific tribal identity.

8. (1) Pushkar and Kolayat
The tradition of Deepdan involves lighting lamps and floating them on sacred water bodies during auspicious occasions. In Rajasthan, this ritual is most prominently associated with the Pushkar Lake in Ajmer and the Kolayat Lake in Bikaner. These acts are performed during the full moon of the month of Kartik to earn spiritual merit and offer religious tributes.

9. (3) Nagauri bullocks
The Ramdev Cattle Fair held in Nagaur is one of the most significant livestock events in Rajasthan. It is primarily famous for the commercial exchange of the Nagauri breed of bullocks. These animals are highly prized across northern India for their exceptional strength, speed, and endurance, making them ideal for traditional agricultural work and as draft animals in rural areas.

NODIA

(3) A state government ban on wearing traditional clothes in public
(4) A decree issued by the traditional and influential caste panchayats
(5) Question not attempted

www.nodia.in

Downloaded from www.pdf.tube

mythological reasons, illustrating the diverse community-specific customs within the state.

20. (4) Charan
The Kolayat Fair in Bikaner is dedicated to the philosopher Kapil Muni. While it is a site of great religious importance, members of the Charan community traditionally abstain from bathing in Kolayat Lake. This practice is rooted in historical and mythological events involving their community's ancestry, distinguishing their cultural participation from other groups like the Bishnoi or the Rajpurohit.

21. (3) Statement I is correct but Statement II is incorrect
The Baneshwar Fair is famously known as the "Kumbh of the tribals" because it involves a massive congregation of the Bhil community from Rajasthan, Gujarat, and Madhya Pradesh. However, the claim regarding the Sahariya tribe traveling from Baran is incorrect, as the Baneshwar Fair is primarily an event for the Bhils centered in the Dungarpur and Banswara regions.

22. (2) The ritual worship of a naturally fragmented or broken Shiva Linga
The Baneshwar temple, located at the confluence of three rivers, holds unique religious status due to the worship of a broken Shiva Linga. According to local lore, this fragmented deity is uniquely revered for its spiritual power, attracting thousands of tribal devotees. This specific practice distinguishes the fair from other religious gatherings in Rajasthan, emphasizing a distinct form of Shiva worship.

23. (4) The syncretic religious traditions and social identity of the Bhil community
The Baneshwar Fair is the most significant cultural manifestation for the Bhil community of southern Rajasthan. It reflects their syncretic religious traditions, merging the worship of Lord Shiva with the teachings of local saints like Sant Mavji. The fair serves as a vital platform for asserting social identity, performing rituals for ancestors, and strengthening the communal bonds of the tribe.

24. (1) A-iv, B-ii, C-i, D-iii
The rivers associated with the Baneshwar Fair have distinct geographical features. The Mahi River is famous for crossing the Tropic of Cancer twice. The Som River originates in the hills of Bichhameda, while the Jakham starts in the hills of Chhoti Sadri. In contrast, the Luni River is the primary water body flowing through the vast Thar Desert region.

25. (3) I and II only
The Baneshwar Fair reaches its peak on the full moon day of Magh and is deeply influenced by the spiritual teachings of Sant Mavji. While the fair features various folk performances, it is primarily characterized by tribal songs and local dances rather than the Garba of Gujarat. The event serves as a religious and ancestral ritual hub for the Bhils.

NODIA

26. (1) Magh Purnima
The Baneshwar Fair is held annually in the Dungarpur district at the confluence of the Mahi, Som, and Jakham rivers. While the festivities last for several days, the event reaches its cultural and religious peak on Magh Purnima, the full moon day of the Hindu month of Magh. On this day, the largest number of pilgrims gather for rituals.

27. (1) Both A and R are true and R is the correct explanation of A.
The Baneshwar Fair is deeply linked to the teachings of Sant Mavji, who is revered by local tribal communities as an incarnation of the Kalki avatar. Because his religious influence is central to the devotees participating in the congregation, the fair itself carries strong associations with this specific manifestation of Lord Vishnu within the regional folk tradition and beliefs.

28. (2) Ashes of the deceased are immersed in the holy confluence by the tribal devotees
One of the most important religious rituals at the Baneshwar Fair is the immersion of the ashes of the deceased. Tribal devotees, particularly the Bhils, travel to the holy confluence of the Mahi, Som, and Jakham rivers to perform these final rites for their ancestors. This practice underscores the fair's role as a site for spiritual salvation and communal remembrance.

29. (3) Jaisalmer
The Desert Festival is a premier cultural extravaganza hosted annually in the golden city of Jaisalmer. Set against the stunning backdrop of the Thar Desert and the Jaisalmer Fort, the festival showcases the vibrant heritage of Rajasthan. It features various folk performances, camel races, and traditional competitions, attracting a large number of domestic and international tourists to the region.

30. (4) Elephant beauty pageant
The Desert Festival in Jaisalmer celebrates the local culture of the Thar region. Typical events include the Mr. Desert competition, moustache tying contests, and camel polo matches. However, an elephant beauty pageant is not a part of this itinerary, as elephants are not indigenous to the desert environment. Such events are instead traditionally associated with the Elephant Festival held in Jaipur.

31. (1) Showcasing the rich cultural heritage and boosting regional tourism
The Rajasthan Tourism Development Corporation organizes festivals like the Desert Festival and the Elephant Festival with the primary goal of promoting regional tourism. By showcasing the state's rich cultural heritage, folk arts, and unique traditions, these events attract domestic and international visitors. This strategy helps integrate traditional cultural expressions into the modern economy, boosting local livelihoods and cultural preservation.

32. (1) A, B, C
Tourism festivals in Rajasthan follow a seasonal schedule within the Gregorian calendar. The Desert Festival in Jaisalmer typically occurs in February. This is followed by the Elephant Festival in Jaipur, held during March around the time of Holi. The Pushkar Fair usually takes place in late October or November, depending on the lunar month of Kartik and the specific full moon day.

33. (2) Holi
The Elephant Festival of Jaipur is a grand annual celebration that takes place on the eve of Holi, the festival of colors. It highlights the historical and cultural significance of elephants in the Rajput tradition. The event features decorated elephants, folk dances, and various games, serving as a vibrant prelude to the national festivities of Holi in the state capital.

34. (1) III only
The Elephant Festival in Jaipur includes events like elephant races, polo matches, and tug-of-war competitions. The animals are beautifully decorated with traditional motifs. However, the claim that it takes place at the Sam Sand Dunes is incorrect. The Sam Sand Dunes are located in Jaisalmer and serve as the venue for the Desert Festival, while the Elephant Festival occurs in Jaipur.

35. (3) Statement I is correct but Statement II is incorrect
The Desert Festival concludes with grand celebrations on a full moon day at the Sam Sand Dunes near Jaisalmer. However, the Elephant Festival of Jaipur was not initiated by the British to celebrate Queen Victoria. Instead, it was developed by the state's tourism department to showcase the traditional royal heritage and the historical importance of elephants in the Jaipur princely state.

36. (4) Elephant Festival - Bikaner
Most tourism festivals are correctly associated with their host cities, such as the Marwar Festival in Jodhpur and the Mewar Festival in Udaipur. The Desert Festival is famously held in Jaisalmer. However, the Elephant Festival is traditionally hosted in Jaipur, not Bikaner. Bikaner is instead well-known for hosting the Camel Festival, which celebrates the desert's most iconic animal and its utility.

37. (3) Deep immersion in the local river
The Desert Festival itinerary includes cultural performances like Gair and Fire dances, turban tying competitions, and chariot races. However, deep immersion in a local river is not part of the event. Jaisalmer is located in an extremely arid region where permanent rivers are absent. Such water-based rituals are instead typical of festivals like the Pushkar Fair or the Baneshwar Fair.

38. (1) A-iii, B-iv, C-i, D-ii
Tourism festivals are spread across various districts of Rajasthan. The Braj Holi Festival is hosted in Bharatpur, while the Matsya Festival

Click Here to Buy book on Amazon

takes place in Alwar. The Chandrabhaga Fair is a significant event in Jhalawar. The Winter Festival is annually celebrated at Mount Abu in the Sirohi district, highlighting the unique culture of the state's only hill station during the cold season.

39. (4) State-sponsored patronage to integrate folk arts into the tourism economy
The resurgence of traditional performing arts in events like the Desert Festival is a direct result of state-sponsored patronage. By integrating folk arts into the tourism economy, the Rajasthan government provides artists with a sustainable platform and financial incentives. This approach ensures the preservation of ancient cultural traditions while simultaneously enhancing the state's appeal as a premier destination for global travelers.

40. (1) I, II, III, IV, and V
Teej is a multifaceted festival in Rajasthan with several significant variations. Hariyali Teej occurs in Shravan, while Kajli Teej is celebrated in Bhadrapada, especially in Bundi. The festival honors the union of Lord Shiva and Goddess Parvati. Women observe fasts for their husbands' longevity and participate in various customs, reflecting the deep social and religious importance of the occasion.

41. (3) Monsoon
The festival of Teej, particularly Hariyali Teej, is celebrated in the Hindu month of Shravan. It marks the arrival of the monsoon season in the arid landscape of Rajasthan. The festival celebrates the rejuvenation of nature, with the rains bringing relief from the summer heat and turning the surroundings green, which is why women traditionally wear green-colored attire during the festivities.

42. (1) Married women visit their maternal homes exclusively to mourn ancestors.
Teej is a joyful festival where women wear vibrant Lehariya sarees, enjoy sweets like Ghevar, and play on decorated swings. It is common for married women to visit their maternal homes, but this is done to celebrate the festival and participate in the happy community rituals, not for mourning. The occasion emphasizes marital bliss, connection with nature, and strong familial bonds.

43. (1) Both A and R are true and R is the correct explanation of A.
The Rajasthani proverb highlights the cyclical nature of local celebrations. Teej, falling in the monsoon month of Shravan, signifies the start of the series of traditional festivals. Conversely, Gangaur, celebrated in the month of Chaitra, marks the conclusion of the major festive season. This chronological framework is essential to understanding the cultural rhythm and social life within the state's heritage.

44. (2) Bundi
While Teej is celebrated across Rajasthan, the city of Bundi is particularly famous for its grand Kajli Teej procession. This event occurs in the month of Bhadrapada and features an ornate palanquin carrying the goddess through the bustling main bazaars. The procession is accompanied by folk performers and decorated elephants, attracting thousands of spectators to witness this unique cultural spectacle.

45. (3) Statement I is correct but Statement II is incorrect
The tradition of 'Sinjara' involves gifting clothes, sweets, and cosmetics to a woman before the Teej festival. However, Sinjara is not exclusively sent by the maternal side to a daughter-in-law. Instead, it is typically sent by the in-laws to a newlywed or engaged daughter-in-law, and can also be sent by parents to their daughters, symbolizing affection and preparation for the celebrations.

46. (4) A set of traditional gifts given to a woman by her in-laws before Teej
In the context of Rajasthani social customs, 'Sinjara' refers to a specific set of traditional gifts. These are usually sent by a woman's in-laws to her maternal home before the Teej festival. The gifts typically include henna (mehndi), vibrant clothes, traditional jewelry, and sweets like Ghevar, all of which are used by the woman to adorn herself for the upcoming festivities.

47. (1) Rejuvenating social bonds, marital fidelity, and connection with nature
In the Rajasthani social context, the Teej festival functions as a mechanism for rejuvenating social bonds and reinforcing the importance of marital fidelity. It also celebrates the deep connection between the community and nature, particularly

NODIA

the arrival of the life-giving monsoon. Through shared rituals, fasting, and festivities, the event strengthens the cultural fabric and promotes a sense of collective well-being.

48. (1) Sowing of wheat/barley → Worship of clay idols → Procession of Gauri → Immersion of idols in water
The celebration of Gangaur follows a structured sequence of traditional rituals. It begins with the symbolic sowing of wheat or barley in small pots. This is followed by the daily worship of clay idols of Isar and Gauri. The festival culminates in a grand public procession of the goddess Gauri, ending with the immersion of the idols into a sacred water body.

49. (2) Chaitra
Gangaur is one of the most significant and widely celebrated festivals in Rajasthan. It begins on the day following Holi and continues for eighteen days, primarily falling within the Hindu month of Chaitra. The festival marks the arrival of spring and is dedicated to the worship of Goddess Gauri, who represents marital bliss, fertility, and the overall prosperity of the household.

50. (1) I and II only
Gangaur derives its name from 'Gan' (Lord Shiva) and 'Gaur' (Goddess Parvati). The festival is widely observed by women; unmarried girls worship the deities seeking a good husband, while married women pray for the longevity and health of their spouses. Contrary to being restricted to royal households, Gangaur is a popular festival celebrated with great fervor by all social classes throughout Rajasthan.

51. (3) 'Bina Isar ki Gawar' (Gauri without Shiva) is uniquely worshipped in Jaisalmer
Gangaur traditions vary across Rajasthan, reflecting local history. In Jaisalmer, the unique practice of "Bina Isar ki Gawar" involves worshipping the goddess Gauri without the accompanying idol of Lord Shiva. Other regions have distinct variations, such as the Dhinga Gavar in Jodhpur and Udaipur or the Gulabi Gangaur in Nathdwara, each with specific rituals and historical reasons for their unique practices.

52. (4) Widows serving as primary functionaries leading the Gangaur procession
Gangaur is a festival that celebrates marital happiness and fertility. While it involves women decorating their hands with mehndi, participating in rituals, and bringing water in ornate pots, widows are traditionally excluded from the primary ceremonies. The festival's focus on marriage and the long life of husbands means that widows do not lead or participate in the core religious functions of the procession.

53. (1) A-ii, B-i, C-iv, D-iii
Different regions of Rajasthan have unique Gangaur traditions. Dhinga Gavar is a distinct form celebrated in Jodhpur and Udaipur. Gulabi Gangaur is specific to Nathdwara, while Jaisalmer is known for worshipping "Bina Isar ki Gawar." Additionally, Bassi village in Chittorgarh is famous for its skilled artisans who craft the beautiful wooden idols of Isar and Gauri used during the festival.

54. (3) Statement I is correct but Statement II is incorrect
The wooden idols of Isar and Gauri used during Gangaur are traditionally crafted by the artisans of Bassi in Chittorgarh. However, the claim that a new set must be carved every year is incorrect. While some families may buy new ones, many households preserve their wooden idols for several years, repainting and redecorating them annually to maintain their traditional vibrancy for the celebrations.

55. (4) The agrarian linkage of the festival symbolizing harvest and fertility
The ritual of carrying water in pots decorated with green wheatgrass during Gangaur is a clear application of the festival's agrarian roots. The growing grass, known as 'Jawara', symbolizes a successful harvest and the fertility of the land. By incorporating these elements into religious worship, the community celebrates the essential link between divine blessings, the cycle of nature, and agricultural prosperity.

56. (1) Capricorn (Makara)
Makar Sankranti is a significant festival in Rajasthan that marks the Sun's transition into the zodiac sign of Capricorn, known as 'Makara' in Sanskrit. Unlike most Hindu festivals that

Downloaded from www.pdf.tube

follow the lunar cycle, this event follows the solar calendar. It signifies the end of the winter solstice and the beginning of longer days, representing the movement of the Sun toward the north.

57. (3) I, II, III, and IV
Rajasthan features diverse regional variations of Holi. Lathmar Holi is observed at Shri Mahavirji in Karauli, while Kodamar Holi is typical of Bhinay in Ajmer. Barmer is famous for Patthar Mar Holi, where participants throw stones. Additionally, the Bhagoriya Holi is a traditional celebration among the tribal communities of the Mewar region. Each style reflects the unique local culture and historical traditions.

58. (1) A-iii, B-ii, C-i, D-iv
Holi in Rajasthan is celebrated with diverse regional styles. Lathmar Holi is famously played at Shri Mahavirji. The community in Bhinay observes the Kodamar Holi tradition. Barmer is known for the Patthar Mar Holi, involving stones. Meanwhile, the Phoolo ki Holi, played with flower petals, is a serene and aesthetic celebration held at the Govind Devji Temple in the capital city of Jaipur.

59. (4) The Gair dance is traditionally performed by women only during the Holi festival.
Holi traditions in Rajasthan are rich and varied. The folk deity Illoji is revered in the west, Holika Dahan symbolizes the victory of good, and 'Phag' songs are widely sung. However, the claim about the Gair dance is incorrect. The Gair dance is traditionally a male-dominated performance where men dance in circles with wooden sticks, particularly in the Mewar and Marwar regions.

60. (2) Mewar and Marwar
The energetic Gair dance is a hallmark of Holi celebrations in Rajasthan. It is primarily performed by men who dance in large circles, striking wooden sticks in a rhythmic pattern. This traditional folk dance is most prominently found in the Mewar and Marwar regions. It serves as a vibrant display of communal joy and physical vigor during the festive spring season celebrations.

61. (3) Exposing the body to winter sunlight for Vitamin D during celebrations
The tradition of kite flying in Rajasthan on Makar Sankranti has a scientific basis beyond its cultural appeal. Since the festival occurs during the peak of winter, spending several hours on rooftops flying kites ensures that people are exposed to beneficial sunlight. This exposure helps the body synthesize Vitamin D and combat winter-related health issues, blending traditional outdoor recreation with seasonal health benefits.

62. (4) Statement I is incorrect but Statement II is correct
'Phag' songs are traditional folk songs sung during the Holi season, which marks the arrival of the spring month of Phalgun, not Diwali. The second statement is correct, as Holi in Rajasthan involves both 'Dhulandi', where people play with colors, and the communal singing of folk songs often accompanied by the 'chang' instrument, creating a vibrant and festive atmosphere across the state.

NODIA

63. (1) Acting as a social safety valve by fostering temporary social equality
The temporary suspension of strict caste hierarchies and untouchability during Holi reflects the festival's role as a social safety valve. By allowing people from different backgrounds to interact freely through the play of colors and music, the festival fosters a temporary sense of social equality. This ritualized blurring of boundaries helps manage social tensions and reinforces a common cultural identity within the community.

64. (1) B, D, A, C
Traditional Hindu life-cycle rituals follow a specific sequence beginning before birth. Garbhadhan is the conception ritual, followed by Pumsavan for the healthy development of the fetus. After the child is born, Jatakarma is performed at birth to welcome the infant. Finally, Namakaran is the formal naming ceremony, establishing the child's identity within the family and the broader social group of the community.

65. (1) A-iii, B-ii, C-i, D-iv
Rajasthani weddings involve several distinct rituals. Bindoli refers to the pre-wedding procession of the bride or groom. Toran marna is

the symbolic act of the groom striking a wooden emblem at the bride's door. Samela is the formal reception of the groom's procession by the bride's family. Kanyadaan marks the final ritual where the parents formally give away the bride to her new family.

66. (1) A grand feast organized on the 12th day following a person's death
In the context of death rituals in Rajasthan, 'Mosar' or 'Nukta' refers to a grand communal feast organized on the twelfth day after a person's passing. This ritual traditionally marks the end of the formal mourning period. While it is a significant social obligation in many rural areas, it has also been a subject of reform due to the financial burden it places on families.

67. (3) I, II, III, and IV
Wedding ceremonies in Rajasthan comprise various specific rituals such as Kankandora, Hathlewa, Pheras, and Paharavani, which involve tying sacred threads, joining hands, circling the fire, and gifting respectively. However, the Jadula or Mundan ceremony is not a wedding ritual. Instead, it is a childhood sanskar involving the first haircut of a young child, typically performed as an offering at a family deity's temple.

68. (1) Both A and R are true and R is the correct explanation of A.
The Rajasthan government passed the Prevention of Mrityu Bhoj Act in 1960 to address a debilitating social custom. The tradition of organizing grand feasts after a death often forced poor families into severe financial distress and lifelong debt. By legally discouraging this practice, the state aimed to protect vulnerable citizens from economic exploitation while promoting more sustainable social and familial customs within the state.

69. (3) The first shaving of a child's head, typically done before a deity
The 'Jadula' or 'Mundan' ceremony is an important childhood ritual in Rajasthan. It involves the first shaving of a child's hair, which is believed to remove impurities from birth. This ceremony is typically performed at a sacred temple dedicated to a family deity (Kuldevi or Kuldevta). It is a significant family event that marks a child's transition and spiritual well-being in the community.

70. (2) Allowing a woman to live with another man without formal marriage
In the social fabric of rural Rajasthan, the custom of 'Nata Pratha' historically provided a degree of flexibility in domestic arrangements. It allowed a man and a woman to live together without the performance of formal wedding rituals. This custom was often used in cases of remarriage or when previous marital bonds were broken, providing a socially recognized way for individuals to form new partnerships.

71. (4) Vidyarambha
Pre-birth rituals, or Garbhastha Sanskars, are performed to ensure the health and spiritual well-being of the mother and the unborn child. These include Garbhadhan (conception), Pumsavan (promoting healthy development), and Simantonnayan (protecting the mother). In contrast, Vidyarambha is a childhood ritual that marks the beginning of a child's formal education, occurring several years after birth and the early life-cycle ceremonies.

72. (1) The commodification of marriage customs leading to the dowry system
The transformation of traditional customs into coercive financial demands illustrates the commodification of marriage. While Kanyadaan and Dahej were originally intended as voluntary gifts of affection, they have often evolved into the modern dowry system. This shift reflects broader social changes where marital alliances are treated as economic transactions, highlighting the negative impact of commercializing sacred rituals within the community and broader society.

73. (3) I and II only
The Sati tradition involved a widow immolating herself on her husband's funeral pyre and was historically viewed in medieval Rajput society as a supreme act of wifely devotion and honor. However, the claim that it was protected by the British is incorrect. The British East India Company, influenced by social reformers, officially banned the practice of Sati across India through legislation in 1829.

74. (1) Deorala
The Sati tradition became a major national issue in 1987 following the self-immolation of Rup

Click Here to Buy book on Amazon

Kanwar in the village of Deorala, located in the Sikar district of Rajasthan. The incident sparked widespread public protests and intense debates over social customs and women's rights. This event ultimately led the Rajasthan and central governments to enact much more stringent laws against the practice and glorification of Sati.

75. (4) Statement I is incorrect but Statement II is correct
The Commission of Sati (Prevention) Act was enacted in 1987 following the widespread outcry over the incident in Deorala. Contrary to being limited, the legislation provides stringent penalties not only for the attempt to commit Sati but also for its glorification in any form. It effectively criminalizes the entire practice to protect women's rights and uphold human dignity within the legal framework of India.

76. (1) A-ii, B-iii, C-iv, D-i
Various prominent temples in Rajasthan are associated with specific historical and spiritual figures. The Rani Sati Temple is located in Jhunjhunu. The Narayani Mata Temple is situated in Alwar. The Sacchiya Mata Temple is an iconic structure in Osian. Meanwhile, the world-famous Karni Mata Temple, known for its sacred rats, is located in Deshnoke, serving as a major center for devotees.

77. (3) Martial codes of honor and the vulnerability of widows during warfare
The prevalence of Sati in medieval Rajasthan was primarily rooted in the martial codes of honor followed by the Rajput clans. In a period of frequent warfare, widows faced extreme vulnerability and potential dishonor if captured by invading forces. Therefore, the act of Sati was viewed as a way to preserve the woman's dignity and the family's honor in the face of inevitable defeat.

78. (4) 'Maha Sati' specifically refers to a woman who committed Sati prior to her marriage.
Specific terminology defines the historical Sati tradition. Saha-maran involved immolation with the husband's body, while Anu-maran occurred with his belongings if he died elsewhere. Sati stones were erected to commemorate these acts. However, the term Maha Sati does not refer to unmarried women, but rather to those who performed Anu-maran, highlighting the extreme social expectations placed on widows in the medieval period.

79. (1) The clan's blood purity and preventing enslavement or dishonor
The honor code of medieval Rajputana was fundamentally based on the protection of the clan's perceived blood purity and the prevention of dishonor. In the context of constant warfare, extreme acts of female sacrifice like Jauhar and Sati were seen as necessary to avoid enslavement and violation by victorious enemies. This code placed the group's reputation and dignity above individual survival in times of crisis.

80. (2) Local rulers and Prajamandal leaders who actively sought its abolition
Early social reformers in Rajasthan, including enlightened local rulers and leaders of the Prajamandal movement, played a crucial role in opposing the Sati tradition. They recognized the practice as a social evil and worked through both advocacy and administrative decrees to abolish it. Their efforts, combined with broader national reform movements, were essential in changing social attitudes and eventually securing the legal prohibition of the tradition.

81. (1) B, C, A, D
The history of Jauhar in Rajasthan followed a specific timeline based on historical sieges. The Jauhar of Ranthambore occurred first in 1301. This was followed by the iconic Jauhar of Chittorgarh under Rani Padmini in 1303. Later instances include Rani Karnavati's sacrifice in 1535 and Phool Kanwar's Jauhar in 1568. These events reflect the martial codes and honor prevalent during the medieval period's warfare.

82. (1) I, II, and III only
Chittorgarh witnessed three major Jauhars during its history. The first occurred in 1303 under Rani Padmini. The second took place in 1535, led by Rani Karnavati when Bahadur Shah attacked. The third occurred in 1568, where Phool Kanwar led the women during Akbar's siege. These events are central to the martial lore of Mewar, symbolizing the extreme sacrifices made to protect regional honor.

Downloaded from www.pdf.tube

at Bandoli.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

9. Prithviraj Chauhan III ascended the throne of Ajmer at the age of 11. Who among the following acted as his regent during his minority?
(1) Someshwar
(2) Kadambvas
(3) Karpuri Devi
(4) Bhuvanamalla
(5) Question not attempted

10. Read the following statements and select the correct answer from the codes given below:
Assertion (A): The rivalry between Prithviraj Chauhan and Jaichand of Kannauj weakened the defense of northern India.
Reason (R): Jaichand's daughter Sanyogita was forcibly abducted by Prithviraj during her Swayamvara, leading to extreme hostility.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

11. Prithviraj Chauhan famously defeated the Chandela ruler Paramardi Deva in 1182. What was the name of this battle?
(1) First Battle of Tarain
(2) Battle of Naraina region
(3) Battle of Nagaur hills
(4) Battle of Tumul (Mahoba)
(5) Question not attempted

12. Consider the following scholars:
I. Jayanak
II. Vidyapati Gaud
III. Vagishwar
IV. Janardan
V. Vishwaroop
Which of the above scholars were patronized by Prithviraj Chauhan III?
(1) I, II and IV only
(2) II, III, IV and V only
(3) I, III and V only
(4) I, II, III, IV and V
(5) Question not attempted

13. Which of the following communities was completely suppressed by Prithviraj Chauhan to secure the northern frontiers of his empire?
(1) Solankis
(2) Paramaras
(3) Bhandanakas
(4) Tomaras
(5) Question not attempted

14. Prithviraj Chauhan III is known to have built a fort in Delhi after capturing it. What is the name of this fort?
(1) Siri Fort
(2) Tughlaqabad Fort
(3) Purana Qila
(4) Qila Rai Pithora
(5) Question not attempted

15. Match List-I with List-II and select the correct answer using the codes given below:
List I: (Author)
A. Chand Bardai
B. Jayanak
B. Nayanchandra Suri
D. Padmanabha
List II: (Literary Work)
i. Prithviraj Raso
ii. Prithviraj Vijay
iii. Hammir Mahakavya
iv. Kanhadade Prabandh
(1) A-i, B-ii, C-iii, D-iv
(2) A-ii, B-i, C-iv, D-iii
(3) A-i, B-ii, C-iv, D-iii
(4) A-ii, B-i, C-iii, D-iv
(5) Question not attempted

16. What was the immediate cause of the First Battle of Tarain (1191) between Prithviraj Chauhan and Muhammad Ghori?
(1) Ghori's invasion of Gujarat
(2) Capture of Tabarhind fort
(3) Dispute with ruler of Kannauj
(4) Internal Chandela succession
(5) Question not attempted

NODIA

92. (2) A thick cotton shawl wrapped around the upper body during the winter
In the traditional attire of rural Rajasthan, a 'Pachheveda' or 'Khes' refers to a thick, hand-woven cotton shawl. It is an essential garment used by men for warmth during the cold winter months. This shawl is typically wrapped around the upper body and serves as a practical and durable piece of clothing, reflecting the agrarian and nomadic lifestyle of the desert region.

93. (3) A standard traditional Dhoti is always tailored with pockets and buttons.
The Dhoti is a staple garment for men in Rajasthan, consisting of a continuous piece of unstitched cloth. It is wrapped around the waist and legs in styles that vary by region and caste. Crucially, a traditional Dhoti does not feature pockets or buttons, as it is entirely unstitched. It is most commonly paired with an Angrakhi or a simple kurta in rural areas.

94. (4) A Pagri is longer and narrower, whereas a Safa is broader and shorter
Traditional Rajasthani headgear varies in form and nomenclature. A Pagri is typically a long and narrow piece of cloth that requires intricate winding and is often pre-tied. In contrast, a Safa is broader and shorter, generally tied more quickly and loosely. Both serve as essential cultural symbols and indicators of social status, regional identity, and the specific occasion being celebrated by the wearer.

95. (3) Statement I is correct but Statement II is incorrect
In Rajasthan, specific turbans are worn for different occasions; the Mothda is typical for weddings, while the Madil is associated with Dussehra. However, the claim that a white turban universally signifies joy is incorrect. In many Rajasthani communities, a white turban is traditionally a symbol of mourning, while vibrant and multi-colored turbans are reserved for festivals, weddings, and other auspicious social celebrations.

96. (2) Potya
In rural and tribal Rajasthan, peasants often wear a simple, coarse piece of cloth on their heads instead of an intricate Pagri. This functional headgear is commonly known as a 'Potya'. It is loosely wrapped and serves as practical protection against the harsh sun and heat of the desert. The Potya reflects the humble socio-economic status and the hardworking lifestyle of the rural population.

97. (2) I, II, and III
Traditional Rajasthani veils or Odhnis, such as the Pila, Pomcha, and Chunari, are all primarily dyed using the famous tie-and-dye (Bandhej) technique. This intricate process involves tying small sections of the fabric before dipping it in vibrant dyes, creating beautiful patterns. These garments are essential parts of women's attire and carry significant cultural and symbolic meanings for various social occasions and rituals.

98. (1) Kanchali is an inner bodice, while Kurti is a garment worn over it
In the traditional attire of Rajasthani women, the 'Kanchali' and 'Kurti' serve distinct purposes. The Kanchali is a tight-fitting inner bodice, often with sleeves, worn directly against the body. The Kurti is a sleeveless garment that is worn over the Kanchali. Together, these two pieces form the upper attire, typically paired with a voluminous skirt (Ghagra) and a veil (Odhni).

99. (1) A-ii, B-iv, C-i, D-iii
Traditional attire for tribal women in Rajasthan features distinct patterns. Tarabhant ki Odhni is recognized by its star motifs, while Jwarbhant ki Odhni displays motifs resembling jowar grains. Carrybhant ki Odhni is characterized by mango designs. Additionally, the Nanda is a specific type of thick, unstitched cloth used as a lower garment or skirt by various Adivasi communities in the southern regions.

100. (4) The 'Tarabhant ki Odhni' is highly popular among tribal Adivasi women
Traditional women's attire in Rajasthan is characterized by vibrant colors and specific motifs. The Tarabhant ki Odhni, featuring star-shaped designs, is particularly popular among the tribal Adivasi communities. Contrary to misconceptions, red and yellow are considered highly auspicious colors, and the Ghagra is known for its extensive pleating and volume, rather than being restricted to a small number of pleats.

Click Here to Buy book on Amazon

101. (3) A skirt stitched using 80 vertical panels for flare and volume
The famous traditional '80 Kali ka Ghagra' refers to a voluminous skirt made of eighty vertical panels, or 'kalis'. These panels are stitched together to create an extraordinary flare and weight, which is a hallmark of traditional Rajasthani craftsmanship. Such a garment is highly valued for its aesthetic appeal and the skill required to maintain its symmetry and movement during folk dances.

102. (2) Angrakhi
Traditional women's attire in Rajasthan typically consists of three main components: the Kanchali (bodice), the Ghagra (skirt), and the Odhni (veil). While the Angrakhi is a central piece of traditional Rajasthani clothing, it is historically and primarily a garment worn by men. It serves as an upper garment similar to a tunic or jacket, whereas women's upper garments are the Kanchali and Kurti.

103. (1) Both Statement I and Statement II are correct
The Pomcha is a traditional tie-and-dye veil gifted to mothers by their paternal families. In Rajasthani culture, the Pila Pomcha, which is yellow, is traditionally presented following the birth of a male child. The Gulabi Pomcha, featuring pink tones, is gifted upon the birth of a female child. These garments signify the celebration of new life and the strengthening of maternal familial bonds.

104. (1) To counteract visual monotony and increase visibility in sandstorms
The use of vibrant colors and mirror work in desert attire is a practical adaptation to the Thar environment. These bright hues provide a sharp contrast to the monochromatic landscape of yellow sand, making individuals more visible from a distance. Mirror work also helps reflect light, which can be useful for visibility and signaling during sandstorms, blending aesthetic preferences with functional survival needs.

105. (3) I, II, III, and IV
Traditional Rajasthani jewelry includes specific ornaments for every part of the body. The Borla is a bell-shaped ornament worn on the head or forehead. The Aad is a heavy necklace worn around the neck. The Bajuband is an armlet worn on the upper arm, and Payal (or Pajeb) are anklets worn on the feet. Together, these ornaments complete the traditional decorative attire for women.

106. (1) Rakhdi - Forehead
Traditional head and forehead ornaments serve as vital cultural markers for women in Rajasthan. The Rakhdi is a prominent ornament worn on the forehead, often signifying marital status. In contrast, other ornaments like the Tika are also for the forehead, while items like Surliya are for the ears and Chup is associated with the teeth, reflecting the state's diverse decorative practices.

107. (4) Neck
In the traditional jewelry of Rajasthan, the 'Aad' is a prominent and heavy ornament worn exclusively around the neck. It is a large, rectangular or square-shaped choker, often made of gold and studded with precious stones. The Aad is considered a hallmark of Rajput jewelry and is traditionally worn by brides and married women during weddings and other significant festive occasions.

108. (2) It is typically worn on the toes by unmarried girls.
The 'Nath' is a traditional nose ring that holds significant cultural value in Rajasthan. It is often elaborately designed and studded with stones, serving as a symbol of marital status in many communities. However, the claim that it is worn on the toes is incorrect. Toe rings are a separate type of ornament known as 'Bichhiya', which are also symbolic of marriage.

109. (3) Upper arm
The 'Bajuband' or 'Baju' is a traditional ornament worn on the upper arm by women in Rajasthan. These armlets are often made of gold or silver and can be intricately designed with enamel work or precious stones. They are typically worn in pairs and are an essential part of the formal decorative attire used during weddings, festivals, and other major social ceremonies.

110. (4) Acupressure effects on nerves connected to the reproductive system
Beyond their aesthetic value, traditional ornaments like the silver 'Bichhiya' (toe rings) are often believed to have health benefits. In

NODIA

local customs, it is thought that wearing toe rings on the second toe applies pressure to certain nerves. This pressure is believed to regulate the menstrual cycle and improve reproductive health, illustrating how traditional practices often blend biological beliefs with cultural ornamentation.

111. (1) Surliya
While many traditional ornaments like Timaniya, Hamel, and Madaliya are worn around the neck, the 'Surliya' is an exception. The Surliya is a specific type of ornament designed to be worn on the ears. It is often intricately crafted and hangs from the earlobe, reflecting the immense variety of jewelry used by Rajasthani women to adorn different parts of their bodies for festivals.

112. (2) Teeth
Rajasthan possesses a unique variety of ornaments for almost every part of the human body. Chup and Rakhana are specific types of jewelry worn on the teeth. These involve the insertion of gold or silver studs or plates into the teeth, serving as both a decorative element and a traditional marker of beauty or status within certain regional and tribal communities in the state.

113. (3) Statement I is correct but Statement II is incorrect
The 'Tussi' and 'Kanthi' are indeed prominent neck ornaments. However, the claim that gold is universally worn on the feet is incorrect. In traditional Rajasthani society, gold was historically reserved for the upper body, while silver was used for ornaments on the feet. This distinction was based on social hierarchies and religious beliefs regarding the purity of metals and their appropriate placement on the body.

114. (1) Tagdi
Various traditional ornaments are specifically designed for the lower body. Nevari, Hirnamain, and Awla are all types of jewelry worn on the feet or ankles by women in Rajasthan. In contrast, the 'Tagdi' is an exception as it is worn around the waist. It is a chain or belt-like ornament, often made of silver, that rests on the hips and secures the Ghagra.

115. (3) I, II, III, IV, and V
Rajasthan's history includes significant efforts to address social issues through legislation and community action. The Sharda Act targeted child marriage, while the Walterkrit and Desh Hiteshini Sabhas worked to reduce marriage expenses and dowry. Modern laws like the Prevention of Mrityu Bhoj Act and the Sati Prevention Act continue this reformist tradition, aiming to modernize society and protect vulnerable individuals in the community.

116. (4) A reform committee used to curb expenses and child marriage.
The Walterkrit Rajput Hitkarini Sabha was a significant social reform body established in the late 19th century. Its primary objective was to regulate the social customs of the Rajput community. The committee worked to set limits on extravagant marriage expenditures and to actively discourage the practice of child marriage, aiming to alleviate the financial and social burdens faced by Rajput families.

117. (3) Ajmer
The 'Sharda Act' of 1929, which was a pioneering legislation for child marriage prevention in India, was drafted by the social reformer Har Bilas Sarda. He was a prominent resident of Ajmer. His efforts from this city played a vital role in initiating legal reforms that established a minimum age for marriage, addressing a critical social issue that affected millions of families across the country.

118. (2) Increased rural literacy, modernization, and legal awareness
The decline of traditional but controversial customs like 'Nata Pratha' and 'Mrityu Bhoj' in contemporary Rajasthan is primarily a result of socio-economic progress. Increased rural literacy, the influence of modernization, and greater legal awareness have empowered communities to move away from financially ruinous or socially restrictive practices. These changes reflect a broader transition toward a more informed and modern rural society within the state.

119. (4) Mewar (Udaipur)
Established in 1877 under the patronage of Maharana Sajjan Singh of Mewar, the Desh Hiteshini Sabha was one of the earliest social reform organizations in Rajasthan. Its

Downloaded from www.pdf.tube

26. Mirabai was married into the royal family of Mewar. Who was her husband?
(1) Bhojraj
(2) Rana Sanga
(3) Vikramaditya
(4) Udai Singh
(5) Question not attempted

27. Identify the incorrect statement regarding the saint-poet Mirabai.
(1) Her compositions reflect the Saguna school of Bhakti.
(2) She was a contemporary of Sant Raidas, whom she accepted as her spiritual guru.
(3) During her final years, she lived at the Ranchhodji temple in Dwarka.
(4) She wrote her devotional songs predominantly in the Pingal dialect.
(5) Question not attempted

28. Consider the following statements regarding Mirabai:
I. She composed 'Narsi ji ro Mahero' in collaboration with Ratna Khati.
II. Her devotion towards Lord Krishna is characterized by the 'Madhurya Bhava' (conjugal love).
III. She founded the Chaitanya sect in Vrindavan after facing persecution in Chittor.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

29. The intense persecution Mirabai faced in Mewar for her devotional practices was primarily carried out during the reign of which Maharana?
(1) Maharana Sanga
(2) Maharana Ratan Singh
(3) Rana Vikramaditya
(4) Maharana Udai Singh
(5) Question not attempted

30. Read the following statements and select the correct answer from the codes given below:
Assertion (A): Mirabai's devotional path was viewed as a threat to Rajput patriarchal norms.
Reason (R): She refused to commit Sati after her husband's death and mingled freely with sadhus of lower castes.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

31. Mirabai composed hymns in the form of 'Padas'. What is the collection of her verses popularly known as?
(1) Mirabai's Padavali
(2) Kabir's Bijak
(3) Sur Das's Sur Sagar
(4) Guru Nanak's Shabda
(5) Question not attempted

NODIA

32. Consider the following features:
I. Devotion characterized by absolute surrender to Saguna Brahman.
II. Rejection of traditional rituals and caste hierarchies.
III. Endured familial persecution.
IV. Composed works like 'Tika on Gita Govinda'.
V. Promoted political rebellion against the Delhi Sultanate.
Which of the above features are correctly associated with Mirabai?
(1) I, II, III and IV only
(2) I, III, IV and V only
(3) II, III, IV and V only
(4) I, II, III, IV and V
(5) Question not attempted

33. Durgadas Rathore is celebrated for his thirty-year struggle to protect Marwar from the expansionist policies of which Mughal Emperor?
(1) Akbar
(2) Aurangzeb
(3) Jahangir
(4) Shah Jahan
(5) Question not attempted

34. To save the infant Ajit Singh from the Mughal court, Durgadas Rathore received crucial assistance from which female figure, often called the 'Panna Dhai of Marwar'?
(1) Gora Dhai
(2) Karmawati

CHAPTER 17
Leading Personalities of Rajasthan

1. Who among the following was the commander of Maharana Pratap's Bhil army during the Battle of Haldighati?
(1) Hakim Khan Sur
(2) Rana Punja
(3) Bhamashah
(4) Tarachand
(5) Question not attempted

2. Against which Mughal commander did Maharana Pratap fight the Battle of Dewair in 1582, marking a major turning point in his resistance?
(1) Sultan Khan
(2) Man Singh of Amber
(3) Asaf Khan
(4) Shahbaz Khan
(5) Question not attempted

3. Which of the following statements regarding Maharana Pratap is incorrect?
(1) He ascended the throne at Gogunda in 1572.
(2) Chetak's memorial is located at Haldighati (Bali village).
(3) He successfully recaptured the fort of Chittorgarh before his death.
(4) He established his final capital at Chawand.
(5) Question not attempted

4. Which of the following was the correct sequence of envoys sent by Akbar to negotiate with Maharana Pratap before the Battle of Haldighati?
(1) Jalal Khan, Man Singh, Bhagwant Das, Todar Mal
(2) Man Singh, Todar Mal, Bhagwant Das, Jalal Khan
(3) Todar Mal, Jalal Khan, Man Singh, Bhagwant Das
(4) Jalal Khan, Bhagwant Das, Man Singh, Todar Mal
(5) Question not attempted

5. Match List-I with List-II and select the correct answer using the codes given below:
List I: (Personality)
A. Maharana Pratap
B. Rana Kumbha
C. Prithviraj Chauhan
D. Durgadas Rathore
List II: (Title/Epithet)
i. Abhinav Bharatacharya
ii. Kika
iii. Ulysses of Rajputana
iv. Rai Pithora
(1) A-ii, B-i, C-iv, D-iii
(2) A-i, B-ii, C-iii, D-iv
(3) A-ii, B-iv, C-i, D-iii
(4) A-iv, B-i, C-ii, D-iii
(5) Question not attempted

6. The painting style that flourished under Maharana Pratap's patronage during his later years is known as:
(1) Nathdwara style
(2) Chawand style
(3) Mewar style
(4) Kishangarh style
(5) Question not attempted

7. Who among the following assisted Maharana Pratap financially when he was living in the Aravali hills after losing his territory?
(1) Rao Chandrasen
(2) Rana Punja
(3) Tarachand
(4) Bhamashah
(5) Question not attempted

8. Consider the following statements regarding Maharana Pratap:
I. He rejected the policy of matrimonial alliances with the Mughal Empire.
II. He lost the fort of Kumbhalgarh to Shahbaz Khan in 1578.
III. He passed away in 1597 and was cremated

Click Here to Buy book on Amazon

primary objective was to regulate the excessive expenditures associated with marriages and to combat the social evil of dowry. It played a crucial role in initiating the discourse on modernizing traditional Rajput social customs and inheritance.

120. (1) Urbanization, formal economy integration, and mass media influence

The evolution of traditional attire among the youth in rural Rajasthan is driven by several modern factors. Urbanization and integration into the formal economy encourage more practical or westernized clothing choices. Additionally, the influence of mass media and digital connectivity exposes younger generations to global fashion trends, leading to a gradual shift away from wearing traditional garments like the Angrakhi or Dhoti.

www.nodia.in

NODIA

17. Rana Kumbha built the famous 'Vijay Stambha' (Tower of Victory) at Chittorgarh to commemorate his victory over which ruler?
(1) Qutbuddin Ahmad Shah of Gujarat
(2) Mahmud Khalji of Malwa
(3) Rao Jodha of Marwar
(4) Alauddin Khalji of Delhi
(5) Question not attempted

18. Consider the following texts:
I. Rasik Priya
II. Sudha Prabandh
III. Kamraj Ratisar
IV. Sangit Ratnakar
Which of the above literary works were authored by Rana Kumbha?
(1) I, II and III only
(2) I, II and IV only
(3) II, III and IV only
(4) I, III and IV only
(5) Question not attempted

19. Identify the correct statement regarding Rana Kumbha's architectural legacy.
(1) He is credited with building 84 forts in Mewar.
(2) The Kumbhalgarh Fort was designed by the famous architect Vidyadhar.
(3) He constructed 32 out of the 84 fortresses in the defense of Mewar.
(4) The Vijay Stambha is dedicated to Lord Vishnu.
(5) Question not attempted

20. Which of the following is the correct chronological order of the battles fought by Rajput rulers?
(1) Battle of Tarain I – Battle of Sarangpur – Battle of Haldighati – Battle of Dewair
(2) Battle of Sarangpur – Battle of Tarain I – Battle of Haldighati – Battle of Dewair
(3) Battle of Tarain I – Battle of Haldighati – Battle of Sarangpur – Battle of Dewair
(4) Battle of Sarangpur – Battle of Dewair – Battle of Tarain I – Battle of Haldighati
(5) Question not attempted

21. Which of the following titles was NOT assumed by Rana Kumbha?
(1) Hindu Suratrana
(2) Rano Raso
(3) Dal Pungal
(4) Rajguru
(5) Question not attempted

22. Rana Kumbha established the Kumbhaswami temple at Chittorgarh. This temple is primarily dedicated to:
(1) Lord Shiva (Mahadeva)
(2) Lord Vishnu (Varaha)
(3) Lord Surya (Sun God)
(4) Goddess Durga (Shakti)
(5) Question not attempted

23. Rana Kumbha's life tragically ended in 1468 when he was assassinated by his own son. Who was this son?
(1) Raimal
(2) Sanga
(3) Prithviraj (the 'Flying Prince')
(4) Uda (Udaikaran)
(5) Question not attempted

24. A treaty was signed in 1453 to settle the boundaries between Mewar and Marwar during the reign of Rana Kumbha. What is this treaty known as?
(1) Awal-Bawal Treaty
(2) Treaty of Champaner
(3) Purandar Treaty
(4) Treaty of Bassein
(5) Question not attempted

25. Match List-I with List-II and select the correct answer:
List I: (Personality)
A. Mirabai
B. Govind Guru
C. Amar Singh Rathore
D. Motilal Tejawat
List II: (Birthplace/Associated Location)
i. Koliari
ii. Nagaur
iii. Kurki
iv. Basiya
(1) A-iii, B-iv, C-ii, D-i
(2) A-iv, B-iii, C-i, D-ii
(3) A-iii, B-i, C-iv, D-ii
(4) A-ii, B-iv, C-iii, D-i
(5) Question not attempted

NODIA

83. (3) Women committing Jauhar and men performing the Kesariya sacrifice
In medieval Rajasthani military tradition, a complete 'Saka' refers to the dual acts of supreme sacrifice during an inevitable defeat. It comprises 'Jauhar', where the women immolated themselves to protect their honor, and 'Kesariya', where the men wore saffron robes and fought to their death on the battlefield. Together, these two acts signified that the defenders had chosen death over surrender to the enemy.

84. (1) Both A and R are true and R is the correct explanation of A.
The practice of Jauhar was chosen by Rajput women during sieges because they viewed it as a more honorable alternative to surrender. In the medieval context, defeat often meant the certainty of enslavement, torture, and violation by invading armies. By choosing death by fire, these women denied the victors their spoils and preserved their personal and communal dignity according to their codes.

85. (3) A 'Jal Jauhar' (water immolation) performed at Ranthambore in 1301.
The first historically recorded instance of Jauhar in Rajasthan occurred at the Ranthambore Fort in 1301 during the siege by Alauddin Khalji. Uniquely, this event was a 'Jal Jauhar', where Queen Rangadevi and other women immolated themselves in a water body within the fort. This established a precedent for the extreme sacrifices that became a hallmark of medieval Rajput resistance against external invasions.

86. (2) Jaisalmer
Jaisalmer is famously associated with two and a half Sakas. The "Ardh Saka" or half-sacrifice occurred during the reign of Rao Lunkaran when the men performed Kesariya and charged into battle. However, the women did not perform Jauhar because the enemy was defeated and the fort was saved at the last moment. This event remains a unique chapter in the military history of the region.

87. (4) Ultimate psychological resistance and denial of victory spoils to others
The traditions of Jauhar and Saka functioned as a form of ultimate psychological resistance. By choosing mass sacrifice over surrender, the defenders ensured that the victorious enemy would find only a deserted fort and ashes, rather than captives or wealth. This act of denying the spoils of victory served to preserve the honor of the clan and demonstrated an uncompromising defiance against the invading forces.

88. (1) Saka was exclusively a peacetime ritual performed to appease martial deities.
The ritual of Saka in medieval Rajasthan was a desperate wartime measure, not a peacetime ceremony. It combined the women's sacrifice of Jauhar with the men's final charge known as Kesariya. Men wore saffron robes to signal their readiness for death, aiming to destroy the enemy without hope of return. Together, these acts formed a full Saka during an unavoidable siege and defeat.

89. (2) Pagri → Angrakhi → Kamarband → Dhoti
Traditional men's attire in Rajasthan follows a specific order from head to toe. The sequence begins with the Pagri or Safa for the head. This is followed by the Angrakhi, which is the main upper body garment. A Kamarband is often tied around the waist over the Angrakhi. Finally, the Dhoti serves as the traditional lower garment, completing the classic regional dress for men.

90. (1) A-iii, B-i, C-ii, D-iv
Turban styles in Rajasthan are often specific to certain princely states or regions. The Chundawat Shahi style is associated with Salumbar in Mewar. The Jaswant Shahi style is prominent in Jodhpur. The Rajshahi turban is characteristic of the Jaipur region. Finally, the Rathori style is commonly found in the Bikaner and Marwar areas, reflecting the diverse local identities and historical traditions.

91. (4) I, II, III, IV, and V
Traditional Rajasthani menswear includes various upper garments that are variations or overgarments similar to the Angrakhi. These include the Buktari, Achkan, Atamsukh, Choga, and Jama. Each of these garments varies in length, fabric, and ornamentation depending on the wearer's social status and the occasion. Together, they represent the rich diversity of historical and rural fashion for men across the different regions.

Downloaded from www.pdf.tube

(3) Rupa Dhai
(4) Hadi Rani
(5) Question not attempted

35. Match List-I with List-II and select the correct answer:
List I: (Personality)
A. Durgadas Rathore
B. Sawai Jai Singh II
C. Arjun Lal Sethi
D. Vijay Singh Pathik
List II: (Specific Association)
i. Jantar Mantar
ii. Rajasthan Kesari
iii. Vardhaman Vidyalaya
iv. Protection of Ajit Singh
(1) A-iv, B-i, C-iii, D-ii
(2) A-i, B-iv, C-ii, D-iii
(3) A-iv, B-i, C-ii, D-iii
(4) A-ii, B-iii, C-i, D-iv
(5) Question not attempted

36. Which of the following states offered asylum to Durgadas Rathore and Ajit Singh when they were relentlessly pursued by the Mughal army?
(1) Amber
(2) Bikaner
(3) Jaisalmer
(4) Mewar
(5) Question not attempted

37. Identify the correct statement regarding the final days of Durgadas Rathore.
(1) He died while leading forces in the Battle of Merta.
(2) He served as the Chief Minister for Maharaja Ajit Singh.
(3) He was exiled and spent his final years in Ujjain.
(4) He accepted a pension and lived his last days in Delhi.
(5) Question not attempted

38. Consider the following statements about Durgadas Rathore:
I. He successfully plotted to turn Prince Akbar against Aurangzeb.
II. He safeguarded the granddaughter (Safiyat-un-Nisa) and grandson (Buland Akhtar) of Aurangzeb and provided them Islamic education.
III. He reclaimed Jodhpur immediately after Aurangzeb's death in 1707.
IV. His cenotaph is built on the banks of the Shipra River.
Which of the above statement(s) is/are correct?
(1) I, II and IV only
(2) II, III and IV only
(3) I, III and IV only
(4) I, II, III and IV
(5) Question not attempted

39. Who among the following historians referred to Durgadas Rathore as the "Ulysses of Rajputana"?
(1) G.H. Ojha
(2) Dasharatha Sharma
(3) V.N. Reu
(4) James Tod
(5) Question not attempted

40. Consider the following historical events associated with the Rathores of Marwar:
I. Birth of Ajit Singh
II. Death of Maharaja Jaswant Singh at Jamrud
III. Durgadas Rathore's escape from Delhi with infant Ajit Singh
IV. Expulsion of Durgadas by Ajit Singh
Which of the following represents the correct chronological order?
(1) II, I, III, IV
(2) I, II, III, IV
(3) I, III, II, IV
(4) II, III, I, IV
(5) Question not attempted

41. Amar Singh Rathore, the famous folk hero of Nagaur, was the eldest son of which ruler of Marwar?
(1) Rao Maldeo
(2) Maharaja Jaswant Singh
(3) Maharaja Gaj Singh
(4) Rao Chandrasen
(5) Question not attempted

42. Amar Singh Rathore was granted the Jagir of Nagaur by which Mughal Emperor after he was denied the succession of Jodhpur?
(1) Shah Jahan
(2) Akbar
(3) Jahangir
(4) Aurangzeb
(5) Question not attempted

NODIA

III. Establishment of Mewar Praja Mandal
IV. Formation of Greater Rajasthan
Which of the following represents the correct chronological order?
(1) I, II, III, IV
(2) II, I, III, IV
(3) I, III, II, IV
(4) II, III, I, IV
(5) Question not attempted

61. Identify the incorrect statement regarding Arjun Lal Sethi.
(1) He played a crucial role in the Nimej murder case of 1913.
(2) He served seven years of rigorous imprisonment in Vellore jail.
(3) He was a founding member of the Marwar Praja Mandal.
(4) He spent his final days in Ajmer teaching Arabic and Persian in a Dargah.
(5) Question not attempted

62. Arjun Lal Sethi established the Jain Vardhaman Vidyalaya in 1907 in Jaipur primarily for what purpose?
(1) To promote study of classical Jain religious literature.
(2) To provide modern English education to the Rajput nobility.
(3) To educate regional peasants on modern agrarian reforms.
(4) To train youth for revolutionary nationalist activities.
(5) Question not attempted

63. Among the revolutionaries produced by the Vardhaman Vidyalaya, who was involved in throwing a bomb at the convoy of Lord Hardinge?
(1) Zorawar Singh Barhath
(2) Pratap Singh Barhath
(3) Sagarmal Gopa
(4) Both (1) and (2)
(5) Question not attempted

64. What was the pen name or alias Arjun Lal Sethi adopted while living in Ajmer during his later years?
(1) Bhoop Singh
(2) Karim Khwaja
(3) Rahim Baba
(4) Amir Ali
(5) Question not attempted

65. Match List-I with List-II and select the correct answer:
List I: (Author/Freedom Fighter)
A. Kesari Singh Barhath
B. Manikya Lal Verma
C. Hiralal Shastri
D. Jai Narain Vyas
List II: (Literary Work/Song)
i. Panchida
ii. Pralaya Pratiksha Namo Namah
iii. Poppabai ki Pol
iv. Chetawani ra Chungatya
(1) A-iv, B-i, C-ii, D-iii
(2) A-i, B-iv, C-iii, D-ii
(3) A-iv, B-ii, C-i, D-iii
(4) A-ii, B-i, C-iv, D-iii
(5) Question not attempted

66. Kesari Singh Barhath wrote the famous 'Chetawani ra Chungatya' (13 sorathas) to deter which Maharana from attending the Delhi Durbar of Lord Curzon in 1903?
(1) Maharana Fateh Singh
(2) Maharana Sajjan Singh
(3) Maharana Bhupal Singh
(4) Maharana Swaroop Singh
(5) Question not attempted

67. Which of the following revolutionary societies was founded by Kesari Singh Barhath in 1910 to instil a sense of nationalism among the Rajputs?
(1) Abhinav Bharat
(2) Rajasthan Seva Sangh
(3) Veer Bharat Sabha
(4) Rajputana Madhya Bharat Sabha
(5) Question not attempted

68. Consider the following statements about Kesari Singh Barhath:
I. He was deeply involved in the Mahant Pyarelal murder case.
II. He was sentenced to imprisonment in the Cellular Jail in Andaman.
III. His son Pratap Singh Barhath died after severe torture in Bareilly jail.
Which of the above statement(s) is/are correct?
(1) I and II only
(2) I and III only

Click Here to Buy book on Amazon

STUDYING FROM PDFs?

THINK AGAIN.

If you are studying only from PDFs,
you are wasting valuable time.

Research shows that learning from

PRINTED BOOKS has up to

4× HIGHER RETENTION

than studying from screens.

PRINT BOOK = BETTER MEMORY

PDF = LOWER RETENTION

Those who study from **PRINTED BOOKS**
move **AHEAD.**

Others are left **BEHIND**
in competition.

In competitive exams,
being average is not enough.

STAY ONE STEP AHEAD.

51. Which of the following astronomical tables was compiled under the patronage of Sawai Jai Singh II to correct the planetary positions?
(1) Siddhanta Shiromani text
(2) Jai Singh Karika manual
(3) Zij-i Muhammad Shahi
(4) Yantra Raj observatory
(5) Question not attempted

52. Consider the following locations:
I. Jaipur
II. Delhi
III. Ujjain
IV. Mathura
V. Varanasi
In which of the above locations did Sawai Jai Singh II build astronomical observatories (Jantar Mantar)?
(1) I, II and V only
(2) I, III, IV and V only
(3) I, II, III and V only
(4) I, II, III, IV and V
(5) Question not attempted

53. Which of the following Vedic rituals was NOT performed by Sawai Jai Singh II, despite his strong inclination toward Hindu revivalism?
(1) Ashwamedha Yajna
(2) Vajapeya Yajna
(3) Rajasuya Yajna
(4) He performed none of these rituals
(5) Question not attempted

54. Who was the chief architect and city planner of Jaipur under Sawai Jai Singh II?
(1) Pundarik Ratnakar (Brahmachari)
(2) Vidyadhar Bhattacharya
(3) Mandan (the royal architect)
(4) Jayanak (the courtly poet)
(5) Question not attempted

55. Match List-I with List-II and select the correct answer:
List I: (Rajput Ruler)
A. Rana Kumbha
B. Sawai Jai Singh II
C. Durgadas Rathore
D. Prithviraj Chauhan
List II: (Contemporary Event/Contribution)
i. Construction of Qila Rai Pithora
ii. Formulation of Zij-i Muhammad Shahi
iii. Construction of Vijay Stambha
iv. Debari Agreement
(1) A-iii, B-ii, C-iv, D-i
(2) A-iii, B-iv, C-ii, D-i
(3) A-i, B-ii, C-iv, D-iii
(4) A-iv, B-iii, C-ii, D-i
(5) Question not attempted

56. Which of the following instruments at the Jantar Mantar observatory in Jaipur is considered the world's largest stone sundial?
(1) Samrat Yantra
(2) Ram Yantra
(3) Jai Prakash Yantra
(4) Nadivalaya Yantra
(5) Question not attempted

57. The revolutionary freedom fighter Arjun Lal Sethi was born in which city of Rajasthan?
(1) Jodhpur
(2) Ajmer
(3) Jaipur
(4) Udaipur
(5) Question not attempted

58. Consider the following institutions and texts:
I. Jain Vardhaman Vidyalaya
II. Mahendra Kumar
III. Shudra Mukti
IV. Chetawani ra Chungatya
Which of the above are correctly associated with Arjun Lal Sethi?
(1) I, II and III only
(2) I, III and IV only
(3) II, III and IV only
(4) I, II, III and IV
(5) Question not attempted

59. "If Sethi does the state's job, who will drive the British out of India?" Who uttered this famous statement?
(1) Vijay Singh Pathik
(2) Swami Dayanand Saraswati
(3) Kesari Singh Barhath
(4) Arjun Lal Sethi
(5) Question not attempted

60. Consider the following events related to the freedom struggle in Rajasthan:
I. Establishment of Jain Vardhaman Vidyalaya
II. Formation of Rajasthan Seva Sangh

NODIA

(1) Manikya Lal Verma
(2) Hiralal Shastri
(3) Mohanlal Sukhadia
(4) Jai Narain Vyas
(5) Question not attempted

95. Match List-I with List-II and select the correct answer:
List I: (Personality)
A. Jai Narain Vyas
B. Kesari Singh Barhath
C. Arjun Lal Sethi
D. Manikya Lal Verma
List II: (Place of Imprisonment/Detention)
i. Kumbhalgarh Fort
ii. Siwana Fort
iii. Hazaribagh Jail
iv. Vellore Jail
(1) A-ii, B-iii, C-iv, D-i
(2) A-iii, B-ii, C-iv, D-i
(3) A-ii, B-iv, C-iii, D-i
(4) A-i, B-iii, C-iv, D-ii
(5) Question not attempted

96. Jai Narain Vyas not only engaged in politics but also championed local culture. He is credited with bringing which traditional dance form of Jalore to national prominence?
(1) Gair Dance
(2) Dhol Dance
(3) Chari Dance
(4) Kalbelia Dance
(5) Question not attempted

97. Hiralal Shastri founded 'Jeevan Kutir' in 1929, which later evolved into the renowned Banasthali Vidyapith. Where is this institution located?
(1) Jobner
(2) Niwai (Tonk)
(3) Kishangarh
(4) Shahpura
(5) Question not attempted

98. Consider the following statements about Hiralal Shastri:
I. He was the first Chief Minister of Greater Rajasthan formed on March 30, 1949.
II. He composed the famous song "Pralaya Pratiksha Namo Namah".
III. He signed the Gentlemen's Agreement in 1942, keeping Jaipur Praja Mandal out of the Quit India Movement.
IV. His autobiography is titled "Pratyaksha Jeevan Shastra".
Which of the above statement(s) is/are correct?
(1) I and II only
(2) III and IV only
(3) None of the statements is incorrect
(4) I, II and IV only
(5) Question not attempted

99. The historic 'Gentlemen's Agreement' of 1942 was signed between Hiralal Shastri and which Prime Minister of Jaipur state?
(1) Sir V.T. Krishnamachari
(2) C.S. Venkatachar
(3) Sir Mirza Ismail
(4) K.M. Munshi
(5) Question not attempted

100. Consider the following successive stages of the integration of Rajasthan and their respective leaders:
I. Matsya Union (Shobharam Kumawat)
II. Greater Rajasthan (Hiralal Shastri)
III. Rajasthan Union (Gokul Lal Asawa)
IV. United State of Rajasthan (Manikya Lal Verma)
Which of the following represents the correct chronological order of formation?
(1) I, II, III, IV
(2) I, III, IV, II
(3) III, I, IV, II
(4) I, IV, III, II
(5) Question not attempted

101. Hiralal Shastri was born in which town of Jaipur district in 1899?
(1) Chomu
(2) Phulera
(3) Jobner
(4) Sambhar
(5) Question not attempted

102. Hiralal Shastri resigned from a prestigious state service post in Jaipur state in 1927 to dedicate himself to social service. Which post did he hold?
(1) State Diwan of the Jaipur royal court
(2) Home and Foreign Department Secretary
(3) Mir Bakhshi of the state military forces

Downloaded from www.pdf.tube

(3) II and III only
(4) I, II and III
(5) Question not attempted

69. Kesari Singh Barhath served his sentence for the Mahant Pyarelal murder case in which of the following jails?
(1) Vellore Jail
(2) Bareilly Jail
(3) Hazaribagh Jail
(4) Yerawada Jail
(5) Question not attempted

70. Read the following statements and select the correct answer from the codes given below:
Assertion (A): Kesari Singh Barhath wrote 'Chetawani ra Chungatya' in Dingal dialect.
Reason (R): He wanted to awaken the self-respect and pride of Maharana Fateh Singh by reminding him of the glorious resistance of Mewar against foreign rule.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

71. "There is no other example in India except this family where all the members have sacrificed their lives for the freedom of the country." This statement about the Barhath family was made by:
(1) Mahatma Gandhi
(2) Subhash Chandra Bose
(3) Chandrashekhar Azad
(4) Ras Bihari Bose
(5) Question not attempted

72. Consider the following biographies:
I. Pratap Charitra
II. Durgadas Charitra
III. Raj Singh Charitra
IV. Roothi Rani
V. Mahendra Kumar
Which of the above works were written by Kesari Singh Barhath?
(1) I, II, III and IV only
(2) II, III, IV and V only
(3) I, II and IV only
(4) I, II and III only
(5) Question not attempted

73. Vijay Singh Pathik, a prominent leader of the peasant movements in Rajasthan, originally belonged to which state?
(1) Rajasthan
(2) Gujarat
(3) Uttar Pradesh
(4) Madhya Pradesh
(5) Question not attempted

74. What was the original name of Vijay Singh Pathik before he went underground to evade the British authorities?
(1) Bhoop Singh
(2) Mool Shankar
(3) Ram Singh Dev
(4) Balwant Singh
(5) Question not attempted

75. Match List-I with List-II and select the correct answer:
List I: (Newspaper/Journal)
A. Rajasthan Kesari
B. Agi Baan
C. Mewar Pukar
D. Pratap
List II: (Associated Leader/Founder)
i. Ganesh Shankar Vidyarthi
ii. Motilal Tejawat
iii. Vijay Singh Pathik
iv. Jai Narain Vyas
(1) A-iii, B-iv, C-ii, D-i
(2) A-i, B-ii, C-iv, D-iii
(3) A-iv, B-iii, C-ii, D-i
(4) A-iii, B-iv, C-i, D-ii
(5) Question not attempted

76. Identify the incorrect statement regarding Vijay Singh Pathik.
(1) He was sent to Rajasthan by Ras Bihari Bose to organize an armed rebellion.
(2) He founded the Rajasthan Seva Sangh in Ajmer in 1919.
(3) He led the second phase of the Bijolia Peasant Movement.
(4) He established the Uparmal Panch Board in 1917.
(5) Question not attempted

NODIA

43. The slaying of the Mir Bakhshi Salabat Khan in the imperial court of Agra is attributed to which Rajput hero?
(1) Veer Durgadas Rathore
(2) Prithviraj Singh Rathore
(3) Maharaja Ajit Singh Dev
(4) Amar Singh Rathore
(5) Question not attempted

44. The famous historical skirmish known as 'Mateere Ki Rad' (Battle of the Watermelon) occurred in 1644 between Amar Singh Rathore of Nagaur and which ruler of Bikaner?
(1) Rao Bika
(2) Maharaja Karan Singh
(3) Rao Lunkaran
(4) Maharaja Anup Singh
(5) Question not attempted

45. Match List-I with List-II and select the correct answer:
List I: (Personality)
A. Amar Singh Rathore
B. Durgadas Rathore
C. Maharana Pratap
D. Govind Guru
List II: (Monument/Location associated with them)
i. Mangarh Hill
ii. Cenotaph at Ujjain
iii. Cenotaph at Bandoli
iv. 16-Pillared Cenotaph at Nagaur
(1) A-iv, B-ii, C-iii, D-i
(2) A-iv, B-ii, C-i, D-iii
(3) A-ii, B-iv, C-iii, D-i
(4) A-ii, B-iv, C-i, D-iii
(5) Question not attempted

46. Identify the incorrect statement regarding Amar Singh Rathore.
(1) He executed Salabat Khan due to a personal derogatory insult.
(2) His legendary horse used in the Agra fort jump was named Badal.
(3) His heroic deeds are the primary theme of Rajasthani 'Khyals'.
(4) His body was retrieved from Agra Fort by Durgadas Rathore.
(5) Question not attempted

47. Who deceitfully orchestrated the death of Amar Singh Rathore inside the Agra Fort?
(1) Arjun Gaur
(2) Asaf Khan
(3) Mahabat Khan
(4) Ram Singh
(5) Question not attempted

48. Consider the following statements regarding Amar Singh Rathore:
I. He successfully claimed the throne of Jodhpur after defeating his brother Jaswant Singh.
II. He showed immense bravery by jumping his horse over the walls of the Agra Fort.
III. His sister was married to the Mughal Emperor Shah Jahan.
Which of the above statement(s) is/are incorrect?
(1) I and II only
(2) II and III only
(3) I and III only
(4) I, II and III
(5) Question not attempted

49. Sawai Jai Singh II was the ruler of Amber (Jaipur). In which year did he lay the foundation of the modern city of Jaipur?
(1) 1699
(2) 1707
(3) 1727
(4) 1734
(5) Question not attempted

50. Read the following statements and select the correct answer from the codes given below:
Assertion (A): Sawai Jai Singh II convened the Hurda Conference in 1734 involving the major Rajput states.
Reason (R): He wanted to establish a unified front of Rajput rulers to check the increasing Maratha incursions into Rajputana.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

Click Here to Buy book on Amazon

(4) A-ii, B-iv, C-iii, D-i
(5) Question not attempted

86. Manikya Lal Verma served as the Prime Minister of which phase of the integration of Rajasthan formed on 18th April 1948?
(1) Matsya Union
(2) United State of Rajasthan
(3) Rajasthan Union
(4) Greater Rajasthan
(5) Question not attempted

87. Before rising to political prominence in the Praja Mandal movement, Manikya Lal Verma was initially an employee of which Thikana where he first witnessed peasant exploitation?
(1) Begun
(2) Jhadol
(3) Salumbar
(4) Bijolia
(5) Question not attempted

88. Consider the following statements regarding Manikya Lal Verma:
I. He presided over the first session of the Mewar Praja Mandal.
II. He was heavily influenced by Mahatma Gandhi and promoted Khadi.
III. He never participated in the Bijolia Peasant Movement.
Which of the above statement(s) is/are incorrect?
(1) I only
(2) II only
(3) III only
(4) I and III only
(5) Question not attempted

89. Jai Narain Vyas is widely credited with awakening political consciousness in the Marwar region. He was instrumental in forming which of the following organizations in 1934?
(1) Marwar Hitkarini Sabha
(2) Marwar Youth League
(3) Marwar Praja Mandal
(4) Rajputana Deshi Rajya Parishad
(5) Question not attempted

90. Read the following statements and select the correct answer from the codes given below:
Assertion (A): Jai Narain Vyas was detained in the Siwana Fort during the Quit India Movement.
Reason (R): The Marwar State authorities wanted to isolate him completely from the political activities of the Praja Mandal.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.
(5) Question not attempted

91. Which of the following newspapers was published by Jai Narain Vyas in the Rajasthani language from Beawar?
(1) Tarun Rajasthan
(2) Akhand Bharat
(3) Rajasthan Kesari
(4) Agi Baan
(5) Question not attempted

92. Consider the following publications:
I. Poppabai ki Pol
II. Marwar ki Awastha
III. Mewar ka Vartman Shasan
IV. Akhand Bharat
V. Tarun Rajasthan
Which of the above publications are associated with Jai Narain Vyas?
(1) I, II, IV and V only
(2) II, III, IV and V only
(3) I, II and IV only
(4) I, II, III, IV and V
(5) Question not attempted

93. Jai Narain Vyas holds a unique distinction in the political history of Rajasthan as a Chief Minister. Which of the following statements best describes this distinction?
(1) He was the first person nominated as Chief Minister of Rajasthan.
(2) He holds the record for the longest term as Chief Minister of Rajasthan.
(3) He was both a nominated and an elected Chief Minister.
(4) He served as the very first non-Congress Chief Minister of Rajasthan.
(5) Question not attempted

94. Who among the following personalities is known as 'Lok Nayak' and 'Sher-e-Rajasthan'?

Downloaded from www.pdf.tube

and Garasias. From which place did he launch this movement in 1921?
(1) Jhadol
(2) Matrikundiya
(3) Mangarh
(4) Neemda
(5) Question not attempted

114. Motilal Tejawat compiled a 21-point charter of demands highlighting the grievances of the tribals against the feudal exploitation. What was this charter called?
(1) Mewar Pukar
(2) Bhil Pukar
(3) Eki Ghoshna
(4) Tribals' Rights Charter
(5) Question not attempted

115. What affectionate title was given to Motilal Tejawat by the tribal people for his tireless efforts for their upliftment?
(1) Lok Nayak of the region
(2) Mahatma of the masses
(3) Bavji (Messiah of Bhils)
(4) Kika of the Aravallis
(5) Question not attempted

116. A brutal massacre occurred during the Eki Movement in 1922 when British forces fired on a gathering of tribals organized by Motilal Tejawat. What is this incident known as?
(1) Mangarh Hill Tragedy
(2) Govindpura Village Massacre
(3) Dabi Peasant Killing
(4) Neemda Massacre
(5) Question not attempted

117. Motilal Tejawat was born in the village of Koliari (Udaipur). To which community did he belong?
(1) Bhil tribe
(2) Rajput clan
(3) Oswal Jain
(4) Brahmin caste
(5) Question not attempted

118. After remaining underground for eight years, Motilal Tejawat was finally arrested in 1929 by the police of which state, at Khedbrahma?
(1) Mewar
(2) Idar
(3) Dungarpur
(4) Banswara
(5) Question not attempted

119. Before initiating the Eki Movement, Motilal Tejawat gained a deep understanding of the tribal plight while working as a 'Kamdar' (manager) in which Thikana of Mewar?
(1) Salumbar
(2) Kothariya
(3) Bijolia
(4) Jhadol
(5) Question not attempted

120. Motilal Tejawat was released from Udaipur Central Jail in 1936 only after promising not to engage in anti-state activities. The intervention of which prominent leader facilitated his release?
(1) Mahatma Gandhi
(2) Jawaharlal Nehru
(3) Sardar Vallabhbhai Patel
(4) Subhash Chandra Bose
(5) Question not attempted

NODIA

(4) District Magistrate of the Jaipur state
(5) Question not attempted

103. After Hiralal Shastri's resignation as the Chief Minister of Rajasthan in 1951, who was appointed as the Chief Minister by the Central Government?
(1) Tika Ram Paliwal
(2) Jai Narain Vyas
(3) Mohanlal Sukhadia
(4) C.S. Venkatachar
(5) Question not attempted

104. Banasthali Vidyapith was initially named 'Shantabai Shiksha Kutir' in memory of Hiralal Shastri's daughter. What was the primary focus of this institution?
(1) Holistic education and empowerment of women
(2) Promotion of Sanskrit education among boys
(3) Vocational training for tribal communities
(4) Education for the children of political prisoners
(5) Question not attempted

105. Govind Guru is highly revered for initiating a socio-religious reform movement among the Bhils. What was the name of the organization he founded in 1883 for this purpose?
(1) Bhil Seva Mandal
(2) Vanvasi Kalyan Ashram
(3) Samp Sabha
(4) Rajasthan Seva Sangh
(5) Question not attempted

106. Which of the following principles was NOT a part of the core teachings of Govind Guru's Bhagat Movement?
(1) Tribal deity worship with sacrifices
(2) Complete abstinence from alcohol and meat
(3) Boycott of foreign goods and taxes
(4) Rejection of untouchability practices
(5) Question not attempted

107. The tragic Mangarh Hill massacre, often called the 'Jallianwala Bagh of Rajasthan', took place under the leadership of Govind Guru on which date?
(1) 17 November 1913
(2) 13 April 1919
(3) 7 December 1908
(4) 21 March 1921
(5) Question not attempted

108. Govind Guru's socio-religious ideas and reformist zeal were deeply influenced by which prominent Indian social reformer?
(1) Swami Vivekananda
(2) Swami Dayanand Saraswati
(3) Raja Ram Mohan Roy
(4) Jyotirao Phule
(5) Question not attempted

109. Govind Guru was born into which community in the village of Basiya (Dungarpur)?
(1) Bhil
(2) Meghwal
(3) Banjara
(4) Garasia
(5) Question not attempted

110. Which of the following pairs concerning Govind Guru is correctly matched?
(1) Specific Place of Birth - Matrikundiya region
(2) Official Foundation of Samp Sabha - Year 1903
(3) Identification of Core followers - Sahariya tribe
(4) Location of final days - Kamboi (Gujarat)
(5) Question not attempted

111. After the Mangarh Hill massacre, Govind Guru was arrested and initially sentenced to death. Later, his sentence was reduced to life imprisonment. Where was he imprisoned?
(1) Ahmedabad Central Jail
(2) Cellular Jail, Andaman
(3) Vellore Jail
(4) Mandalay Jail
(5) Question not attempted

112. The term 'Samp' in 'Samp Sabha' established by Govind Guru signifies:
(1) Non-violence (Ahimsa)
(2) Brotherhood and unity
(3) Independence (Swaraj)
(4) Sacrifice (Tyaga)
(5) Question not attempted

113. Motilal Tejawat spearheaded the famous 'Eki Movement' (Unity Movement) among the Bhils

Click Here to Buy book on Amazon

77. The newspaper 'Rajasthan Kesari' was initially published by Vijay Singh Pathik from which place with the financial assistance of Jamnalal Bajaj?
(1) Ajmer
(2) Kanpur
(3) Wardha
(4) Jodhpur
(5) Question not attempted

78. Consider the following activities:
I. Organization of Uparmal Panch Board.
II. Leadership of the Begun Peasant Movement.
III. Authorship of the book "What are the Indian States".
IV. Leadership of the Eki Movement.
Which of the above activity is/are incorrectly associated with Vijay Singh Pathik?
(1) I and II only
(2) IV only
(3) III and IV only
(4) II and IV only
(5) Question not attempted

79. What was the direct consequence of Vijay Singh Pathik publishing the plight of the Bijolia peasants in the newspaper 'Pratap'?
(1) The movement gained national support from senior leaders.
(2) The state of Mewar immediately abolished all eighty-four taxes.
(3) The British authorities ordered Pathik's summary execution.
(4) The peasants of Bijolia immediately withdrew all their demands.
(5) Question not attempted

80. Select the correct chronological order in which the following newspapers were associated with/ published by Vijay Singh Pathik:
(1) Rajasthan Kesari – Naveen Rajasthan – Tarun Rajasthan
(2) Tarun Rajasthan – Naveen Rajasthan – Rajasthan Kesari
(3) Naveen Rajasthan – Rajasthan Kesari – Tarun Rajasthan
(4) Rajasthan Kesari – Tarun Rajasthan – Naveen Rajasthan
(5) Question not attempted

81. The inspiring song 'Panchida', which motivated the peasants during the Bijolia movement, was composed by:
(1) Vijay Singh Pathik
(2) Manikya Lal Verma
(3) Hiralal Shastri
(4) Jai Narain Vyas
(5) Question not attempted

82. Manikya Lal Verma established the 'Khadgashram' at Sagwara in 1934. What was the primary objective of this institution?
(1) Socio-educational upliftment of the Bhils.
(2) Military training for the Rajput youth.
(3) Literary production for the Praja Mandal.
(4) Training satyagrahis for the Quit India fight.
(5) Question not attempted

NODIA

83. Which of the following political organizations was founded by Manikya Lal Verma in 1938?
(1) Marwar Praja Mandal
(2) Jaipur Praja Mandal
(3) Mewar Praja Mandal
(4) Bikaner Praja Mandal
(5) Question not attempted

84. Which book was written by Manikya Lal Verma while he was exiled from Mewar, highlighting the oppressive rule of the state?
(1) Poppabai ki Pol
(2) Marwar ki Awastha
(3) Shudra Mukti
(4) Mewar Shasan
(5) Question not attempted

85. Match List-I with List-II and select the correct answer:
List I: (Praja Mandal)
A. Mewar Praja Mandal
B. Marwar Praja Mandal
C. Jaipur Praja Mandal
D. Banswara Praja Mandal
List II: (Prominent Leader associated with its foundation)
i. Bhupendra Nath Trivedi
ii. Jamnalal Bajaj / Hiralal Shastri
iii. Manikya Lal Verma
iv. Jai Narain Vyas
(1) A-iii, B-iv, C-ii, D-i
(2) A-iv, B-iii, C-i, D-ii
(3) A-iii, B-ii, C-iv, D-i

ANSWERS

1. (2) Rana Punja
Rana Punja was the courageous leader of the Bhil tribesmen who supported Maharana Pratap during the historic Battle of Haldighati in 1576. He played a crucial role in the guerrilla warfare tactics used against the Mughal forces. His loyalty and bravery are honored by his inclusion in the Mewar royal emblem alongside the Maharana, representing the tribal contribution to Mewar.

2. (1) Sultan Khan
The Battle of Dewair in 1582 was a pivotal moment in the resistance led by Maharana Pratap against Mughal expansion. He successfully defeated the Mughal commander Sultan Khan during this conflict. This victory allowed the Maharana to reclaim significant portions of Mewar territory and boosted the morale of his forces against Emperor Akbar's imperial army, marking a strategic turning point.

3. (3) He successfully recaptured the fort of Chittorgarh before his death.
Although Maharana Pratap fought relentlessly throughout his life to preserve the independence of Mewar, he was never able to recover the fort of Chittorgarh from the Mughals. He successfully reclaimed most other regions and established Chawand as his final capital. His legacy remains defined by his refusal to submit to imperial authority despite losing his ancestral stronghold to the enemy.

4. (1) Jalal Khan, Man Singh, Bhagwant Das, Todar Mal
Before engaging in the Battle of Haldighati, Emperor Akbar attempted to bring Maharana Pratap under Mughal sovereignty through diplomatic negotiations. He sent four successive envoys to convince him: Jalal Khan Korchi, Kunwar Man Singh, Raja Bhagwant Das, and Raja Todar Mal. Despite these missions, the Maharana steadfastly refused to accept Mughal suzerainty, leading eventually to open warfare in 1576.

5. (1) A-ii, B-i, C-iv, D-iii
Rajasthan's history is filled with leaders known by distinctive titles. Maharana Pratap was affectionately called Kika by the local Bhils. Rana Kumbha earned the title Abhinav Bharatacharya for his profound knowledge of music and art. Prithviraj Chauhan III was known as Rai Pithora, while Durgadas Rathore was described as the Ulysses of Rajputana for his persistent and strategic military struggle.

6. (2) Chawand style
During the final years of his reign, Maharana Pratap established Chawand as his capital after the Battle of Dewair. This period saw the emergence of a distinct school of painting known as the Chawand style. Nasiruddin was a prominent painter of this school, and his work, particularly the Ragamala series, represents the early development of specific Mewari artistic traditions.

7. (4) Bhamashah
Bhamashah was a legendary financier and minister who provided immense wealth to Maharana Pratap when the latter faced severe financial constraints in the Aravali hills. This contribution allowed the Maharana to reorganize his army and continue his prolonged resistance against the Mughals. Bhamashah's selflessness made him a symbol of ultimate devotion and sacrifice in the history of Rajasthan and Mewar.

8. (4) I, II and III
Maharana Pratap maintained strict independence by rejecting matrimonial alliances with the Mughals, unlike other Rajput rulers. In 1578, the Mughal general Shahbaz Khan successfully captured the strategic fort of Kumbhalgarh. The Maharana eventually passed away in 1597 at Chawand, and his cremation took place at Bandoli, where a cenotaph stands today in his memory, honoring his life-long struggle.

9. (3) Karpuri Devi
After the death of King Someshwar, Prithviraj Chauhan III ascended the throne of Ajmer

Downloaded from www.pdf.tube

while still a minor. During his early years of rule, his mother, Queen Karpuri Devi, acted as his regent and managed the affairs of the state effectively. She was assisted by capable ministers like Kadambvas to stabilize the kingdom before Prithviraj took full control of government.

10. (1) Both A and R are true and R is the correct explanation of A.
The historical enmity between Prithviraj Chauhan III and Jaichand of Kannauj was significantly worsened by the abduction of Jaichand's daughter, Sanyogita, during her swayamvara. This personal conflict prevented a unified Rajput defense against the invading Ghurid forces. The lack of cooperation between these two powerful northern Indian rulers ultimately facilitated the establishment of Sultanate rule in the Delhi and Ajmer regions.

11. (4) Battle of Tumul (Mahoba)
In 1182, Prithviraj Chauhan III led a military expedition against the Chandela kingdom, resulting in the Battle of Tumul, also known as the Battle of Mahoba. Despite the valiant defense put up by the legendary Chandela warriors Alha and Udal, Prithviraj emerged victorious. This victory expanded Chauhan influence over Bundelkhand but further alienated neighboring Indian states before the major Ghurid invasions.

12. (4) I, II, III, IV and V
Prithviraj Chauhan III was a great patron of literature and scholarship in his court at Ajmer. Prominent scholars such as Jayanak, the author of Prithviraj Vijay, as well as Vidyapati Gaud, Vagishwar, Janardan, and Vishwaroop flourished under his protection. These intellectuals contributed significantly to the cultural and literary atmosphere of the Chauhan empire, documenting the events and glories of his reign.

13. (3) Bhandanakas
To secure the northern borders of his kingdom and eliminate internal threats, Prithviraj Chauhan III successfully suppressed the Bhandanaka community. This group frequently caused disturbances in the regions near modern-day Alwar and Bharatpur. By neutralizing this threat, the ruler strengthened his control over the strategic heartlands of northern India, preparing his kingdom for the inevitable conflicts with the central Asian invaders.

14. (4) Qila Rai Pithora
After capturing Delhi from the Tomara dynasty, Prithviraj Chauhan III constructed a massive fortified city known as Qila Rai Pithora. This fortification expanded the existing Lalkot fort and served as a major center of Chauhan power in the north. The ruins of this fort can still be seen in Delhi, representing the architectural legacy of the last great Hindu ruler of Delhi.

15. (1) A-i, B-ii, C-iii, D-iv
Medieval Rajasthani history is preserved through significant literary works. Chand Bardai wrote the epic Prithviraj Raso, while Jayanak composed Prithviraj Vijay. Nayanchandra Suri is the author of Hammir Mahakavya, detailing the life of Hammir Deva of Ranthambore. Padmanabha wrote Kanhadade Prabandh, which describes the resistance of the Jalore ruler against the forces of Alauddin Khalji during the early fourteenth century.

NODIA

16. (2) Capture of Tabarhind fort
The immediate trigger for the First Battle of Tarain in 1191 was Muhammad Ghori's capture of the fort of Tabarhind, located near modern-day Bhatinda. This fort was a vital strategic outpost within the territory of Prithviraj Chauhan III. In response to this territorial aggression, the Chauhan ruler mobilized his forces to reclaim the fort, leading to a decisive encounter between the armies.

17. (2) Mahmud Khalji of Malwa
Rana Kumbha constructed the magnificent Vijay Stambha, or Tower of Victory, at Chittorgarh Fort to celebrate his victory over Mahmud Khalji of Malwa in the Battle of Sarangpur. This nine-story tower is an architectural masterpiece dedicated to Lord Vishnu and is covered with intricate carvings of Hindu deities. It remains a symbol of Mewar's military prowess and cultural achievement during the 15th century.

18. (1) I, II and III only
Rana Kumbha was a prolific scholar and writer in addition to being a powerful ruler. He authored several important literary and musical works, including Rasik Priya, which is a commentary on

Jayadeva's Gita Govinda, and Sudha Prabandh. He also wrote Kamraj Ratisar, exploring the science of erotics. These compositions highlight his deep intellectual interests and his significant contributions to Indian culture.

19. (3) He constructed 32 out of the 84 fortresses in the defense of Mewar.
Rana Kumbha is renowned for his extensive fortification of Mewar. Historical accounts credit him with constructing or renovating thirty-two out of the eighty-four major fortresses in the region to protect his kingdom from invasions. His most famous architectural achievement is the Kumbhalgarh Fort, which features a massive defensive wall. These fortifications demonstrate his strategic vision and the immense resources available.

20. (1) Battle of Tarain I – Battle of Sarangpur – Battle of Haldighati – Battle of Dewair
The historical timeline of major battles in Rajasthan begins with the First Battle of Tarain in 1191, where Prithviraj Chauhan defeated Muhammad Ghori. This was followed by the Battle of Sarangpur in 1437 under Rana Kumbha's reign. Later, the Battle of Haldighati took place in 1576, and the Battle of Dewair occurred in 1582, marking key moments in Maharana Pratap's resistance.

21. (3) Dal Pungal
Rana Kumbha held numerous titles reflecting his authority and accomplishments, such as Hindu Suratrana, Rano Raso, and Rajguru. However, the title Dal Pungal, meaning "World Conqueror," was actually associated with Prithviraj Chauhan III, not Rana Kumbha. Kumbha's titles emphasized his protection of Hindu culture and his mastery over various sciences and arts, rather than a claim to universal conquest.

22. (2) Lord Vishnu (Varaha)
The Kumbhaswami temple, built by Rana Kumbha at Chittorgarh Fort, is a significant example of medieval temple architecture. Although it is often associated with Krishna through later traditions like Mirabai, it was originally dedicated to the Varaha avatar of Lord Vishnu. The temple's construction reflects Kumbha's personal devotion to Vaishnavism and his role as a patron of grand religious structures across Mewar.

23. (4) Uda (Udaikaran)
Rana Kumbha's long and glorious reign ended tragically in 1468 when he was murdered by his eldest son, Uda, also known as Udaikaran. Driven by a desire for the throne, Uda assassinated his father while the Maharana was praying near a reservoir at Kumbhalgarh Fort. This act of parricide led to a brief period of internal instability before Uda was deposed.

24. (1) Awal-Bawal Treaty
The Awal-Bawal Treaty was signed in 1453 between Rana Kumbha of Mewar and Rao Jodha of Marwar to end their long-standing territorial disputes. The treaty fixed the boundary between the two kingdoms, with Sojat being the dividing point. This agreement was cemented through a matrimonial alliance, bringing a period of peace and cooperation between these two powerful Rajput states in Rajasthan.

25. (1) A-iii, B-iv, C-ii, D-i
Mirabai was born in Kurki village, while Govind Guru, the social reformer, was born in Basiya. Amar Singh Rathore is associated with Nagaur, where his famous cenotaph stands. Motilal Tejawat, the leader of the Eki movement, was born in Koliari village. These locations are significant in Rajasthan's history as they mark the origins of individuals who made profound contributions to religious movements.

26. (1) Bhojraj
Mirabai, the celebrated saint-poet, was married into the royal family of Mewar. Her husband was Prince Bhojraj, the eldest son of Rana Sanga. The marriage was a significant political alliance between the Rathores of Merta and the Sisodias of Mewar. However, Bhojraj died early due to injuries sustained in battle, leaving Mirabai a widow and allowing her to focus entirely on devotion.

27. (4) She wrote her devotional songs predominantly in the Pingal dialect.
Mirabai was a leading figure of the Saguna school of Bhakti, expressing deep devotion to Lord Krishna. She accepted Sant Raidas as her guru and spent her later years at Dwarka's

Click Here to Buy book on Amazon

65. (1) A-iv, B-i, C-ii, D-iii
Revolutionary literature played a vital role in Rajasthan's struggle. Kesari Singh Barhath wrote 'Chetawani ra Chungatya'. Manikya Lal Verma composed the inspiring song 'Panchida' for peasants. Hiralal Shastri wrote the patriotic 'Pralaya Pratiksha Namo Namah'. Jai Narain Vyas published 'Poppabai ki Pol', a critique of misrule. These works were essential in mobilizing public opinion and challenging the authority of the princely states.

66. (1) Maharana Fateh Singh
Kesari Singh Barhath wrote 'Chetawani ra Chungatya', consisting of thirteen powerful couplets, to prevent Maharana Fateh Singh of Mewar from attending the Delhi Durbar in 1903. The verses reminded the Maharana of the glorious independent history of his ancestors and the shame of submission. After reading the poem, the Maharana felt a deep sense of pride and decided to return from Delhi.

67. (3) Veer Bharat Sabha
In 1910, Kesari Singh Barhath founded the 'Veer Bharat Sabha' to promote nationalist sentiment and organize revolutionary activities among the Rajputs and other communities in Rajasthan. The organization aimed to create a network of individuals dedicated to the cause of Indian independence through militant resistance. This was part of a broader movement to link regional struggles with national revolutionary efforts across India.

68. (2) I and III only
Kesari Singh Barhath was a prominent revolutionary who was convicted in the Mahant Pyarelal murder case. Although he served a long prison sentence, it was in Hazaribagh Jail, not the Cellular Jail. His entire family was committed to the cause; his son, Pratap Singh Barhath, famously died in Bareilly jail after refusing to betray his comrades despite brutal torture during interrogation.

69. (3) Hazaribagh Jail
Following his conviction for involvement in the murder of Mahant Pyarelal of Kota, Kesari Singh Barhath was sentenced to twenty years of rigorous imprisonment. He served a significant portion of this term in Hazaribagh Jail, located in modern-day Jharkhand. During his incarceration, he remained steadfast in his nationalist beliefs. He was eventually released early in 1919 following a general political amnesty.

70. (1) Both A and R are true and R is the correct explanation of A.
Kesari Singh Barhath chose the Dingal dialect to write 'Chetawani ra Chungatya' because it was the traditional literary language of the Rajasthani warriors. He used this powerful medium to appeal to the ancestral pride and self-respect of Maharana Fateh Singh. By evoking the memory of past heroes, he successfully convinced the Maharana to boycott the imperial Durbar, upholding the dignity of Mewar.

71. (4) Ras Bihari Bose
The renowned revolutionary leader Ras Bihari Bose made the poignant observation that there was no other family in India like the Barhath family, where every member sacrificed their life for the country's freedom. This tribute acknowledged the combined contributions of Kesari Singh, his brother Zorawar Singh, and his son Pratap Singh. Their collective dedication to the revolutionary cause made them legendary icons.

72. (1) I, II, III and IV only
Kesari Singh Barhath was a scholar who used biography to inspire nationalistic feelings. He wrote 'Pratap Charitra', 'Durgadas Charitra', and 'Raj Singh Charitra', focusing on the lives of heroic figures who resisted external aggression. He also authored 'Roothi Rani'. These works provided the youth with role models. However, the work 'Mahendra Kumar' was written by Arjun Lal Sethi, not by Barhath.

73. (3) Uttar Pradesh
Although Vijay Singh Pathik is a celebrated figure in Rajasthan's history for leading peasant movements, he was not originally from the region. He was born in the Bulandshahr district of Uttar Pradesh. He came to Rajasthan as part of a revolutionary mission to organize an armed uprising. His deep commitment to the plight of the local farmers transformed him into a beloved leader.

NODIA

demonstrated a unified Rajput front against the aggressive expansionist policies.

37. (3) He was exiled and spent his final years in Ujjain.
Despite his lifelong service to Marwar, Durgadas Rathore was eventually exiled by Maharaja Ajit Singh due to court intrigues and misunderstandings. He spent his final years in the city of Ujjain, living a simple and pious life. He passed away there in 1718 on the banks of the Shipra River. His life remains an example of loyalty and perseverance, even in ingratitude.

38. (4) I, II, III and IV
Durgadas Rathore was a man of high character who not only fought against Aurangzeb but also provided a safe refuge and Islamic education to the emperor's grandchildren, Safiyat-un-Nisa and Buland Akhtar. He successfully incited Prince Akbar to rebel against his father. After Aurangzeb's death, he reclaimed Jodhpur for Ajit Singh. Today, his cenotaph on the Shipra River stands as a monument.

39. (4) James Tod
Colonel James Tod, the famous historian and author of 'Annals and Antiquities of Rajasthan', referred to Durgadas Rathore as the "Ulysses of Rajputana". This comparison was based on Durgadas's exceptional intelligence, strategic patience, and his long, adventurous struggle to protect his homeland. Tod's admiration for Durgadas helped immortalize him as one of the most heroic and steadfast characters in Rajputana history.

40. (1) II, I, III, IV
The sequence of events in Marwar's history began with the death of Maharaja Jaswant Singh at Jamrud in 1678. This was followed by the birth of his posthumous son, Ajit Singh. Durgadas Rathore then orchestrated a daring escape from Delhi with the infant prince to save him from Aurangzeb. Much later, after the restoration of the kingdom, Ajit Singh unfortunately expelled Durgadas.

41. (3) Maharaja Gaj Singh
Amar Singh Rathore was the eldest son of Maharaja Gaj Singh of Marwar. Although he was the rightful heir to the throne of Jodhpur, his father disinherited him in favor of his younger brother, Jaswant Singh, due to Amar Singh's rebellious and hot-tempered nature. Despite losing his inheritance, Amar Singh became a celebrated folk hero through his bravery in the Mughal service.

42. (1) Shah Jahan
After being deprived of the succession to Jodhpur, Amar Singh Rathore entered the service of the Mughal Emperor Shah Jahan. Impressed by his valor and personality, Shah Jahan granted him the independent jagir of Nagaur. Amar Singh established his court there and ruled as a powerful chieftain. His time at Nagaur and his interactions with the Mughal court are the subjects of legend.

43. (4) Amar Singh Rathore
Amar Singh Rathore is famously known for his bold action in the imperial court of Agra, where he killed the Mughal Mir Bakhshi, Salabat Khan. The incident occurred after Salabat Khan insulted him for his long absence from the court. Amar Singh's act of defiance inside the heart of the Mughal power became a symbol of Rajput pride and traditional honor.

44. (2) Maharaja Karan Singh
The unique conflict known as 'Mateere Ki Rad', or the Battle of the Watermelon, took place in 1644. It was fought between the forces of Amar Singh Rathore of Nagaur and Maharaja Karan Singh of Bikaner. The dispute originated from a watermelon vine that grew across the boundary of two villages. This minor incident escalated into a full-scale battle, reflecting intense territorial honor.

45. (1) A-iv, B-ii, C-iii, D-i
Rajasthan contains numerous monuments dedicated to its heroes. Amar Singh Rathore's memory is honored by a sixteen-pillared cenotaph in Nagaur. Durgadas Rathore's cenotaph is located in Ujjain. Maharana Pratap's final memorial is found at Bandoli. Govind Guru, the leader of the Bhagat movement, is closely associated with Mangarh Hill, the site of a tragic massacre during the struggle for tribal rights.

NODIA

Ranchhodji temple. Contrary to some beliefs, her devotional songs were predominantly composed in the Rajasthani and Braj dialects, rather than Pingal. Her verses, known as Padavali, continue to inspire many.

28. (1) I and II only
Mirabai's literary contributions include Narsi ji ro Mahero, which she composed in collaboration with Ratna Khati. Her spiritual practice was defined by Madhurya Bhava, treating Lord Krishna as her eternal husband. While she spent time in Vrindavan, she did not found the Chaitanya sect, which was established by Chaitanya Mahaprabhu. Her life remains a symbol of unwavering devotion despite family opposition.

29. (3) Rana Vikramaditya
After the deaths of her husband Bhojraj and father-in-law Rana Sanga, Mirabai faced severe hostility from her brother-in-law, Rana Vikramaditya. He disapproved of her public displays of devotion and her association with common people and saints. The Maharana allegedly made several attempts on her life, including sending a cup of poison, which Mirabai reportedly drank without harm, attributing survival to Krishna.

30. (1) Both A and R are true and R is the correct explanation of A.
Mirabai's behavior was considered revolutionary as she challenged the established patriarchal norms of the Rajput nobility. By refusing to perform Sati after her husband's death and choosing to live as a wandering devotee, she broke traditional social expectations for royal widows. Her willingness to interact with people from all castes and her public singing and dancing further alienated the conservative court.

31. (1) Mirabai's Padavali
The devotional hymns and verses composed by Mirabai are popularly collected and known as Mirabai's Padavali. These poems, written in simple and emotive language, express her intense longing and unconditional love for Lord Krishna. Her works have become an integral part of Indian devotional literature, crossing regional and linguistic barriers to reach followers of the Bhakti movement throughout the entire country.

32. (1) I, II, III and IV only
Mirabai's spiritual life was marked by total surrender to a personal deity and a rejection of rigid caste hierarchies and external rituals. She faced significant persecution from her family due to these beliefs. Among her literary achievements is a commentary on the Gita Govinda. However, she was a spiritual figure and did not promote political rebellion against any sultanate or imperial power.

33. (2) Aurangzeb
Durgadas Rathore is a legendary figure in Marwar's history, known for his thirty-year struggle against the Mughal Emperor Aurangzeb. After the death of Maharaja Jaswant Singh, Aurangzeb attempted to annex Marwar and capture the infant heir, Ajit Singh. Durgadas spent decades organizing resistance and forming alliances to protect the sovereignty of the Rathore state and eventually successfully restored Ajit Singh to power.

34. (1) Gora Dhai
To save the young Ajit Singh from the Mughal clutches in Delhi, Durgadas Rathore received essential help from Gora Dhai. She is often compared to Panna Dhai of Mewar for her selfless sacrifice in protecting the royal heir. Gora Dhai substituted her own child to deceive the Mughal guards, allowing Durgadas to escape with the prince, ensuring the royal survival.

35. (1) A-iv, B-i, C-iii, D-ii
Historical figures in Rajasthan are linked to specific landmarks and movements. Durgadas Rathore is best known for his lifelong protection of Maharaja Ajit Singh. Sawai Jai Singh II built the famous Jantar Mantar observatories. Arjun Lal Sethi founded the Vardhaman Vidyalaya to train revolutionaries. Vijay Singh Pathik was a key figure in the peasant movements and was associated with the newspaper Rajasthan Kesari.

36. (4) Mewar
During their flight from the Mughal forces, Durgadas Rathore and the young Prince Ajit Singh were provided asylum by the Maharana of Mewar. This support was crucial for the survival of the Rathore resistance. The Maharana granted them the jagir of Kelwa for their maintenance. This cooperation between Mewar and Marwar

Downloaded from www.pdf.tube

key figure in the Debari Agreement, which aimed at Rajput unity. Prithviraj Chauhan III built the fortified city of Qila Rai Pithora in Delhi.

56. (1) Samrat Yantra
Within the Jantar Mantar observatory in Jaipur, the Samrat Yantra stands as the most impressive instrument. It is widely considered the world's largest stone sundial, reaching a height of nearly twenty-seven meters. The instrument can measure local time with an accuracy of two seconds. Its massive gnomon and curved scales reflect the sophisticated understanding of celestial mechanics achieved by the team.

57. (3) Jaipur
Arjun Lal Sethi, a pioneering revolutionary and freedom fighter, was born in Jaipur. He chose to dedicate his life to the cause of national independence, famously turning down a high-ranking administrative position in the state. Sethi became a central figure in the early nationalist movement in Rajasthan, focusing on educating the youth and instilling a spirit of sacrifice and resistance against rule.

58. (1) I, II and III only
Arjun Lal Sethi was a prolific writer and an influential educator. He founded the Jain Vardhaman Vidyalaya to train young men for the freedom struggle. His literary works include 'Mahendra Kumar' and 'Shudra Mukti', which addressed social and political issues. However, the famous work 'Chetawani ra Chungatya' was written by Kesari Singh Barhath, not Sethi. His contributions were vital for consciousness.

59. (4) Arjun Lal Sethi
Arjun Lal Sethi made the famous declaration, "If Sethi does the state's job, who will drive the British out of India?" when he was offered the position of Diwan by the Maharaja of Jaipur. This statement reflects his selfless commitment to the Indian independence movement over personal power. His refusal to serve the princely state highlighted his revolutionary zeal and national liberation.

60. (1) I, II, III, IV
The freedom movement in Rajasthan developed through several stages. It began with the establishment of the Jain Vardhaman Vidyalaya in 1907. This was followed by the formation of the Rajasthan Seva Sangh in 1919 to address peasant grievances. Later, the Mewar Praja Mandal was established in 1938. Finally, the process of political integration led to the formation of Greater Rajasthan in 1949.

61. (3) He was a founding member of the Marwar Praja Mandal.
Arjun Lal Sethi was deeply involved in the revolutionary Nimej murder case and suffered long imprisonment in Vellore. In his final years, he lived in Ajmer, promoting communal harmony while teaching at a Dargah. However, he was not a founding member of the Marwar Praja Mandal; his primary political activities were centered in Jaipur and Ajmer. His legacy is that of commitment.

NODIA

62. (4) To train youth for revolutionary nationalist activities.
Arjun Lal Sethi established the Jain Vardhaman Vidyalaya in 1907 with the hidden primary objective of training youth for revolutionary nationalist activities. While it appeared to be an educational institution, it served as a recruitment ground for young men committed to overthrowing British rule through armed struggle. Many prominent revolutionaries of Rajasthan were associated with this school, making it a cradle of nationalism.

63. (4) Both (1) and (2)
Students of the Vardhaman Vidyalaya were involved in some of the most daring acts of the Indian freedom struggle. Zorawar Singh Barhath and Pratap Singh Barhath, both trained under the influence of Arjun Lal Sethi, were key participants in the 1912 plan to assassinate the Viceroy, Lord Hardinge, by throwing a bomb during a ceremonial procession in Delhi. Their actions demonstrated revolutionary networks.

64. (2) Karim Khwaja
During his final years in Ajmer, Arjun Lal Sethi lived a life of seclusion and simple service. He adopted the alias 'Karim Khwaja' while staying at a local Dargah. In this phase, he taught Arabic and Persian to students and worked towards fostering communal unity. Even in obscurity, he remained dedicated to his principles of service and education, eventually passing away in 1941.

46. (4) His body was retrieved from Agra Fort by Durgadas Rathore.
Amar Singh Rathore's life is legendary, from his jump over the Agra fort walls on his horse Badal to his execution of Salabat Khan. His deeds are central to many Rajasthani 'Khyals' or folk plays. However, it was not Durgadas Rathore who retrieved his body from Agra Fort, as they lived in different periods. His remains were actually recovered by his followers.

47. (1) Arjun Gaur
Amar Singh Rathore's life ended through treachery inside the Agra Fort. His own brother-in-law, Arjun Gaur, deceitfully lured him through a narrow entrance where Amar Singh had to bend down. As he entered, Arjun Gaur stabbed him to death. This betrayal by a kinsman is a tragic element in the popular ballads that recount Amar Singh's bravery and his final stand.

48. (3) I and III only
Amar Singh Rathore never claimed or occupied the throne of Jodhpur, as he was disinherited by his father in favor of his brother Jaswant Singh. While he was a high-ranking noble in the Mughal court, there is no historical evidence that his sister was married to Emperor Shah Jahan. His legend is primarily based on his extraordinary bravery and his dramatic escape.

49. (3) 1727
Sawai Jai Singh II, the visionary ruler of Amber, laid the foundation of the modern city of Jaipur in 1727. He moved the capital from the hilly terrain of Amber to the plains to accommodate a growing population and provide better administration. The city was planned according to ancient Indian architectural principles and remains one of the earliest examples of a well-organized center.

50. (1) Both A and R are true and R is the correct explanation of A.
In 1734, Sawai Jai Singh II organized the Hurda Conference, inviting the major rulers of Rajputana to meet in Bhilwara. The primary objective was to form a collective military alliance against the increasing Maratha incursions into Rajasthan. Although an agreement was signed, the conference ultimately failed to achieve its goals due to internal rivalries and a lack of sustained cooperation.

51. (3) Zij-i Muhammad Shahi
Sawai Jai Singh II was a passionate astronomer who sought to improve the accuracy of astronomical observations. He commissioned the compilation of a set of astronomical tables known as 'Zij-i Muhammad Shahi', named in honor of the Mughal Emperor Muhammad Shah. These tables were designed to correct existing planetary positions and were based on meticulous observations conducted at his five observatories.

52. (4) I, II, III, IV and V
To advance the study of astronomy, Sawai Jai Singh II constructed five magnificent astronomical observatories, collectively known as Jantar Mantar. These were located in the major cities of Jaipur, Delhi, Ujjain, Mathura, and Varanasi. Each site featured massive stone instruments capable of measuring time, predicting eclipses, and tracking celestial bodies with remarkable precision. These structures remain a testament to his vision.

53. (3) Rajasuya Yajna
Sawai Jai Singh II was a supporter of Hindu traditions and performed several ancient Vedic rituals to assert his political authority. He successfully conducted the Ashwamedha Yajna and the Vajapeya Yajna, which were rare for his time. However, there is no historical record of him performing the Rajasuya Yajna. His performance of these elaborate ceremonies was part of a larger religious effort.

54. (2) Vidyadhar Bhattacharya
The city of Jaipur was designed by the brilliant Bengali architect and scholar, Vidyadhar Bhattacharya. Working under the guidance of Sawai Jai Singh II, he utilized principles from the Shilpa Shastra and Vastu Shastra to create a city with wide roads and symmetrical blocks. His planning emphasized both aesthetic beauty and functional efficiency, making Jaipur a landmark of Indian urban planning design.

55. (1) A-iii, B-ii, C-iv, D-i
Significant rulers of Rajasthan are associated with major historical milestones. Rana Kumbha built the Vijay Stambha to mark his victory. Sawai Jai Singh II is credited with the astronomical work Zij-i Muhammad Shahi. Durgadas Rathore was a

Click Here to Buy book on Amazon

74. (1) Bhoop Singh
Vijay Singh Pathik's original name was Bhoop Singh. He was involved in the planned revolutionary uprising of 1915 and had to go underground to escape the British authorities after the plot failed. To conceal his identity, he changed his name to Vijay Singh Pathik and adopted the appearance of a social worker. Under this new persona, he became a legendary leader of Bijolia.

75. (1) A-iii, B-iv, C-ii, D-i
Journalism was a key tool for political awakening in Rajasthan. Vijay Singh Pathik started the 'Rajasthan Kesari' to voice the concerns of the people. Jai Narain Vyas was the force behind 'Agi Baan'. Motilal Tejawat issued the 'Mewar Pukar' charter of demands. Ganesh Shankar Vidyarthi published 'Pratap' from Kanpur, which played a crucial role in bringing the Bijolia movement to national attention.

76. (2) He founded the Rajasthan Seva Sangh in Ajmer in 1919.
Vijay Singh Pathik was a master organizer who led the Bijolia movement and established the Uparmal Panch Board. While he was instrumental in the Rajasthan Seva Sangh, it was actually founded in Wardha in 1919, not Ajmer, before its headquarters were later shifted to Ajmer. He was sent to Rajasthan by Ras Bihari Bose to coordinate revolutionary activities and altered peasant resistance.

77. (3) Wardha
Vijay Singh Pathik launched the newspaper 'Rajasthan Kesari' from Wardha in Maharashtra in 1919. This venture was made possible through the financial support of the prominent industrialist and patriot Jamnalal Bajaj. The newspaper served as a vital platform to expose the atrocities and administrative failures within the princely states of Rajasthan. Its publication from outside the region allowed it to bypass strict censorship.

78. (3) III and IV only
Vijay Singh Pathik was centrally involved in the Bijolia and Begun movements and the formation of the Uparmal Panch Board. However, the 21-point charter known as 'Mewar Pukar' was the work of Motilal Tejawat during the Eki movement. Similarly, the leadership of the Eki movement itself belonged to Tejawat. Pathik's efforts were primarily focused on the agrarian grievances of the peasants.

79. (1) The movement gained national support from senior leaders.
When Vijay Singh Pathik ensured that the details of the Bijolia peasant's struggles were published in Ganesh Shankar Vidyarthi's newspaper 'Pratap', it had a profound national impact. The movement, which was previously a local issue, gained the attention and support of top national leaders, including Mahatma Gandhi. This external pressure forced the Mewar state and the British authorities to negotiate properly.

NODIA

80. (1) Rajasthan Kesari – Naveen Rajasthan – Tarun Rajasthan
The journalistic journey of Vijay Singh Pathik followed a specific order of publications aimed at political mobilization. He first started 'Rajasthan Kesari' in Wardha in 1919. This was followed by 'Naveen Rajasthan' from Ajmer to continue the campaign for peasant rights. When 'Naveen Rajasthan' was banned by the government, he circumvented the restrictions by renaming and publishing it as 'Tarun Rajasthan'.

81. (2) Manikya Lal Verma
The song 'Panchida' was a powerful motivational tool composed by Manikya Lal Verma during the height of the Bijolia Peasant Movement. Through its emotive lyrics and folk melody, the song appealed to the emotions and resilience of the farmers, encouraging them to remain united in their struggle against oppressive taxes. Verma's use of music proved to be an effective political method.

82. (1) Socio-educational upliftment of the Bhils.
Manikya Lal Verma established the 'Khadgashram' at Sagwara in 1934 with the primary aim of promoting the socio-educational upliftment of the Bhil community. The institution focused on spreading literacy, improving health and hygiene, and creating awareness about social evils among the tribals. This work was a continuation of his commitment to the marginalized sections of society, ensuring their national awakening.

83. (3) Mewar Praja Mandal
In 1938, Manikya Lal Verma founded the Mewar Praja Mandal to advocate for the civil rights of the people and the establishment of a responsible government under the aegis of the Maharana. Despite being immediately banned by the state authorities and facing personal exile, Verma continued to lead the organization. The Praja Mandal eventually became the most powerful political force in Mewar.

84. (4) Mewar Shasan
During his period of exile from Mewar, Manikya Lal Verma wrote a book titled 'Mewar ka Vartman Shasan'. This publication provided a detailed and critical account of the oppressive administrative practices and the lack of political freedom within the state. By documenting the grievances of the people and the inefficiencies of the system, Verma sought to mobilize public opinion across the entire country.

85. (1) A-iii, B-iv, C-ii, D-i
The Praja Mandal movement across Rajasthan was led by various dedicated individuals. Manikya Lal Verma was the founder of the Mewar Praja Mandal. Jai Narain Vyas spearheaded the Marwar Praja Mandal in Jodhpur. The Jaipur Praja Mandal was reorganized under the leadership of Jamnalal Bajaj and Hiralal Shastri. Bhupendra Nath Trivedi was a key figure in the Banswara Praja Mandal organization.

86. (2) United State of Rajasthan
Following the integration process of Rajasthan, the United State of Rajasthan was formed on 18th April 1948. This phase saw the merger of the Udaipur state with the previously formed Rajasthan Union. Manikya Lal Verma was appointed as the Prime Minister of this newly created political entity. This was a significant step toward the final unification and democratic transition of the region.

87. (4) Bijolia
Before becoming a prominent political leader, Manikya Lal Verma worked as an employee in the Bijolia Thikana. It was during his service there that he directly witnessed the extreme exploitation and hardships faced by the peasants under the feudal system of taxes and forced labor. This firsthand experience deeply moved him and motivated him to dedicate his life to peasant rights.

88. (4) I and III only
Manikya Lal Verma was a central figure in the Bijolia Peasant Movement, working closely with Vijay Singh Pathik. He was indeed deeply influenced by Gandhian principles and was a lifelong advocate for the use of Khadi. While he was the founder of the Mewar Praja Mandal, the first session was actually presided over by Balwant Singh Mehta, not by Verma himself.

89. (3) Marwar Praja Mandal
Jai Narain Vyas was the primary architect of the political struggle in the Marwar region. In 1934, he was instrumental in the formation of the Marwar Praja Mandal, which aimed to secure responsible government and protect fundamental rights. This organization served as a platform to challenge the autocratic rule of the Jodhpur state and played a crucial role in mobilizing the people.

90. (1) Both A and R are true and R is the correct explanation of A.
During the Quit India Movement in 1942, the Marwar state authorities arrested Jai Narain Vyas to prevent him from leading a mass agitation. He was detained in the remote and well-fortified Siwana Fort. The government's strategy was to isolate him from his supporters and the active political workers of the Praja Mandal, although the movement for democratic reforms continued to grow.

91. (4) Agi Baan
Jai Narain Vyas published 'Agi Baan' from Beawar, which holds the distinction of being the first newspaper published in the Rajasthani language. Through this medium, Vyas was able to reach the common people in their own mother tongue, effectively communicating the goals of the nationalist movement. The newspaper was a powerful tool for linguistic pride and political education in western Rajasthan.

92. (1) I, II, IV and V only
Jai Narain Vyas was a prolific journalist and author who used his writings to critique the feudal system. His famous works include 'Poppabai ki Pol' and 'Marwar ki Awastha'. He also edited 'Akhand Bharat' from Bombay and

Downloaded from www.pdf.tube

'Tarun Rajasthan'. While 'Mewar ka Vartman Shasan' was written by Manikya Lal Verma, the other publications were essential parts of his campaign for rights.

93. (3) He was both a nominated and an elected Chief Minister.
Jai Narain Vyas occupies a unique position in Rajasthan's political history as he served as Chief Minister in both nominated and elected capacities. He was first nominated to the post by the central leadership in 1951. Later, after winning a by-election, he served as the elected Chief Minister from 1952 to 1954. This transition highlights his importance as a foundational democratic leader.

94. (4) Jai Narain Vyas
Due to his immense popularity and his fearless leadership in the struggle against both the British and the local feudal rulers, Jai Narain Vyas is widely known by the titles 'Lok Nayak' and 'Sher-e-Rajasthan'. These epithets reflect the deep respect and affection he commanded among the masses of Marwar. His life was characterized by a tireless commitment to democratic values.

95. (1) A-ii, B-iii, C-iv, D-i
Many leaders of Rajasthan faced imprisonment for their revolutionary activities. Jai Narain Vyas was detained in the Siwana Fort. Kesari Singh Barhath was sent to Hazaribagh Jail. Arjun Lal Sethi served time in Vellore Jail in southern India. Manikya Lal Verma was kept in the Kumbhalgarh Fort during his periods of arrest. These sites are significant landmarks in the history of independence.

96. (2) Dhol Dance
Jai Narain Vyas was not only a political leader but also a great enthusiast and patron of Rajasthani folk culture. He is credited with bringing the traditional 'Dhol Dance' of the Jalore region to national prominence. By encouraging local artists and providing them with a wider stage, he helped preserve and promote this unique cultural heritage in the cultural landscape of India.

97. (2) Niwai (Tonk)
Hiralal Shastri, along with his wife Ratan Shastri, founded an institution named 'Jeevan Kutir' in 1929 at Niwai in the Tonk district. This establishment was originally intended as a center for social service and rural reconstruction. Over time, it evolved into the world-renowned Banasthali Vidyapith, a premier university for women's education, operating on the principles of holistic development and simplicity.

98. (3) None of the statements is incorrect
Hiralal Shastri was a multifaceted leader who became the first Chief Minister of Greater Rajasthan in 1949. He expressed his patriotic feelings through the song 'Pralaya Pratiksha Namo Namah' and detailed his life in 'Pratyaksha Jeevan Shastra'. A crucial political move was his signing of the Gentlemen's Agreement in 1942, which defined the relationship between the Jaipur state and the movement.

99. (3) Sir Mirza Ismail
The historic 'Gentlemen's Agreement' of 1942 was a pact signed between Hiralal Shastri, representing the Jaipur Praja Mandal, and Sir Mirza Ismail, the Prime Minister of the Jaipur state. Under this agreement, the state promised to implement certain administrative reforms. In return, the Praja Mandal agreed to refrain from launching a mass agitation as part of the nationwide Quit India Movement.

100. (2) I, III, IV, II
The integration of Rajasthan proceeded in several distinct stages. The Matsya Union, led by Shobharam Kumawat, was formed first in March 1948. This was followed by the Rajasthan Union under Gokul Lal Asawa. The third stage saw the formation of the United State of Rajasthan with Manikya Lal Verma. Finally, the fourth stage resulted in the creation of Greater Rajasthan.

101. (3) Jobner
Hiralal Shastri was born in 1899 in the town of Jobner, located in the Jaipur district. Growing up in a modest environment, he was deeply influenced by the growing nationalist sentiment in the region. His early education and experiences in Jobner laid the foundation for his future career as a dedicated social reformer, an influential educator, and eventually a prominent political leader.

102. (2) Home and Foreign Department Secretary
Before entering public life, Hiralal Shastri held a high-ranking position in the Jaipur state

administration. He served as the Secretary of the Home and Foreign Departments, a post that gave him deep insight into the workings of the princely government. In 1927, he made the courageous decision to resign from this prestigious state service to dedicate his life to socio-educational upliftment.

103. (4) C.S. Venkatachar
After Hiralal Shastri resigned as the Chief Minister of Rajasthan in January 1951, a period of political transition occurred. The Central Government appointed C.S. Venkatachar, a senior Indian Administrative Service officer, to take over the post. He served as the Chief Minister for a short period until the first general elections could be held and a popularly elected leader could take charge.

104. (1) Holistic education and empowerment of women
The institution that eventually became Banasthali Vidyapith was started by Hiralal Shastri and Ratan Shastri as 'Shantabai Shiksha Kutir'. The primary focus was to provide a holistic and balanced education to women, combining traditional Indian values with modern knowledge. The institution aimed to empower women to become self-reliant and active participants in the nation-building process through various academic and vocational courses.

105. (3) Samp Sabha
Govind Guru, a transformative social reformer among the tribal communities, founded the 'Samp Sabha' in 1883. The organization was created to foster unity, promote social reform, and protect the rights of the Bhil people. Through the Samp Sabha, Govind Guru advocated for the abandonment of social evils and the peaceful resistance against the exploitative practices of local rulers and British administration.

106. (1) Tribal deity worship with sacrifices
Govind Guru's Bhagat Movement was based on a foundation of socio-religious reform and moral purity. He taught his followers to abstain from alcohol and meat, reject untouchability, and boycott foreign goods. Crucially, he also worked to eliminate the practice of animal sacrifice in tribal rituals, replacing it with the worship of a formless god and the lighting of sacred ritual fires.

107. (1) 17 November 1913
On 17 November 1913, a peaceful gathering of thousands of Bhils at Mangarh Hill, led by Govind Guru, was brutally attacked by the forces of the British and the surrounding princely states. The troops opened fire on the crowd, resulting in the deaths of over 1,500 tribals. This horrific event remains a somber chapter in the history of the tribal struggle.

108. (2) Swami Dayanand Saraswati
Govind Guru's vision for social reform and his commitment to the welfare of the tribal people were deeply influenced by Swami Dayanand Saraswati. The two met in Udaipur, where Govind Guru was inspired by the Swami's teachings on Swadeshi and social equality. This influence is evident in the Bhagat Movement, which combined religious purification with a strong sense of cultural identity.

109. (3) Banjara
Govind Guru was born into a family belonging to the Banjara community in the village of Basiya, located in the Dungarpur state. Despite not being a Bhil by birth, he dedicated his entire life to the service and upliftment of the Bhil and Garasia tribes. His deep empathy for their plight allowed him to become a trusted and revered leader in the region.

110. (4) Location of final days - Kamboi (Gujarat)
Govind Guru's life and work spanned across the borders of modern Rajasthan and Gujarat. After the massacre at Mangarh and his subsequent imprisonment, he was prohibited from entering several princely states. He spent his final years in the village of Kamboi, located in the Panchmahal district of Gujarat. He continued to guide his followers and promote social reform from there until death.

111. (1) Ahmedabad Central Jail
Following his arrest after the tragic events at Mangarh Hill, Govind Guru was initially sentenced to death. This sentence was later commuted to life imprisonment and eventually reduced further. He served his period of incarceration in the Ahmedabad Central Jail. During his time in prison, he maintained his resolve and continued to be a source of inspiration for his many dedicated followers.

Click Here to Buy book on Amazon

112. (2) Brotherhood and unity
In the context of the 'Samp Sabha' established by Govind Guru, the term 'Samp' is a Rajasthani word that signifies brotherhood, unity, and harmony. The organization was designed to bring disparate tribal groups together under a single banner of social reform. By emphasizing 'Samp', Govind Guru sought to eliminate internal conflicts among the Bhils, creating a unified community for collective resistance.

113. (2) Matrikundiya
Motilal Tejawat launched the influential 'Eki Movement', also known as the Unity Movement, in 1921. The movement was officially inaugurated at Matrikundiya, a sacred site in the Chittorgarh district often referred to as the 'Haridwar of Rajasthan'. The choice of this location was strategic, as it provided a religious and cultural foundation for the movement, helping to mobilize the regional Bhils.

114. (1) Mewar Pukar
Motilal Tejawat drafted a comprehensive 21-point charter of demands known as 'Mewar Pukar' to highlight the severe grievances of the tribal population. This document addressed issues such as excessive taxes, forced labor, and the arbitrary laws governing forest produce. The charter was presented to the Maharana of Mewar, demanding immediate relief. 'Mewar Pukar' became the foundational document of the entire movement.

115. (3) Bavji (Messiah of Bhils)
Motilal Tejawat earned the profound respect and affection of the tribal people, who affectionately addressed him as 'Bavji'. This title reflects his status as a respected elder and a messiah-like figure who championed their cause when they faced exploitation. To the Bhils and Garasias, Tejawat was more than a leader; he was a protector who understood their hardships and dedicated his life.

116. (4) Neemda Massacre
The Neemda Massacre occurred in March 1922 when British-led forces opened fire on a large gathering of tribals in the village of Neemda. The meeting had been organized by Motilal Tejawat to discuss the grievances of the Eki Movement. Hundreds of innocent tribals were killed in the firing, making it one of the most violent incidents of state repression in the movement.

117. (3) Oswal Jain
Motilal Tejawat was born into an Oswal Jain family in the village of Koliari, situated in the Udaipur state. Despite belonging to a mercantile and social community that was traditionally part of the state's elite, he chose to work for the most marginalized and oppressed sections of society. His background provided him with the education and organizational skills used to mobilize the tribes.

118. (2) Idar
After the Neemda massacre, Motilal Tejawat spent eight years living in hiding among the hills and forests, continuing to organize the tribals. He was finally arrested in 1929 at Khedbrahma by the police of the Idar state. Following his arrest, he was handed over to the Mewar state authorities, who kept him in custody for several years to neutralize his political influence.

119. (4) Jhadol
Motilal Tejawat's deep understanding of tribal issues was developed while he served as a manager for the Jhadol Thikana in Mewar. In this capacity, he had frequent interactions with the Bhil peasants and saw firsthand the systemic injustices and the burden of arbitrary taxes imposed upon them. This experience transformed him from an official into a revolutionary leader committed to mass mobilization.

120. (1) Mahatma Gandhi
Motilal Tejawat was released from Udaipur Central Jail in 1936 after a prolonged period of detention. His release was facilitated by the intervention of Mahatma Gandhi, who urged the Maharana of Mewar to show leniency. Gandhi's involvement highlights the national significance of the tribal movements. Although Tejawat promised to refrain from anti-state activities, he remained committed to tribal welfare through social work.

www.nodia.in

Downloaded from www.pdf.tube

Visit :
www.pdf.tube

Download PDFs For :

- ✓ MPPSC Chapterwise Question Bank
- ✓ KVS/NVS Chapterwise Question Bank
- ✓ KVS/NVS 30 Sample Papers for Tier-II
- ✓ DSSSB TGT Chapterwise Question Bank
- ✓ DSSSB Sample Papers
- ✓ Chapterwise Question Bank
- ✓ JEE NEET Foundation
- ✓ Primary Classes Worksheets
- ✓ Olympiad Guide
- ✓ Sample Papers
- ✓ Previous Year CBSE Papers
- ✓ Previous JEE, NEET and CUET Papers

Nodia Editions LLP
125, Sector 6, Vidhyadhar Nagar, Jaipur 302039

MRP ₹ 530.00